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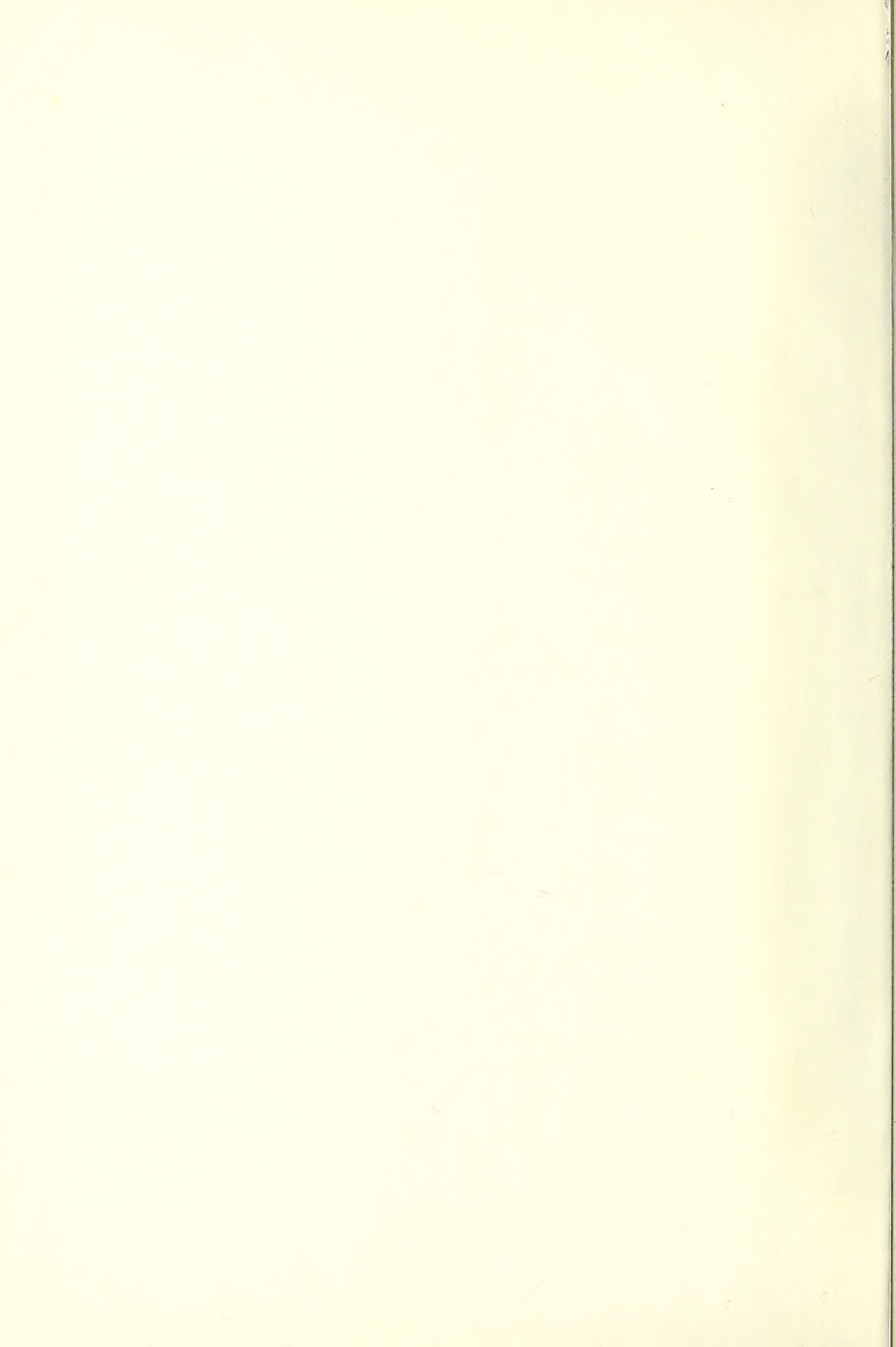
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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VIRGINIA, JANUARY 7, 1954

NUMBER 1

The New Year

The New Year stretches like a waiting field
Made broad and white with fallen snow
Beneath its smoothness stones and stubble are concealed,
All ugliness, transformed by ermine sheath.

As yet no foot, by deep or careless track,
Discloses clearly that its path was here:
No eager beast has run, or cowered back,
No man has boldly walked, or crept in fear.

So brief a time until the gleaming space
Will wear a new design of dark and light;
Each line the bent of heart, the set of face,
Some inward plan and purpose etched on white.

With such revealing pattern on the snow,
Guide well, dear God, the way my feet shall go!

—Marel Brown.

News Flashes

We learn with regret that both Dr. and Mrs. F. C. Lester have been ill during the Christmas holidays. Dr. Lester was unable to fill his pulpit on December 27, and Mrs. Lester was a week late in her school work.

In the Western North Carolina special issue, the church at High Point, North Carolina was listed as having 168 members. The pastor, Rev. G. H. Veazey has asked us to make the correction that it has only 68 members. He adds, "It does have a parsonage."

Rev. and Mrs. C. O. Koon will soon move to the Elm Avenue Congregational Christian Church in Portsmouth, Va. Rev. and Mrs. Koon and their son, Clyde David, have been living at Belew Creek, N. C., where he has been pastor of the Salem Chapel and Belew Creek Churches.

Rev. and Mrs. William Richards of Cambridge, Nebraska, are spending the winter with their son, Dr. Chas. Richards of the Baptist Hospital, Winston-Salem, N. C. The father is a retired Congregational minister, having preached for 45 years in our churches of that area. Both he and Mrs. Richards have endeared themselves to the members of our Winston-Salem Church. The son is a member of the church choir and assists in many ways the on-going of the work of the church.

Rev. W. T. Waller, Jr., and Mrs. Waller are now living in Winston-Salem, where he is associated with the Boy Scout organization of Forsyth County. Mr. Waller was a licensed minister of our Florida State Conference, and is now enrolled as a licensed minister of the North Carolina and Virginia Conference. Already he has organized a Cub Scout Pack—No. 4—in our Winston-Salem Church, and plans are now under way for a Scout Troop to be organized this spring.

Institute for Rural Ministers

The Rural Church Committee of the Southern Convention is sponsoring an Institute for the Rural Ministers of the convention to be held January 12-14 at the Bricks Rural Life Center, Bricks, North Carolina.

The program will center around lectures and discussions on the new parish manual for rural churches published by the Town and Country Department of the Board of Home Missions. Dr. Thomas A. Tripp will be the leader of this primary phase of the program.

Dr. Oswald W. S. McCall, interim pastor at Southern Pines, will present a series of talks on the general theme of "preaching." Dr. Jesse H. Dollar is to conduct sessions on "stewardship." Mr. Neil McLean, Director of the Bricks Center, will be heard on the program.

There will be no charge to the ministers for the institute. Room and board will be furnished, as will as bedding. The ministers need to bring only their personal belongings.

The institute will begin with the noon meal on Tuesday the 12th and end with the noon meal on Thursday the 14th. Ministers planning to attend should notify Rev. James H. Lightbourne, Jr., Box 15, Holland, Va., immediately that reservations may be made for them.

School of Leadership Training Being Held in Greensboro

A School of Leadership Training for Congregational Christian and vangelical and Reformed Churches and Sunday schools is being held this week at the First Congregational Christian Church of Greensboro, N. C. Beginning on Sunday afternoon, 2:30 to 5:00, it was scheduled to continue through Monday, Tuesday and Wednesday evenings from 7:30 to 9:30 o'clock.

Four courses were planned for this year:

1. *Missions*, with emphasis on a workshop on stewardship "know-how." This course was under the direction of Miss Ione Catton of Chicago, program secretary in Missionary Education for the Missions Council.

2. *Personal Christian Living*. An E. and R. minister, the Rev. John Settlemyre, of the Mt. Hope Evangelical and Reformed Church, directed this course.

3. *The Home and Church Working Together in the Religious Nurture of Children*. Because of the length of its title, this course required two directors. It was in the capable hands of Miss Pattie Lee Coghill and Mrs. W. E. Wisseman.

4. *How to Improve Our Sunday School*. The Rev. W. J. Andes was

the instructor in this course. It would have been hard to have found a better one.

The Rev. John R. Lackey served as dean of the school. We are confident that it was a great success.

An Expression of Appreciation

When Mary and I left home on the Wednesday night before Christmas for a dinner engagement with friends and an evening of fellowship, we left the spot-light turned on the attractive evergreen display on our front door. When we returned later in the evening, the light was out and the house was in darkness. Somewhat mystified by the strange turn of events, we thought that perhaps the bulb in the lamp had burned out. But when we opened the door and entered the living room, we knew that somebody had been in the house. In fact it sounded as if there was somebody in the house at that very moment!!! Could it be possible that we had arrived home in time to foil the fellow who had broken into our home?

Somebody had been in the house. But not to take anything. Fact is, he had broken in to bring something. For there, sitting in a strategic place in the living room, by the Christmas tree, was a large and beautiful Television Set, turned on for a program being televised through WTAR-channel 4, Norfolk. And on the Television Set there was a card, *A Merry Christmas and a Happy New Year to Dr. and Mrs. Hardcastle from Oakland and Berea Christian Churches!*

As we stood there in our surprise and delight, there came a knock on the door, and when we opened it, in walked three of our neighbors and church members, Mr. and Mrs. Mills E. Godwin, Jr. and Mr. Grady Norfleet. There were knowing looks and suspicious smiles on their faces, and in a short while it was all clear. With split-second timing, Mr. Norfleet had made his way into the house through a window which inadvertently had not been fastened, and had then opened the door and the three of them had put the radio in place. Furthermore Mr. Norfleet who is an electrician in the employ of the State had erected temporarily the aerial so that we were getting splendid reception. They had timed their return to our home to coincide with our return from the party. Our appreciation of the fine gift was

(Continued on page 12)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen of Greensboro Church
Enjoy First Meeting

The Laymen's Fellowship of the First Church, Greensboro held its first meeting of the new year on Friday, December 4, in the fellowship hall, with President A. E. Pye presiding. About 65 men enjoyed a delicious dinner and an unusual and highly entertaining program. J. E. Murray gave the invocation to open the meeting.

John R. Truitt presented the Gate City Four, a quartet well known for its appearances on the local television station. This group presented several musical numbers which were greatly enjoyed by the laymen. John R. Foster, program chairman, presented a quiz based on the historical significance of the Guilford Battleground and many of the men won prizes in this quiz.

Foster then introduced the speaker of the evening, Raleigh Taylor, custodian of the Guilford Battleground National Military Park. Taylor presented an interesting discussion of the purpose and operation of the Battleground Park and the historical events which the park commemorates.

Truby Vincent, of the Beverly Hills Church near Burlington, and Bill Mahan, of the Union Church near Burlington, were guests. Vincent is president, and Mahan secretary, of the North Carolina and Virginia Laymen's Fellowship.

All present for this meeting had an enjoyable time, and it is hoped that many more laymen will attend the next meeting of the Laymen's Fellowship.

* * * * *

Father-Son Banquet at Chapel Hill

The annual father and son banquet sponsored by the men's fellowship of the United Congregational Christian Church of Chapel Hill was held on December 14 in the church hut. There were 34 fathers and sons present and a fine turkey dinner was served by the woman's fellowship.

Special Christmas music was sung by Mr. Bill Sheavin accompanied by Mrs. Frank Hanlin. Later in the program Mr. Sheavin led the entire group in singing Christmas Carols.

Mr. Roy Strong was toastmaster and greetings were extended to the group by President F. Lee Edwards.

Guest speaker was Mr. Roy Armstrong, University Admissions Officer and well known Boy Scout leader of the community. Mr. Armstrong had a special message and some fine stories for the sons as well as an inspiring talk on the responsibilities of fatherhood and Christian living for the fathers.

* * * * *

Let's Go to Church!
(PROGRAM FOR JANUARY)

This is 1954 . . . a new year with new opportunities, privileges, and responsibilities. How many of us made resolutions? How many will keep those resolutions? With the conviction that all of us should resolve to go to church regularly, we are submitting the following article which we hope that you will use in your January meeting as a basis for group thought and discussion.

LET'S GO TO CHURCH!

By PAUL E. FOLKERS.
The Church Cultivates Character.

Whatever criticisms might be made of the church, it is still the world's one institution which has as its central purpose and only reason for existence, the cultivation of Christian character, the reclamation of men and women of all classes and races for Christ and his cause, and the making of a better world.

(Continued on page 13)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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From the EDITORIAL *Viewpoint*

A New Year and a New Church

Guest Editorial by REV. W. MILLARD STEVENS, President, Southern Convention

The New Year is a gift from heaven to every church within the Southern Convention, and to every pastor and every individual member of these churches. It is a gift from heaven because it gives us another chance to clear up the waste places in the life and work of our churches and make of them greater instruments of God for the redemption of human kind. How we need this New Chance! None of us would be so selfrighteous as to suppose that we have been as faithful in our mission as a church as we should have been. The New Year is a good time to take stock and to set ourselves to a more faithful ministry of the great mercies of God as given in Jesus Christ.

The Congregational Christian Churches have a mission to fulfill in this great section of our country. This mission is expressed in the understanding of "True Christian Liberty" which burned with such fervency in the hearts and souls of our spiritual ancestors. It needs to burn again in every church in this Convention now; for unless this "Christian Liberty" is our guiding force, we have no mission or reason for continuing as a church. There is evidence of pressure within many of our churches to push aside this principle of "Christian Liberty" in favor of one strict theological opinion or another. Such pressure can result in discord

and apathy. We need to join hands and hearts again in a common devotion to Jesus Christ, recognizing anew the right of every man to think and act as God leads him.

We have been often tempted to forsake the historic basis of our churches and follow a cultural theological pattern, because others have done this and have more members than we have. Indeed many of us have done this. We should remind ourselves that "Christ is the same yesterday, today and tomorrow," and to remake him to fit our own cultural pattern is to destroy the true Christ and eventually to destroy our own souls. The Christ of the New Testament is sufficient, and a devoted presentation of that Christ in our churches will find eager and devoted hearers. So in this New Year let us not fall to the temptation to let our culture change Christ, but rather let Christ change our culture.

The best and most needed message that can be brought to the churches of the Southern Convention as we enter this New Year is simply this, "Let us stand fast in the liberty, wherein Christ has made us free. . . . Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us; looking unto Jesus, the author and finisher of our faith."

Closing Days of Year Take Terrific Toll

The closing hours of 1953 witnessed the homegoing of two most outstanding lay workers of the Southern Convention.

Jennie Willis Atkinson Bradford, wife of Russell T. Bradford and daughter of the late Dr. J. O. Atkinson, died on Thursday of last week after suffering a heart attack at her home in Nasemond County, Virginia on Wednesday afternoon. Some fifty-odd years ago the writer, then a lad of ten, moved to Elon College, and for a while lived next door to the Atkinson home. He and the little daughter of Dr. Atkinson became playmates, and this early-formed friendship continued through the years. Jennie Willis was kind and thoughtful as a child, and years added to these estimable qualities. She was a sincere friend, a genial hostess, a natural-born leader, as her outstanding work in her local church, the conference, and the Southern Convention, and in civic and social life, will testify. Not only could she lead, but she had that admirable quality of being able to support others who were

placed in leadership—a much harder job. Her family and friends have sustained a distinct personal loss. Her place in the community and in the church will be hard to fill. In her going our loss is great, but greater far is heaven's gain.

Roy A. Larrich of Winchester, Virginia, died on Wednesday morning, December 30, after an illness of about two weeks. He was born in High View, W. Virginia, on April 12, 1891. Mr. Larrich was a member of our Winchester Church, where he was a trustee for a number of years and also a deacon. He served as its clerk for about 30 years. Possibly his most outstanding contribution to our denomination was his serving for ten years as the president of the Virginia Valley Central Conference. One writer, commenting on this, has said, "During his ten years' leadership the Valley churches made more progress than in any other twenty years of its history." Simple and unostentatious, he was kind and gracious. His going leaves a void that is great and will be difficult to fill. J.T.K.

The God of Christmas

By DR. HENRY E. ROBINSON, Pastor
First Christian Church, Burlington, North Carolina

What good is there in it? What good comes out of it? These are questions heard here and there in January after Christmas leaves its toll of broken toys and accumulated bills. Let's look at the Christmas story to find its message of goodness which may provide a ready answer for those of clouded mind and sterile heart.

"I bring you *good tidings* . . ." Luke 2:10.

To shepherds fearful of the celestial wonders which they saw this word of joyful reassurance came. It came as the culmination of that ancient dream in the heart of mankind, a dream for a better day when hatred and oppression would meet their match in overpowering love and liberty. These men of simple faith heard in that heavenly anthem the fulfillment of man's longing. "Glory to God in the highest, and on earth peace, goodwill toward men." On that first Christmas eve there came good tidings—tidings that have been sung around the world in the chorus of that old missionary hymn:

Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release.

In the midst of war, hunger, plague, and tyranny always there have been those who clung to the dream in the universe. When piled deep under broken hopes this vision that a saving power would break through the rubble found expression in the words of prophet and poet:

The wilderness and the solitary place
Shall rejoice for them;
And the desert shall rejoice,
And blossom as the rose (Isaiah 35:1).

Of the increase of his government
And of peace there shall be no end.
The zeal of the Lord of hosts
Will perform this (Isaiah 9:7).

The angel spoke to men of expectant hearts. They received God's word because they were hoping and wanting to receive it. Too often we come to Christmas expecting nothing to happen to our souls. And nothing does. We hear no voice because we do not believe in voices. The divine wisdom is shut out by minds crammed full of little thoughts.

Good news does something to the soul of man. We pastors are too often

the bearers of sad news. We pray for and with people who have received sad news. Strength comes for the lifting of heavy burdens and we thank God for it. Loads lifted, suffering endured, strengthens the fibers of character and put sinews in our soul. But men and women, ancient and modern, need good news now and then. Good news is like a cool drink in a desert place. It is like a caress after frustrated and futile effort. Mankind needs good news in the struggle for survival—"I bring you good tidings . . ."

There were lips to speak it and ears to hear it. There were minds to interpret it and hearts to ponder it. Without lips and ears and minds and hearts, good news has no meaning. These we must add to the message of the angels.

To be in the presence of one devout man or group of men is to be in the stream of the divine purpose. Numbers are nice, but they prove little. In their journey to the King's cradle they were a small company indeed. How much greater company was arrayed against them in evil purpose and human selfishness. But they had heard the good news! They had set their feet in the Godward path; they had opened their hearts to divine truth.

What do we have which they did not have? We hasten to say that we have the church. The shepherds did not have the church. But were they not a company of believers kneeling in adoration and surrender before the Christ? Essentially that is what the church is.

Or we add in defense that we have baptism and the Lord's Supper. But did they not have that strange warming of the heart which led them to Jesus and sent them away rejoicing. What sacrament could do more? Without that inner glow what can outward signs effect?

We quickly claim that we have the cross. As the shepherds knelt before their newfound Lord who is ready to deny the presence of God's saving love?

"And, lo, the star which they saw in the east went before them." Matt. 2:9.

Let us turn now from the account

in Luke to that of Matthew which tells of the Magi and the star. As we search this story for the good of Christmas we find in dramatic beauty *good reading*. There are many lessons which come easily and forcibly from the Scriptures' story of Jesus' birth. But one we must take to our bosoms again and again is the guiding hand of God as symbolized by the star. How our world in its confusion and frustration needs his leading today! To be lost brings one of life's most desolate feelings. I had that experience a few years ago when with a group of campers searching in a deep woods for an old Indian trail. For about a half hour we neither knew where we were nor in what direction we had come. Among the eight boys there were exactly eight ideas of which way was north. I might add that my own idea supplied a ninth. Our plight was not serious and in due time we found a highway. It was just serious enough for me as their leader to feel that sense of empty helplessness which comes to one who has upon him the weight of responsibility and the loss of direction. A famous historian has a line worth remembering: "He who has lost the way, has lost the right to lead."

By tradition the Magi are also known as kings. If they were good kings, and we have no right to think otherwise, it was because they as leaders of men, were wise enough to follow a heavenly sign. They knew not their exact destination, but they pressed on toward it—led of God. That is good leading. It is the kind of leading known by Moses as he, too, saw pillars of cloud and fire by day and night to lead the children of Israel to the holy mountain. Our habit is to think of Moses as a great leader. We do well to remember that before Moses was a great leader he was a trusting follower of him who said, "Go, and I will be with thee."

Is the sign so clear today? In the minds of many there are little sparks of selfish desire which are magnified, in the imagination, to signs in the sky. But they are signs we have draped before our own eyes and have grasped at them with selfish hands. We run toward them with wayward feet and stumble in the mire of petty deeds and trivial talk.

Christmas is a time for sweeping the haze and mists away. It is a time for seeing God's star, the real star, the star by which we check our compass and chart our course.

(Continued on page 13)

Our Churches Report . . .

A New Attendance Record Set at Winston Salem

For the past eight years the Winston-Salem Church has been dreaming of reaching a goal of 100 in attendance at Sunday school. On Sunday, December 20, this goal was reached. For the past month, the attendance had been drawing closer and closer to the goal. Then they made it. The dream now is to see 150 present for Sunday school.

This means that the Winston-Salem Church must build. The small building, built in 1932, is used seven days a week and is a very convenient building. Classes are found in every space or corner. The high school class meets either in the auditorium with the adults or in the kitchen where there is not room for many chairs. The young people then must sit on the cabinets or stand. The adult class has filled the choir space; the young adults generally have to leave the door to their room open so that some of them can sit in the hallway.

The Board of Deacons have recommended a Committee on Christian Education to be set up to work out the problems of the Sunday school. This committee will be set up in January and begin work immediately.

Also, the Building Committee is working with an architect to see what might be done with the lots beside the present building. We hope to see a new church building there shortly and the present building renovated to make class rooms.

The church worship service has an attendance equal to that of the Sunday school and most of the time there are a few more at the 11 o'clock hour. Two choirs now assist in the services and when they are both present at the same time, the choir space is filled.

The need for a new building is becoming more real as we find a Girl Scout Troup, a Pack of Cub Scouts with three Dens, a Boy Scout Troup, two Pilgrim Fellowship groups, and all of the other organizations meeting each week in the present church building.

W. J. ANDES.

Christmas Celebrations in Shenrock Charge of Valley Conference

The many Christmas celebrations of the churches and Sunday schools of the Shenrock Charge proceeded according to schedule.

The Bethlehem Sunday School at Tenth Legion presented a pageant and program of song and pieces on Christmas eve at 7:30. Mrs. Shirley White, Mrs. Howard Sellers and Miss Ella Pickering directed the program.

Woods Chapel Sunday School, just northwest of New Market, presented its main program on Christmas night at 7:30. Mrs. John Kagey and Mrs. Austin Kipps had charge of the program.

Palmyra Church, southeast of Edinburg, held its program of singing, pageantry and recitations on Sunday evening after Christmas at 7 o'clock. The program was under the auspices of the recently organized Youth Fellowship, of which Joyce Carper is president. Mrs. Austin Coffelt, Mrs. Woodrow Baker, Mrs. E. H. Niemeyer and Mrs. Albert Oliphant assisted the young people in preparing their program. Following the program was a Christmas sermon by the pastor, Rev. Ralph Galt.

Concord Church, east of Timberville, held its Christmas program on Sunday at 10:00 o'clock, and the Christmas worship service at Bethlehem was at 11:00 a. m. the same day.

Other services were held earlier at Woods Chapel, Wissler's Chapel Concord and Bethlehem. Celebrations included two parties, one at the John Kagey chicken house on Wednesday, December 23, and a New Year's party in the basement of Bethlehem Church on Thursday, December 31.

The United Church of Christ in the Philippines is sending its first missionary to another country. Dr. Dario Alampay has been scheduled to start doing educational work at Nakon-Pathom, Thailand. He only recently completed his training at the Union Theological Seminary in Manila. The arrangement for him to undertake the new work was made jointly by the United Church of Christ in the Philippines and the Thailand Mission.

A Meditation

Every period of history has been beset with dangers and perils which threatened the very foundations of society. But in all the long story of human existence, the chapter of human events now being written is most characterized by unpredictableness, uncertainty and impending disaster. "No man can tell what a day may bring forth," nor even what an hour may hold in store. Many students of history declare that the days in which we are now living are the most precarious, the most tragic and the most alarming that the world has ever known. As man's knowledge of things and their forces has grown from more to more, his passion for the good seems to have grown from less to less. "Everybody for himself, and the devil for us all" seems at times to be the order of the day. We cry, "Peace, peace when there is no peace." We talk about brotherhood and honor when brotherhood is but a dream and honor but a receding phantom. We talk about peace and plan for war. We talk about unity in church and state and build for disunity by our attitudes and conduct. We talk about tolerance and foster contempt. We talk about service and practice exploitation. We mumble our creeds which we nullify by our deeds. And the staggering world cries, "Is there no help for these days of delusion, defeat and despair?"

It is difficult to explain the evil which is so rampant in the world over which we believe that God is in control. But even in the face of the heartless selfishness, the ravishing greed and all of man's inhumanity to man, it is much more difficult to explain the good that is in the world if there is no God. Were it not for the spirit of God in the hearts of men there would be so little good of which there is still so much in the world. And it is to the men and women, whose faith in and love for the God and Father of our Lord and Savior Jesus Christ inspires their conduct of life, to whom society is eternally indebted for all that is truly good.

God is not through with his world even though man may betray and fail him. Truth cannot forever be upon the scaffold; wrong cannot for always remain upon the throne:

Lo, that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.

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News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

1-9-54

A New Year's Day Meditation

The door has closed on 1953. Whatever it held for us is shut out. Its opportunities and privileges cannot re-enter. The record is made. It cannot be changed. It may be improved but not altered. It may be a sad fact, but nevertheless true. What we have written is written. It stands either for us or against us. The door of 1953 is closed forever. It shall ever remain so.

The door of 1954 is open before us. We have gotten our foot in the door. No man can close it against us. It stands ajar—replete with opportunities and privileges, with all the time there is at our disposal. No one has any more time than we have. We may have more to do than others but all the time there is in which to do it.

As the door of 1954 opens before us, we perhaps should take an inventory to determine what we have on hand for the new year. First of all, we have life. Many more worthy than we have gone from us. Hundreds and thousands lose their lives every year. God has been good to us; for some reason or purpose he has spared our lives. We should endeavor to determine that purpose and to see that it is fulfilled in us and through us. It may be that the purposes of 1953 were fulfilled in us; maybe not. What kind of life do you bring into 1954? It is more mature and wiser. You know more. It should be richer and more efficient. Is it purer, cleaner, more efficient, more Christian, more Christlike? Those are questions for you to decide. You have had the opportunities; what have you done with them—with your life? 1954 will tell the story.

This is a good time to make resolutions—yes, make them. It is better to make good resolutions and break them, than not to make them at all. What shall they be?

1. To love life—preserve it, protect it, keep it clean and pure. God has given it to you. It is the most precious thing that you have.

2. To love those whom God has given you, those who are a part of you, your own. You should love all people, but your own with a different affection.

3. To use every minute of this year to improve yourself, to make your life sweeter, dearer, more profitable and more precious to others.

4. To see that your mind is so full of good thoughts about life and each other that there shall be no room for unkind or evil thoughts.

5. To make sure that you speak only good of others.

6. That you shall not in any way offend our brother or put a stumbling block in his way but that you shall make the road of life plainer and easier for him to travel.

7. To make 1954 a year of prayer for peace and the betterment of mankind, of all nations and all races.

8. To give your life to God anew and to submit to his will, trusting him fully and completely.

May God give you wisdom and courage to make the right resolutions for 1954 and grace sufficient to keep them.

* * * * *

An Expression of Gratitude

A few days ago Dr. Roy C. Helfenstein of Richmond, Virginia, handed me a newspaper clipping announcing the pledge of \$1,006,000 to Tufts College, Medford, Massachusetts, by Mr. and Mrs. Posner. Mr. and Mrs. Posner are Russians, having come to this country more than 50 years ago. In making this gift, the explained that they were giving this amount as partial payment of "the debt we owe this land of freedom and opportunity." This is a handsome gift and a magnificent expression of gratitude for the opportunities that have come to them in this great country of ours.

In all probability there are hundreds and thousands of others who have emigrated to this country and reaped equal benefits and blessings without ever stopping to consider the debt that they owe to a land, the people, and the government such as ours. Not only is this true of those who have come to our country from other lands but true of the majority of the millions who live in this, the land of the free and the home of the brave. We are indebted to our country and to our God for what we have and are. If those who were born elsewhere and came to this country are indebted to this country

for opportunity, peace, and prosperity, how much greater is the debt of the ones of us who are natives whose parents before us were blessed with unparalleled privileges and opportunities.

Our country is great, but there are other lands on earth that are as rich with natural resources and blessed with invigorating climates but the inhabitants of these lands are not equal in training and development to the inhabitants of this land of ours. The difference is in the people. The people are different because from the settlement of this country the Christian gospel and the principles of Christianity have dominated our people in private and public life. Christianity and education make the difference. In this enlightened and carefree day, we are so apt to forget our debt to God and the debt to Christian education. The majority of our leaders have been schooled on the campuses saturated with Christianity and principles upon which life should be built. We are indebted to the church for the Christian institutions that dot this land of ours. Their fruits have been shed in all walks of life and result in improved social living and good government by which people are guided.

The time has come when we should recognize the benefits our Christian institutions of higher learning and acknowledge our debts to the same, and arise and make an honest effort to pay in part these debts that we owe. Sit down, my friends, and make a careful account of the blessings that you have received, of the debts that you owe and see, if you can, how far short you have come to settling these debts. Before the year is gone with its opportunities, make an effort to square your accounts that you may begin the New Year with a balanced sheet.

* * * * *

Apportionment Giving

This is the time of the year for inventories. Various kinds of businesses are checking up to determine the volume of business during the year and ascertain, if possible, profits or losses. Perhaps it is a good thing for the church to take stock and see where it stands—not simply from a financial standpoint but from the standpoint of spiritual achievements and evident services rendered individuals and communities during the year.

(Continued on page 11)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Fine Quarter's Work at Hunterdale

The Woman's Auxiliary of the Union Christian Church at Hunterdale, near Franklin, Virginia, is divided into three circles, the name of each circle honoring some outstanding woman in our church during the past years. At the September meeting of the auxiliary Mrs. Larry Overby completed eleven years of service as president. Mrs. S. M. Joyner was elected as the new president. The new officers were installed at an appropriate service.

World Community Day was observed on November 1, at the regular Sunday evening church worship service. The tableau, "We Will Build Peace," was presented. The entire service was sponsored and conducted by the church women. The Bethel Friends church was invited to be our guest. A special cash offering plus a large box of towels, cloths, sheets, and soap was sent to the war orphans of Korea.

The Thank Offering Service was held on November 15 at the regular Sunday evening church service. The program suggested in the packet was used. An offering was taken for our work on Mindanao.

The new Fellowship Hall of the Scott Memorial Wing of the church is proving a very useful place. The women have been hard at work in various activities culminating in the new Fellowship Hall. The women held open house there following the dedication of the Scott Memorial Wing on October 15. About 200 guests were served refreshments.

The annual turkey supper was sponsored by the women of the auxiliary and held in the Fellowship Hall. Some 275 plates were served and about \$350 cash profit was realized. A bazaar was held in connection with the supper.

At the December meeting the Friendly Service program was presented. The chairmen of the program committees of the three circles were in charge of the auxiliary program. The program centered around the work in Puerto Rico. Each circle turned in enough money to send a

goat to Puerto Rico. The goats were named from a part of the names of the three circles. The goats, Annie, Gertie, and Nettie, should bring much needed nourishment to the needy as they arrive in Puerto Rico.

Numerous projects have been completed. The Gertrude Bradshaw Circle bought two floor polishers and \$100 worth of kitchen equipment. The Annie Drake Circle bought an electric cold water fountain for the church and several table cloths. The Nettie Blythe Circle bought an electric stove for the kitchen and furnished the new nursery. The auxiliary bought an electric refrigerator for the kitchen and presented \$200 to the Building Fund of the church. We are planning to buy additional tables and chairs in anticipation of the Spring Rally to be held at Hunterdale.

MRS. ALVIS BARRINGTON,
Reporter.

* * * * *

December Program at Amelia

The Woman's Missionary Society of Amelia Church had a very interesting December meeting. We planned to raise money for the needy people of Puerto Rico. We learned how helpful it would be to send to the Christian Missionary Hospital over there an amount of soap, or sacred pictures and leaflets. We collected money to be sent to Puerto Rico for the milk goat fund, since we learned that the native children are depending on such.

Our meetings and attendance are more and more regular, our efforts together more complete. There was a real Christmas spirit among us in this past meeting and the songs and prayers had a deep meaning to us.

Also our work has been very successful in making a friendship quilt for our Rev. and Mrs. Fred Register. Each one of us wants to wish them a very Happy New Year.

We pray God to bless us all and to help us do more and better in serving him.

MRS. EVA FORD,
Reporter.

North Carolina Reports 1952-53

LITERATURE,

It has been a real pleasure serving as Chairman of Literature. I have learned much about the work of the conference as a whole from my association on the board.

My duties have consisted of attending a planning meeting with Miss Coghill and the conference chairmen from Eastern Virginia and the Valley, presenting the packet to you at our Fall Conference and attending two board meetings.

Judging from the number of packets sold, the majority of the societies have used them and found them helpful.

There are several things I would like to see done in the future. One being that each society that does not use the packet fully might invite the Chairman of Literature to come to their society and have the packet presented and explained, and either at the fall conference or school of missions have a room set aside for those who would like to have the packet and other literature presented and explained.

MRS. T. G. HUMPHRIES,
Superintendent.

* * *

FRIENDLY SERVICE.

With such a capable and active Convention Friendly Service chairman as we've had in Graham Wiseman, there's been much interest in the projects specially chosen for this past year's emphasis. Out of the 43 churches, in five districts, reporting, 31 sent things to Ellis Island, 10 to Africa. Other Friendly Service projects reporting were to help work in India, in Korea, in Carroll County, Virginia, with the Indians in Oklahoma; with the migrants, and at our orphanage. Only four churches reported no Friendly Service projects undertaken, but those four as well as all the others except one, reported community services performed, and Christmas packages were sent by one group to the orphans they had adopted in Korea, India and Lebanon.

Friendly Service, we must remember, consists of those *things we do for others* outside our own community, over and above our regular mission and budget giving. It is the work of our hands and minds uniting us in a fellowship of service with those in need and with those we send to home

and foreign fields. Our projects are not an offering taken; they are a need studied and met—met without expecting a thank-you. We learn and do anything from making bean bags to bedspreads. Even the packing of a box, if it's to go overseas, takes learning and doing

This year, already, we've started learning about Puerto Rico and have done something about its need. Remember "Tudor," the goat we sent from the School of Missions to some farmer on the island?

Having Marjory A. Martin, our National Friendly Service Secretary, at the School of Missions was a real inspiration. She helped us learn by "doing." Remember that "World Tour" we took? "*Personalize and dramatize* your Friendly Service projects," that's what Miss Martin said and did. That's just what we're doing now as our women's groups work towards that Christmas program about Puerto Rico.

Many of you will want to do more than this one big project chosen for convention emphasis. Share parcels to help India help herself, materials for Miss Oline Nicholson in India, and, of course, coupons for our orphanage, are three further suggestions. Watch THE SUN for more ideas and drop me a card any time you have questions or want more ideas for Friendly Service.

MRS. R. L. JACKSON,
Vice-President.

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Treasurers Report
WOMAN'S MISSION BOARD OF THE
EASTERN VIRGINIA CONFERENCE
Quarter Ending December 15, 1953.

Balance brought forward \$292.98

RECEIPTS.

Offering, Women's Conference, October, 1953 132.21

Women's Societies.

	Appor- tionment	Thank Offering
Antioch	\$ 23.50	\$ 12.75
Berea (Nansemond) ..	25.00	100.00
Begonia		20.00
Bethlehem	40.00	59.05
Cypress Chapel	30.00	18.00
Cypress Chapel (A. B.)	15.00	
Dendron	15.00	20.00
Eure	14.00	5.00
Franklin	75.00	77.00
Great Bridge	20.00	10.00
Hopewell	3.95	16.00
Holland	40.00	59.25
Holy Neck	37.50	62.80
Isle of Whight	10.00	15.00
Johnson's Grove		10.10
Liberty Spring	55.00	127.04
Mt. Carmel	21.75	10.15

Mt. Zion	7.50	50.00
Newport News	35.00	100.00
Norfolk:		
Bay View	100.00	25.00
Christian Temple ...	93.75	90.50
First	20.00	25.00
Little Creek	8.75	30.12
Second	20.00	
Rosemont	60.00	103.00
Oak Grove	9.60	10.00
Oakland	25.00	100.00
Portsmouth:		
Elm Avenue	15.00	
First	25.00	25.00
Shelton Memorial ...	40.00	10.00
Richmond	15.00	16.10
Spring Hill	3.00	18.00
So. Norfolk	30.00	30.00
Suffolk	217.50	200.00
Sunbury	25.00	9.90
Union, So. Hampton ..	26.25	21.05
Wakefield	26.54	8.55
Waverly	15.00	17.25
Windsor	27.50	
Total	\$1,271.09	\$1,511.61

Young People.

	Appor- tionment	Thank Offering
Berea (Nansemond) ..\$	8.25	
Bethlehem	25.00	
Burton's Grove	10.00	\$ 2.94
Cypress Chapel	25.00	
Dendron	5.00	
Eure	8.75	
Franklin	9.00	
Holland	6.25	
Holy Neck	18.75	6.09
Liberty Spring	25.00	10.00
Mt. Carmel	5.00	10.15
Mt. Zion	1.00	
Norfolk:		
Bay View	1.75	
Little Creek	2.50	
Oak Grove	2.50	
Oakland	12.50	
Portsmouth:		
First	22.50	
Suffolk	77.97	
Union, So. Hampton ..	12.50	
Total	\$ 279.22	\$ 29.18

Junior Societies.

	Appor- tionment	Thank Offering
Antioch	\$ 7.60	
Berea (Nansemond) ..	6.25	
Bethlehem	5.00	\$ 5.00
Cypress Chapel	5.00	
Dendron	.75	
Eure	1.25	
Franklin	7.50	1.50
Holland	5.00	
Holy Neck	5.00	
Liberty Spring	6.85	5.00
Mt. Carmel	4.00	
Norfolk:		
Bay View	1.50	
Christian Temple ...	6.00	
Little Creek	2.00	
Rosemont	5.00	
Oakland	1.25	
Portsmouth:		
First	3.00	
Total	\$ 72.95	\$ 11.50

Cradle Roll.

	Appor- tionment	Thank Offering
Cypress Chapel	\$ 1.00	
Dendron	1.40	
Eure	1.25	
Franklin	2.00	
Liberty Spring	10.00	\$ 5.00
Oakland	15.72	
Portsmouth:		
First	1.00	
Union, So. Hampton ..	4.96	
Total	\$ 37.33	\$ 5.00

Life Memberships.

Franklin	\$ 20.00
Norfolk:	
Christian Temple (W.)	10.00
Christian Temple (Y. P.)	10.00
Total	\$ 40.00

Memorials.

Franklin	\$ 10.00
Isle of Wight	10.00
Total	\$ 20.00
Grand Total	\$3,277.88

Goat Fund.

Berea (Nans.) "Jennie Willis" ..\$	35.36
Bethlehem "Lou"	30.00
Eure	10.00
Holy Neck	26.00
Isle of Wight	30.00
Christian Temple, Christina	30.00
Mt. Zion	30.00
Mt. Carmel	10.00
Little Creek	30.00
First, Portsmouth	30.00
South Norfolk	120.00
Suffolk	44.37
Total	\$ 425.73

Special.

Dendron, Film, Hidden Heart\$	3.65
Johnson's Grove, Dr. & Mrs. Riggs	10.00
Total	\$ 13.65
Total Receipts	\$4,142.45

DISBURSEMENTS.

Treasurer's Supplies	\$ 7.12
Mrs. J. E. Neese, expense account .	1.00
Mrs. Ray Gorden, expense account .	10.00
Conference speaker, Mrs. W. T. Scott	10.00
Rev. Quentin Leisher	25.00
Bank service	1.50
Sussex, Surry Dispatch, Conf. Pro-grams	10.00
Geo. D. Colclough, Minutes in An-nual	81.00
Southern Conv. Office	3.10
Mrs. R. J. Brinkley, By-laws	3.75
Mrs. W. V. Leathers	3,624.19
Mrs. Barbara B. Nelms, Y. P. Treasurer	93.07
Total Disbursements	\$3,869.73
Total Balance	\$ 272.72

Respectfully submitted,
MRS. GEO. M. CORNELL,
Treasurer.

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Dear Children:

The year is new and much lies ahead. We never know whether good or bad is coming to us, but we can guess how some things will be. Much that will happen depends on us. Last year about this time, a very great man, great in spirit and intellect, told me "Look to the future and not to the past." That was very sound advice and good to follow. We do, however, set our future sometimes by what has gone before, and we look back for signs to guide us.

When Charles Lindbergh flew the Atlantic some years ago, he became a popular hero overnight. All the boys wanted to be like him, and the girls wished their brothers and boy friends could be famous fliers and brave like young Lindbergh. Recently he has written a book called *Of Flight and Life*. In it he describes his early days and his flight into the unknown. He goes on to describe the years it took for him to learn that science wasn't all in life. The young scientist thought that he could earn all he desired from life with his test tubes, engines, wings and flight.

Gradually it came to him that God was very important. He writes: "God can be sensed in every sight, act and incident. Now I know when man loses this sense, he misses the true quality of life—beauty of earth, its seasons and its skies, the brotherhood of men, and joy of family."

This year, some of you will decide whether or not you want to become members of the church. The words of the flyer-hero may help you decide what you will do with the New Year.

Look to the future, trusting in God, and seeking great adventures!

* * *

"It's The Doing That's Important"

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

"What are you making, Laurie?" I asked my small son. His childish brow was puckered as he struggled with his blunt-tipped scissors, colored paper and bottle of paste.

"I'm makin' a basket," he said. "Like we do in kindergarten. But it doesn't go right. But it will."

My fingers itched to take the materials from him and fashion the simple little paper basket, but I held back. It wasn't the completed basket so much as the *making* of it himself that mattered. It would be a wrong move on my part for me to do it for him. I felt that I had made a mistake like that once with his elder brother. Richard had been given an assignment, while taking his Boy Scout training, to carve a knife from a piece of soft wood. The result of his efforts was a pretty crude object. I said, "Let me help a little," and taking it, I made it into a better-looking knife. He had admired the finished result, but I could sense that he had a felling of dissatisfaction with himself and loss of interest in the project. No, I was not going to repeat that mistake. So I went about my work, throwing a glance Laurie's way every once in a while. I hoped he would not grow discouraged and tired and abandon his intention.

Then it occurred to me that I could perhaps guide him a little without actually doing any of the work. I found a paper basket he had brought home from kindergarten. I had put a little pile of rubber bands in it and had told him at the time how useful it would be. He had looked very proud.

Now I brought this basket to him and said, "Suppose you take this basket apart, dear, and see how it is made. You can see it's a little dusty now. I really need a new one. It can be a pattern for you."

"See, it was a square piece of paper and you drew a small square in the middle with your pencil. Then you cut slits in each side and did your folding and pasting. The handle is just a long strip of paper."

I went on about my work then, pretty sure that Laurie would manage to make some kind of finished product from his materials. And he would do it "on his own." Learning to do this and also to finish something he had started would be beginning very desirable habits, helpful to him all his life. Little things are often so much more important than we realize in the early, growing, habit-forming years—like the little acorns that grow into mighty oaks,

"Look, Mother!" Laurie scrambled up from the floor where he had been working on a spread-out newspaper. He held up the green paper basket for my admiration. It was lopsided, it was smeared with paste; but it was a basket, and it was finished.

"Why that's just fine, dear!" I admired it extravagantly.

He was bursting with pride, but he tried to be very calm and grown-up about it. "You can put the wubber bands in this one, now," he said in an offhand way.

"I certainly will," I said, taking it. "While I'm doing that, you can put away your things and stuff the pieces of paper into the wastebasket, can't you?"

"Sure," he said, and he proceeded to clean up as well as a five-year-old could be expected to do. He might have forgotten this part had I not included it as a matter-of-course action.

I did not feel that my morning had been wasted, even though I had not finished the household tasks I had intended to do in this time. Some things are much more important than others.

Norfolk General Hospital Offers All-Expense Scholarship

We learn from Mr. W. L. Beale, the superintendent, that the Norfolk General Hospital is offering a three-year all-expense scholarship to qualified high school graduates who can enter a February 1, 1954 class in their School of Nursing. This should prove quite an opportunity to young women who desire a career in professional nursing. The course leads to a fully approved graduate diploma in nursing.

The class will be limited to twenty-five students, and applicants will be accepted in the order in which applications are received.

If you are interested, write to Miss Mary Love Green, Director of Nurses, Norfolk General Hospital, Norfolk 7, Virginia.

"By this we know that we love the children of God, when we love God and keep his commandments; and his commandments are not grievous." Faith in Christ begets love for Christ, and love for Christ begets love for others. A man's love for God is shown by his love to his fellowmen.

—H. S. Hardcastle.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Youth Week

The date for "Youth Week" this year is January 31-February 7, and the theme for the week's activities is "So Send I You." You may plan your own program consisting of special services at church, Sunday school or society, conducted by the Young People, or order the suggestions contained in a *packet* on this theme from the Department of Publications, National Council of Churches, 79 E. Adams Street, Chicago 3, Illinois. Price 50c.

* * * * *

Report of Young People's Groups To the North Carolina Woman's Conference

The young people of the North Carolina Conferences have done a good job this year in their projects. They are helping with our Conference Center at Moonelon, foreign missionary projects, and the regular work of the conferences. We have three very capable young people as leaders, and they have led the way for the other young people to follow. They have held their officers' meetings, planned their rallies, and one has held a planning retreat for the whole conference with good success. Also, one conference has felt that it would be a very nice idea to help Jose Dabuet, our Philippine student, with his work, so have sent hymn books to him to use in his youth meetings.

The State-wide Rally was held again at Elon College with much success. Over 575 young people met to hear the National Youth president, Nick Piediscalzi, who is a very fine young fellow and an excellent speaker. The camps and conferences in North Carolina were well attended this summer.

The mission study for the coming year includes "The Life and Task of the Church Around the World," using *Wher'er the Sun*; and "Spanish Speaking Americans," using *Who?* The mission study could concentrate on one country, since our theme is "Around the World." With the Three Commissions coming into effect this fall, studies of Christian Faith, Fellowship and Action would be a good opening study for youth

groups. A study of our Christian Faith could help the young people to establish their own beliefs and be able to tell others what they do believe. A study of our own denomination and other denominations would be a part of Fellowship with all Christians. Action seeks to further the cause of Christ at home and abroad.

May we, as women, seek to help our young people in their work by our prayers and counsel as they strive to grow into Christian men and women and take their places in the church. If we succeed in this work, we will be "Rejoicing in Our Task" as Christian women.

RUTH H. DUNN,
Superintendent

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Relax With Max

Well, we hope each of you had a fine holiday and is all set to go back to school and to work. This is the best time ever to start a perfect church attendance year.

* * *

I certainly have enjoyed the football and basketball over the past few weeks. I hope you young folk enjoy playing and watching good, clean sports. It's a lot more fun and worth more than hot-rodding or just "hanging around" up town.

* * *

"Gimme a dime's worth of asafetida," said the boy.

The storekeeper tied up the package, and the boy said: "Dad wants you to charge it."

"Ayy right; what's your name?"
"Schermmerhorn."

"Take it for nothing," he said, "I ain't going to spell 'asafetida' and 'Schermmerhorn' for no dime."

APPORTIONMENT GIVING

(Continued from page 7)

The college also takes an inventory, takes stock of what it has on hand, the services that it has rendered, and to determine the successes and failures during the year. Naturally we are concerned about the support given the college by its friends and by the church. Under the heading "Apportionment Giving" we find

that on December 31, 1952, on Conference Apportionments the churches and Sunday schools of the Convention had contributed a total of \$14,236.51. On the same date this year, the college has received from the above sources \$13,423.68, which is \$812.83 less than was contributed last year to even date. There may be institutions and causes where this amount of money would not mean very much but not so with Elon College. It means a very great deal. It means that creditors are waiting and that the college must do without some things that it needs very badly. We are compelled in some way to balance our budget.

Next week we begin the New Year. I trust that our pastors and churches may work and pray for the college during this year, that it may be more adequately supported, thus enabling it to continue its contribution to the field of Christian higher education for our church and to the cause of higher education in general. The college wishes to express its gratitude for the support that has been given by our Sunday schools and churches during the past year and expresses the hope that this support may be more generous during 1954.

Previously reported \$12,744.65

Eastern N. C. Conference:

Fayetteville	\$ 10.00
Fuller's Chapel	33.00
Henderson	50.00
Liberty (Vance)	50.00
Mt. Auburn S. S.	18.39

Eastern Va. Conference:

Dendron S. S.	\$ 3.23
Newport News S. S.	29.45
Oakland	31.51
Rosemont	40.00
Shelton Memorial	5.00
Spring Hill S. S.	3.45
Union (Surry) S. S.	2.30
Windsor S. S.	22.54

N. C. and Va. Conference:

Bethel S. S.	\$ 5.00
Concord S. S.	15.00
Durham S. S.	18.85
Happy Home S. S.	17.93
Ingram	75.00
Lebanon	55.00
New Lebanon S. S.	12.25
Tryon S. S.	15.00
Union (Va.) S. S.	25.00

Western N. C. Conference:

Albemarle	\$ 25.00
Flint Hill (M)	3.80
Mt. Pleasant	12.50
Needham's Grove	26.27
Pleasant Grove	9.96

Virginia Valley Conference:

Antioch S. S.	\$ 17.06
Bethlehem S. S.	23.00
Dry Run S. S.	4.28
Leaksville S. S.	10.92
Winchester S. S.	8.34

679.03

Grand total for 1953 \$13,423.68

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus and Nicodemus"

LESSON III—JANUARY 17, 1954.

MEMORY SELECTION: "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life.*"—John 3:16.

BACKGROUND SCRIPTURE: John 3.

DEVOTIONAL READING: II Corinthians 5:17-21.

The Troubled Questioner.

Nicodemus was troubled. He was a good man, a religious man, a sincere man, and in spite of what some folks think, a courageous man. He was a thoughtful man. He was a broad-minded man. In spite of the fact that he was "a ruler of the Jews," a devout Pharisee who was meticulous about keeping the Law, and somewhat an authority on religion, he knew he lacked something which this young Rabbi who was just beginning his ministry had. He wanted to know what it was. The fact that he came by night was evidence of his good sense, rather than of his lack of courage. His heart's faith, in many ways, was stronger than his stumbling, blundering mind. He showed his courage, and his friendship for Jesus by demanding that he be given a fair hearing at a trial, and when even the disciples of Jesus had fled in terror and panic. And it was he who brought myrrh and aloes to embalm the body of Jesus after the crucifixion. Nicodemus was a good man, a generous man, a godly man. But he had never had an experience of grace, his heart, unlike John Wesley's had never been strangely warned. He came to Jesus to try to find out why this was so and what he could do about it. It is a sound plan to bring our questions and longings to Jesus.

The Troublesome Answer.

"Truly, truly I say unto you, unless one is born anew, he cannot see the kingdom of God . . . unless he is born of water and the spirit he cannot enter the kingdom of God." That was a hard saying. What did this young fellow mean by being born again, or anew, or from above? How could a man who was grown be born again? Certainly he could not be

born again in any fashion as he had first been born, coming from within the body of his mother! "How can a man be born when he is old?" It just did not make sense to Nicodemus.

It does not make sense to many people today. They do not know anything about the new birth, or the birth from above, or they do not feel the need of it, or believe in it. "Educate a man, refine a man, give culture to a man, polish up a man, and that is enough." But Jesus says that the only way to get new men is to have men born again, to be changed in heart, to have a right spirit renewed within them. Not reformation, but regeneration, is the need of men, no matter how intelligent or cultured or outwardly religious they may be. "Ye must be born again"—the words are as true today as they were the night Jesus spoke them sympathetically and sincerely to Nicodemus. If a man like Nicodemus needed to be born again, how much more do we need an inner change of life brought about by the spirit of the living God.

The Mysterious Element.

Jesus insisted upon the necessity of the new birth. He frankly admitted the mystery of it. It could no more be explained than the blowing of the wind. "The wind blows where it wills, and you hear the sound of it, but you do not know from whence it comes, or whither it goes." You can feel it as it blows against your face or against your body, you can see its effects in the world around you, but you cannot see it, that is the wind itself. But the wind is a fact of life. Just so the new birth is a mysterious thing, a very mysterious thing. Try to explain, if you please, how the human heart can be changed, sometimes in a moment, in the twinkling of an eye, in other cases by a gradual process, but changed nevertheless. There is an element of mystery and an element of miracle in it. It belongs to the realm of the unseen and the inexplicable from the standpoint of the human mind.

The Stubborn Fact.

It is all a case of a thing which cannot be explained, but which can be experienced. The "How" of the new birth is a mystery; the fact of

the new birth is a fact. There are simple and humble and unlettered people who cannot explain what took place in their lives, or how it took place for that matter, but they knew that something did take place. The spirit of God bears witness with their spirit that they have been born of God, that they have been born from above, that they have been born anew. And of course this is true also of many great and wise and good men. Great and small, learned and ignorant, rich and poor, adults and young people have experienced the new birth, they know that they have passed from death into life. They know God has given them a new heart.

The Love of God.

John 3:16, the Memory Selection for today's lesson has been called the gospel in a nut-shell. Here is summed up the whole gospel. God's love for the world, the whole world; God's gift of his Only Begotten Son to the sinful world as an expression of his love; the Son's willingness to give himself for the salvation of the world; faith in Jesus Christ as Saviour of the world as the means of salvation; and eternal life, here and now, as the result of faith in the Lord Jesus Christ. God did not send his son into the world to judge, or to condemn the world, but that the world through him might be saved. Today if you hear his voice, harden not your hearts.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

APPRECIATION

(Continued from page 2)

enhanced by the clever way in which the Television Set had been placed in our home. It was a case, of course, "of unlawful entry," and there was a lawyer right there to handle the matter. But we decided not to press the case, and the culprits will go free!

This gift is simply in keeping with the tradition of these churches during my pastorate here. At every Christmas Season they remember the pastor and his wife with suitable and substantial gifts. But more. Throughout the year individual members of the church are always doing something nice for us, and sharing with us that which they have. They are a good and generous people, and our hearts are filled with gratitude for their gracious and generous spirit toward us.

H. S. HARDCASTLE.

LET'S GO TO CHURCH

(Continued from page 3)

The Church Has the Solution.

The Church stands for the spiritual, social, cultural, and economic uplift of all persons, and has within it the teachings whereby, if practiced, all nations, races, and individuals can live in peace and harmony together.

Worship Does Something for Us.

Worshiping together in the House of God does something for us which, though we cannot explain, we can experience. By bowing our heads and opening our hearts in prayer, by singing the inspiring and challenging hymns, and by giving heed to the reading of the Divine Word and the presentation of the Good News of the Gospel, we may become recipients of the Divine Power which enables us to live victoriously even under the most difficult circumstances. In the House of God not only can we learn that our sins *may* be forgiven, but by desire and faith and surrender our lives may actually be cleansed and regenerated by the Power of God.

Gives Us a New Look at Life.

The church offers a higher vantage point from which to look at life and the world. Here, with a heightened estimate of human personality, and a new sense of the meaning of life, we agree that Christ is our Hope and that "His will is our peace." With Simon Peter we say, "Lord, to whom shall we go? Thou hast the words of eternal life."

Teaches Us the Christian Way.

The church, together with the Christian home, is the hope of the world. In the church school, children are taught life's greatest principles in the way of Jesus. They learn of his love, his teachings, his self-giving, and his ultimate triumph. They come to see that he is the way, the truth, and the life for them.

Helps Build Christian Homes.

A Christian home with Christian parents cooperating with the church is the means whereby our youth may receive Christian education and be surrounded with Christlike attitudes and a Christlike spirit. May God give us homes where children fondly speak Jesus' name and parents hold him dear.

We Need the Church.

I need the church and the church needs me. Many fine people over the world are missing the inspiration and

spiritual counsel that the church gives and with it the opportunity to do something creative and lasting for others. Now is the time for every man, woman, and child to become a vital part of the church whose supreme purpose is the welfare of humanity, the bringing of persons of all races and classes into a harmonious and joyful relation with God, and the pointing of all to Jesus Christ as not only the world's greatest teacher but also our present counsellor, savior, and friend.

THE GOD of CHRISTMAS

(Continued from page 5)

Seeing the star and following it are two different things. How often we perceive what God's will is, but heed it not! Paul says, "The good that I would I do not." How truly the prayer of confession reflects our own selves: "We have left undone the things which we ought to have done; we have done the things we ought not to have done; and there is no health in us." The knowledge of the truth is only half our salvation. The other half is our willingness to follow what we know to be right. The world is full of wise men who see a star. The world is poor in men who see and follow even unto Bethlehem.

"And Anna coming in that instant gave thanks unto the Lord and spoke of him to all them that looked for redemption in Jerusalem." Luke 2: 38.

A portion of Luke's second chapter and a beautiful portion of the Christmas story frequently overlooked, is that of the aged prophetess Anna. She was long a widow and her age surely had but grey in her hair. She was now late in life wedded to the temple and devoted to holy things. When Joseph and Mary brought the infant Jesus to the temple in accordance with customs of their fathers and in obedience to the laws of Jewish family life, Anna was there! She was there at the right time because she was there all the times that she could be of help or offer a prayer. This gracious elderly woman, a widow, a prophetess, and probably a grandmother, with her depth of spiritual insight and her sensitivity to the deep things of God looked into the face of the Christ-child and knew in her heart that God in his goodness had given the world its most precious gift—its way of salvation. When she saw Jesus she immediately felt the wellspring of joy overflow her

soul. This was *good hope*. It was for her the glory of her long life. Death now was a minor incident in an existence that was crowned with life eternal. Her first act was the giving of thanks for the hope in her soul. Her second act followed almost simultaneously with the first—*good witness*. Sorrow can be hidden in the heart and shielded from others by a curtain of smiles. Joy and hope cannot be so contained. These must be shared to be retained. Anna, not by reasoned judgment, but by womanly instinct sought out all whom she knew of the expectant heart in Jerusalem and spoke to them of the redemption she had seen in the Anointed One of God—the Messiah long awaited.

What good is there in it? What good comes out of it? To those who speak thus of Christmas let Christ's followers today say with firm assurance, "The good of Christmas is good tidings, good leading, good hope, and good witness in the name of the Child of Bethlehem, the Boy of Nazareth, the Man of Galilee, and the Savior of the World."

A MEDITATION

(Continued from page 6)

That is the faith of those who have faith in God, the faith of those who believe that God is the author of all that is good, but that he depends upon man's cooperation in the realization of God's plans for the redeeming of his world.

The symbol of that faith is a cross. And the evidence of that faith is not what one believes happened some 1900 years ago in Palestine, but in what one believes ought to be happening here and now wherever one lives, and what one is doing day by day to help it happen. The evidence of that faith is what one joyfully sacrifices for God's church and for the building of a better world.

The Son of God goes forth—the Son of God goes forth *to serve*—and those, who believe in the God whom he worshiped and served, with gladness and enthusiasm, follow in his way.

ROY C. HELFENSTEIN.

The average drinking family spends from \$150 to \$300 per year for alcoholic beverages. Besides diverting this amount of money from business dealing in good things of life, this expenditure lowers the family standard of living.

—The National Voice.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

These reports bring us nearer our goal of \$65,000.00 by the sum of \$5,654.82. We are very appreciative. Faith and works both we have, and we do not believe our heavenly Father or good church folks will see us suffer here. We are anxious to close this year in as good condition as possible and we hope next year we shall be able to go forward without the anxiety which has been our portion this year.

Yesterday was a big day here, with two truck loads of good corn coming from the Bethlehem church community near Suffolk, Va. C. F. Savage and his son, E. P. Savage, gave us the bigger truck load; and Warren Austen and June Oliver gave us the other. The four of them came along to see us and to deliver it, and our good friend, Rev. R. E. Brittle, "been to Suffolk a thousand times" came along to show them the way. It was a joy to see this pastor and four of his fine laymen. Five Savage grandchildren; and Fred Byrd, sent along four bags of peanuts; and other children in the Bethlehem church sent three bags of peacans. Thanks to one and all.

Yesterday also saw a motorecade large enough to take every child, 83 of them, to Burlington shopping. This was done by the Burlington Jay Cees who brought the cars, furnished the money for each child, and accompanied them into the various stores. It was a thrilling sight to see the train of cars hurrying away to Burlington with these happy children.

The day before Santa Claus came out of the skies by way of helicopter, brought every child a couple of really fine gifts, and gave the children a thrill. That night the Elon student body had a party for the children and gave gifts to each one, and two bicycles. Tonight the Woodmen of the world will be here with fun, fruit, frolic and gifts for all. There are two or three other parties coming up. Believe me with all these parties and the mail packages, along with the assignment of children to friends for Christmas we are plenty busy. Thanks to all for everything.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 17, 1953.

Commodities for the Week.

Mrs. J. M. Riddle, Sanford, N. C., Clothing and Coupons.
Mrs. J. B. Hurst, Atlanta, Ga., Clothing.
Standard Hosiery Mills, Burlington, N. C., Hose and Socks.
Mrs. Minnie P. Tune, Vernon Hill, Va., Clothing.
Mrs. W. P. Robinson, Chicago, Ill., Clothing.
Irvin Iseley, Burlington, N. C., Clothing.
Mrs. J. Edward Harrell, Holland, Va., Shoes.
Cradle Roll Dept., Holt Neck Church, Toys and Coupons.
Missionary Society, Little Creek Christian Church, Coupons.
Mrs. J. A. Cofer, Norfolk, Va., Coupons.
Class No. 4, Bethel Church, Elkton, Va., Coupons.
Missionary Society, Union Church, Virgilina, Va., Coupons.

Sunday School Monthly Offerings.

Amount brought forward..... \$17,832.57
Eastern N. C. Conference:
Mt. Auburn\$ 60.00
Liberty (Vance) 162.06
Sanford 115.00
337.06
Eastern Va. Conference:
Centerville\$ 6.00
Berea (Norfolk), Thanks-
giving 228.00
Dendron, Thanksgiving . 26.76
Holland, Special 150.00
Holland S. S., Thanks-
giving 400.00
Hopewell, Thanksgiving . 14.00
Mt. Carmel S. S. 13.96
Newport News S. S. 14.90
Norfolk, First, Thanks-
giving 41.30
Norfolk, First 24.52
Oakland 98.25
Union (So.) 74.00
Windsor, Thanksgiving . 109.78
Windsor S. S. 10.00
1,211.47
N. C. and Va. Conference:
Belew Creek S. S.\$ 16.00
Bethel S. S. 4.91
Bethlehem, Thanksgiving . 118.50
Burlington, First 200.20

Concord S. S., Thanks-

giving 15.00
Greensboro, Calvary S. S. 16.00
Happy Home, Thanks-
giving 48.00
Ingram 70.00
Tryon S. S. 15.00
Zion 5.00

508.61

Western N. C. Conference:

Brown's Chapel S. S. ...\$ 5.00
Mt. Pleasant 12.50
Pleasant Cross S. S. 6.48
Pleasant Union S. S. 14.88

38.86

Va. Valley Conference:

Linville S. S., Special ...\$ 36.00
Mt. Olive (G) 20.71
Mt. Olive (R) S. S. 20.50
Winchester S. S. 8.34

85.55

Total \$ 2,181.55

Grand total \$20,014.12

Special Offerings.

Amount brought forward \$24,277.92

Mrs. Ethyle O'Connell,
Ormond Beach, Florida,
in memory of her moth-
er\$ 10.00
Philathea Class, Suffolk
Christian Church 5.00
Golden Rule Bible Class,
Newport News Church 10.00
John Morrison Bible Class,
Rosemont Church 20.00

Thanksgiving Offerings.

Mr. and Mrs. Earl Russell,
Suffolk, Va.\$ 10.00
Mr. and Mrs. T. E. Brick-
house, Norfolk, Va. .. 100.00
Dr. Charles H. Rawls, Suf-
folk, Va. 5.00
Mrs. Lucile Cullers, Front
Royal, Va. 10.00

Christmas Gifts.

Mr. and Mrs. H. F. Nel-
son, Winchester, Va. ...\$ 10.00
Mrs. E. H. Hughes and
Family, Richmond, Va. 15.00
R. W. Moore, Graham, N.
C. 210.00
Clarence Hooper, Bur-
lington, N. C. 20.00

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift
sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Circle No. 3, Women's Fellowship, Suffolk Ch.	10.00
Mr. and Mrs. D. H. Howell, Suffolk, Va.	10.00
Mr. and Mrs. E. H. Rawls, Suffolk, Va.	10.00
Miss L. Kennedy, Worthville, N. C.	15.00
Cradle Roll Dept., Suffolk Christian S. S. .	5.00
A Friend	1.00
Tommy Shoemaker, Chicago, Ill.	20.00
Class No. 4, Bethel Ch., Elkton, Va.	1.65
Junior Class, Youngsville Christian S. S.	3.00
A. P. Strickland, Louisville, N. C.	5.00
Mrs. J. Lewis Rawls, Suffolk, Va.	5.00
Dr. Rockwell Harmon Potter	10.00
Gerrge W. Haughwont, Norfolk, Va.	5.00
Percy Smith and Co., Inc., Newport News, Va. .	5.00
Special Gifts	10.00
	540.65
Grand total	\$24,818.57
Total for the week	\$ 2,722.20
Total for the year	\$44,832.69

REPORT FOR DECEMBER 24, 1953.**Commodities for the Week.**

Mrs. Willard Anderson, Suffolk, Va., Clothing.	
First Cong. Christian Church, Newport News, Va., Clothing.	
Charles Scott, Graham, N. C., Pecans.	
Primary Class, Liberty Spring Church, Presents.	
Miss Anita Winne, Nassau, New York, Toys.	
Ramseur Christian Church, Christmas Gifts.	
Couples' Club, Asheville Church, Toys.	
Mrs. Floyd Turner, Suffolk, Va., Clothing and Dolls.	
A Friend, Clothing.	
Don Frederick, Burlington, N. C., Clothing.	
Henry I. Jaffe, Suffolk, Va., Candy.	
Girls' Auxiliary, First Baptist Church, Burlington, Dolls.	
John R. Bowker, Pinehurst, N. C., Candy.	
Miss Rena Maude Iseley, Burlington, N. C., Clothing.	
Mr. and Mrs. W. J. Cobb Asheville, N. C., Toys and Candy.	
Union Grove Missionary Society, Clothing and toilet articles.	
Heart Sisters Society, Randleman, N. C., Bedroom furniture.	
I. Schneierman and Sons, Randleman, N. C., Clothing.	
Mrs. Ivie Frank, Harrisonburg, Va., Christmas cards.	
C. F. Savage, E. P. Savage, Warren Austin and June Oliver, Suffolk, Va., Corn.	
Grandchildren of C. F. Savage, Peanuts.	
Fred Byrd, Suffolk, Va., Peanuts.	
Bethlehem Children, Peanuts.	
Baraca-Philathea Class, Henderson Church, Gift for each child.	
G. C. Talbert, Halifax, Va., Clothing.	
Mrs. T. S. Lamb, Clothing.	

Mrs. William S. Chandler, Burlington, N. C., Clothing.	
Happy Sharers Club, Greensboro, N. C., Quilt.	
Mrs. Earlie Jones, Raleigh, N. C., Clothing.	
Winchester, Va. Church, Gift for each child.	
Iris McEwen Class, Burlington, First Church, Coupons.	
Hank's Chapel Missionary Society, Coupons.	
Women's Missionary Society, Asheboro Church, Coupons.	
Mt. Auburn Christian Church, Coupons.	

Sunday School Monthly Offerings.

Amount brought forward	\$20,014.12
Eastern N. C. Conference:	
Ebenezer	\$4.15
Fuller's Chapel, Special .	10.00
Fuller's Chapel	33.00
Henderson	274.52
Oak Level	19.53
Shallow Well S. S.	54.00
	405.20
Eastern Va. Conference:	
Berea (Nans)	\$ 68.15
Franklin	150.00
Bay View	24.00
Rosemont	168.00
Norfolk, Second	69.00
Portsmouth, Elm Ave.,	
Special	25.00
	504.15
N. C. and Va. Conference:	
Burlington, First	\$50.00
Durham S. S.	35.73
Elon College, Thanks-	
giving	92.26
Hebron S. S.	10.00
Hines Chapel	20.00
Lebanon	42.00
New Lebanon, Thanks-	
giving	100.00
Pfafftown	18.40
Reidsville S. S.	346.00
Union (Va.) S. S.	5.00
	719.39
Western N. C. Conference:	
Shiloh S. S.	\$22.74
Zion	30.00
	52.74
Virginia Valley Conference:	
Antioch, Thanksgiving .	\$99.52
	99.52
Total	\$ 1,781.00
Grand total	\$21,795.12

Special Offerings.

Amount brought forward	\$24,818.57
Mrs. Margaret H. Pritchett and Family, Elon College, N. C., in memory of Mrs. C. N. Somers	\$ 9.00
Allen D. Moore, Burlington, N. C., in memory of Clyde H. Dorsett .	5.00
Onward-Fellowship Class, South Norfolk Church .	25.00
Thanksgiving Offerings.	
Mrs. W. H. Ayscue, Henderson, N. C.	\$ 5.00
Miriam Ayscue Falkner, Henderson, N. C.	5.00
Mr. and Mrs. J. H. Alford, Tarboro, N. C. .	10.00
Miss Patti Adams, So. Boston, Va.	10.00

Christmas Gifts.

H. P. Dunn, So. Boston, Va.	3.00
Garland Gray, Waverly, Va.	200.00
Progressive Bible Class, Neport News Ch.	10.00
Woman's Fellowship, Bay View Church	11.25
Philathea Class, Reidsville Church	10.00
Mr. and Mrs. O. P. Holsinger, Harrisonburg, Va.	5.00
Mr. and Mrs. Floyd Turner, Suffolk, Va.	25.00
Woman's Society, Church of Wide Fellowship ...	62.25
Wake Chapel Missionary Society	10.00
Reliable Bible Class, Portsmouth, First Church .	10.00
S. H. Plummer, Newport News, Va.	5.00
Mr. and Mrs. A. Paul Hartz, Waverly, Va. .	50.00
I. Paul Ingle, High Point, N. C.	100.00
Miss Novie Hardee, High Point, N. C.	5.00
Mr. and Mrs. B. F. McDaniel, Luray, Va. ...	10.00
Mrs. J. D. Burgart, Greensboro, N. C.	2.00
Mr. and Mrs. Earnest Sibley, West Hartford, Conn.	5.00
J. H. Johnson, Norfolk, Va.	10.00
Jesse H. Jones, Halifax, Virginia	5.00
Mrs. Marcella Saicker, Suffolk, Va.	2.50
Elon College Community Church	2.00
O'Kelly Bible Class, First Ch., Greensboro	50.00
Huffman Oil Co., Inc., Burlington, N. C.	100.00
Mrs. W. B. Truitt, Greensboro, N. C.	10.00
Mrs. A. A. Turner, Suffolk, Va.	5.00
Wysong and Miles Co. Employees, Greensboro, N. C.	44.70
Miss Vera V. Van Cleave, Wadley, Ala.	1.00
W. P. Davis, Burlington, N. C.	130.00
D. C. Bryan, Burlington, N. C.	25.00
Lebanon Sunday School, Semora, N. C.	18.00
Rev. J. A. Henderson, Manson, N. C.	15.00
Special Gifts	140.92
	1,151.62
Grand total	\$25,970.19
Total for the week	\$ 2,932.62
Total for the year	\$47,765.31

Due to lack of space, it is not possible to report the Orphanage receipts to December 31, 1953. Dr. Truitt's final report for the past year will be given in next week's issue.

The High Cedars

By RICHARD K. MORTON

God brings low the proud, and humbles those who think of themselves more highly than they ought to think.

The Most High is like an eagle that can take the highest branch of the cedar, crop it off, and send it below. Severe words about the proud are written in Proverbs 16: 5: "Every one that is proud in heart is an abomination to the Lord." The Psalmist (119: 21) wrote: "Thou hast rebuked the proud that are cursed, which do err from thy commandments." And again (138: 6): "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off."

We may mean various ideas by the word "proud," but what is most sure, it seems to me, is that the spirit that is puffed up, exaggerating itself, thinking poorly of others, is evil in the sight of God.

The high cedars of the Bible, noble, strong and beautiful trees, sometimes could symbolize a pride in strength and excellence which led men into moral evils. These high cedars of the proud produce a wrong notion of themselves and create rancor and unhappiness all around them.

Pride, however, grows out of many legitimate ideals and forces. Surely we should have proper initiative and ambition, and surely we should be grateful for whatever God enables us to become and to accomplish. But so often we go on from there and develop a pride in public recognition of what we think we have become and we find an almost sadistic satisfaction in standing out from the crowd and from being recognized as one who has more than others. The high cedars, sometimes by their very eminence, become the envy of many, and stir uneasiness and ill will over a wide area.

The high cedars can be lofty in their strength and their grandeur, but God has regard for the little trees as well, and for those of low estate. They can be a tower of strength and furnish much good to the world; but if we use our learning, genius, strength, or some other characteristic or possession to create envy and unrest and unhappiness, then pride has become an evil thing.

We want our friends to take pride in what they have done. We feel that we have a right to a certain pride in what we have done that is good in the sight of God and man. But the high cedars must not block off from the little trees the sunlight of heaven and the fresh winds of earth.

Pride need not be evil, nor create animosity. It can be unselfish and have regard for moral values.

Every workman must really take pride in his handiwork. Every parent must take pride in the successes of his or her children. Everyone must take pride in civic reforms and accomplishments.

The world needs the high cedars—cedars of height and strength and grandeur. But these cedars become an abomination if they come to a point where they belittle those less fortunate and in other fields and if they come to have an opinion of themselves which is much too exalted.

Thank God for the high cedars and for the wholesome pride we have in the good things of life. And may God keep us from such misuse of pride as will turn this great impulse into a thing of unhappiness and evil!

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VIRGINIA, JANUARY 14, 1954

NUMBER 2

Can You Count Your Blessings?

THE SONG-WRITER says: "Count your blessings, name them one by one," but that is quite an impossibility, for our blessings are innumerable, and if we tried to name them we would be sure to leave out so many. Our blessings come in so many ways: known, unknown, and so often is disguise that we do not always recognize them. We need to pray the prayer that someone has written, "O Lord, that lends me life, lend me a heart replete with thankfulness"; and "always and for everything let our thanks to God, the Father, be presented in the name of our Lord Jesus Christ" (Ephesians 5:20). We also need to "cultivate the thankful spirit! It will be a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings." "A grateful heart, filled with thanksgiving, is a nobler thing than all mere outward worship." So we need to realize that "thanksgiving is thanksgiving," and "let our prayers be as frequent as our wants, and our thanksgiving as our blessings."

An elderly couple were being congratulated upon the many luxuries that the Lord had permitted them to enjoy in their old age, but they replied: "We worked for these with our own two hands," seemingly leaving God out of the reckoning. One wonders if they got the greatest enjoyment after all! Martin Luther said: "If, in his gifts and benefits, God were more sparing and closehanded, we should learn to be more thankful. And from the sainted Bernard: "Unthankfulness is a parching wind, drying up the fountain of pity, the dew of mercy, the stream of grace. It is a destructive thing, an enemy of grace, hostile to salvation. It blocks up the way against grace, and where it is, thence grace finds no access, no place. Grateful then and devout must a man be, who longeth that the gift of grace which he hath received should not only abide with him, but be multiplied."

And again we say, let us cultivate the thankful spirit so that every day will be thanksgiving day, for the Lord's mercies are new every morning: great is his faithfulness.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. Amen.

—Anonymous.

News Flashes

The Mid-Winter Meetings of the Mission Council will be held in Cleveland, Ohio, January 25-28.

The Virginia State Legislature convened yesterday in Richmond. We welcome to our city Senator Mills W. Godwin of Chuckatuck, and Representative Shirley T. Holland of Windsor. Mrs. Holland is also in Richmond.

CHRISTIAN SUN readers will be interested to know that Rev. R. A. Whitten was entered as a patient in Garfield Memorial Hospital, Washington, D. C., on January 6. He is there as the patient of Dr. Maurice Protas and Dr. Wm. Kurstin for observation. We hope soon to be able to give a good report.

Dr. Woffard C. Timmons, the executive secretary of our national Commission on Evangelism and Devotional Life was a recent visitor in First Church of Burlington, N. C. He met with both the morning and evening circles of the women, with the Board of Christian Education and the teachers and officers of the church school, and with the Board of Deacons. He also brought the message at Prayer Meeting. Dr. Timmons is to be the preacher in the Lenten Evangelistic Services to be held at this church March 14-18.

We welcome Rev. Olin B. Pendleton, pastor of the First Congregational Christian Church of Norfolk, Virginia, who began his ministry on January 1. He is a native of the State of Washington. Mr. Pendleton received his Ministerial Degree from Andover-Newton Theological School, Boston, in 1941, later taking his Master's Degree at Texas Christian University. He has served churches in Washington State and during the war he served with the Council of Churches in Seattle. He is a former pastor of the Congregational Church at Revere, Massachusetts, and in 1941 he went to Hawaii, where he did pastoral service at the Church of the Crossroads, in Honolulu. We welcome the Pendletons to our fellowship in the Southern Convention and hope that they may have a profitable ministry in Norfolk.

Meeting of North Carolina Council of Churches Set for Durham

The seventeenth annual meeting of the North Carolina Council of Churches will be held Tuesday and Wednesday, January 26-27, in Durham. All sessions will be held in the First Presbyterian Church, Main and Roxboro Streets, except the closing luncheon on Wednesday, which will take place at St. Philip's Episcopal Church, Main and Queen Streets.

Speakers for the two-day session will include Dr. Harold C. Case, president of Boston University, who will address the evening service on Tuesday night; Mrs. Harold Brinig, a prominent church leader from New York City, who will be the women's speaker; and Mr. Oscar K. Merritt,



DR. H. C. CASE

Mount Airy industrialist, who represented the North Carolina Council at the recent World Order Conference in Cleveland. Mr. Merritt will bring a report on that meeting on Wednesday morning.

In addition to the above addresses, reports will be brought by the Council's executive director, Morton R. Kurtz, on the program of the past year; Mrs. T. S. Newbold, general chairman of the Department of United Church Women; and chairmen of the various commissions and committees of the council. Council delegates will pass upon the 1954 budget and elect officers for the new year. A nominating committee headed by Dr. Stanley C. Harrell, the pastor of the First Congregational Christian Church of Durham, will present a slate of officers for consideration.

The new officers will be installed at the closing luncheon at St. Philip's

(Continued on page 12.)

Ministers Hold Meeting in Interest Of Elon College

Approximately thirty-five ministers of the Southern Convention met at Henderson, N. C. on Tuesday, January 5, 1954 in response to the invitation of Dr. L. E. Smith, President of Elon College to meet with him to discuss matters in the interest of Elon College.

The group gathered at Henderson held no official standing and its actions are of an advisory nature only. Dr. Jesse H. Dollar, vice-president of the Southern Convention, presided at the meeting.

After discussion during the morning session the following action was taken as the first order of business in the afternoon session.

"We acknowledge the distinctive service Elon College has rendered to the churches of this area, to our denomination at large and to the nation in the purpose and profession of Christian Education; and we acknowledge the unselfish and faithful service of President L. E. Smith, his predecessors and the members of the faculty and administration of the college.

"Recognizing that the years have brought new opportunities and responsibilities, we are of the opinion now is the time to rethink our mission through Elon College and the methods needful for its fulfillment.

"To this end we request that the Executive Board of the Southern Convention take under the advisement the appointment of a committee to study this matter and to report its findings and recommendations to the Southern Convention, at its 1954 session if possible, the committee to invite the cooperation of the president and the Board of Trustees of Elon College."

It was moved and voted to take under consideration the Two and One-Half Million Dollar Campaign as the next item of business. The following actions were taken.

1. Voted—That we look with favor upon the Two and One-Half Million Dollar Campaign plans to include in the next phase of the campaign the raising of funds for the erection of Carolina Hall and Virginia Hall and the allocation of goals to the churches of the states of North Carolina and Virginia along conference lines (with the un-

(Continued on page 7.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen to Meet February 14

The Annual Rally of the Laymen's Fellowship will be held in Whitley Auditorium at Elon College Sunday, February 14. Complete details will appear in THE SUN next week. Plan now to be present.

To Vote on Constitution.

At the last rally of the Fellowship the Constitution and By-laws were presented in the Handbook. It was suggested that certain changes needed to be made but that according to the constitution such changes needed to be publicized for one month prior to the meeting. We are printing below the suggested changes so that the vote may be taken at this rally.

1. *Executive Committee.* The constitution originally adopted provided for a Laymen's Council. The Laymen's Council voted in February 1953 to ask that the name be changed to the Executive Committee; that it consist of the officers of the Convention Laymen's Fellowship, and the chairman, vice-chairman and the secretary of each Conference Fellowship.

2. *Membership.* The Council also voted to ask that the provisions of Article V with respect to membership be changed. According to the original constitution "membership" in the Convention Fellowship was limited to one representative for each 100 men in the church provided no church should have more than four such representatives. It is quite clear that the provision on was for *voting members* and it is proposed that the wording of the constitution be changed to indicate that this is the method used to determine the number of votes for any particular church. Thus it is intended to emphasize that all of our men are members and it is hoped that they are all *active*.

3. *Conference Officers.* It is further requested by the Council that the Conference officers be elected for a term of two years and that the term of office shall run for two years; further that the term of office shall run

concurrently with that of the Convention Fellowship officers.

If there are any questions about any of these changes please let me hear from you immediately. Such questions could be answered in this column and thus all would be permitted to benefit from such explanations as can be given. Please give this matter your attention.

Rally, Rally! Let's All Go to the Rally!

How many men in your church have ever attended one of the Laymen's Rallies? Ask them about it . . . all of them will tell you that the events are always interesting, informational and inspirational. If it happens, and there may be a few cases, that no one has ever been to one of the rallies from your church this is a good year to change that situation. Several hundred men will be here and we certainly hope that there will be a large representation from your church. Certainly we can count on you!

J. E. D.

The North Carolina and Virginia Laymen's Fellowship held a meeting on Friday, January 8, at which time the Conference Center at Moonelon was discussed and the fellowship went on record as assuming its share of responsibility in the development of the project. It looks now as if a building program will get under way this spring.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Managing the King's Business

By RICHARD K. MORTON

A church is indeed a spiritual fellowship, engaged in religious and redemptive work through Christ. A church, however, is also a business. In some states it is organized as a corporation. It has to be run—with certain adaptations of the pattern—in accordance with good business practices. It is not piety deliberately to flout business principles and good management. With this in mind let us resolve this New Year to do a better job in managing the King's business.

While I do not know much about business myself, I confess that I am, at times, appalled by the average church's ignorance of business procedures. I am not competent to go into the technical details of this charge—but I am sure that it can be sustained in too many cases.

Trustee's meetings, for instance, are often haphazard and reports sketchy—as if this small business of the church did not matter much anyway, and no one was going to put too much time on it. Reports of committees are too often slipshod, and responsibilities of officials are often not carried out.

In a great number of cases, the trustees, deacons and others do not bother enough to find out what responsibilities they have to the community, such as notifying officials about cleaning sidewalks, repair of abutting properties, filing of notices, payment of certain fees, and other fiduciary and legal matters. They do not keep, through the clerk or someone else, records of historical and purely statistical value which may prove highly important later. If this is indeed the King's business they are running, then it requires skill and fidelity and conscientious performance of duty.

Many churches never get down to being specific and systematic about discharging their duties to the community, even in the payment of bills, presenting of reports, handling of requests. The business life of many a church is unbelievably mixed up and inadequate.

Few churches inspect their property enough and keep up with the best methods of doing business, as in buying supplies, replacements, etc.

There are still other matters that sometimes scare me. For instance, the matter of insurance and protection of the property and other values against loss by theft or fire or against lawsuits for various liabilities. It is technically possible for a church to be sued if someone slips on an unshoveled icy sidewalk in winter or is injured by some

defect in a chair, the flooring, ceiling, and so on, or by an explosion from a defective stove in the kitchen. Fire insurance is usually far too low, and other insurance on liabilities is just not carried at all. Autos used by pastor and other church officials on strictly church business are protected only by the individual's personal insurance, yet this is really part of the church's responsibility. It is fine, for instance, to take some young people to a conference or retreat; but if they are injured while in my car, who is liable? Not the church, but my insurance company or me!

Church buildings run into money, these days—we are building (perhaps sometimes overbuilding) great educational buildings, sanctuaries, and so on. But these hundreds of thousands of dollars' worth of property are sometimes served by volunteer, inexperienced, and often elderly janitors. Sometimes these men do not have the time, skill or capacity to do what is required. They may tinker with the electrical or other equipment; they may forget to turn off switches or valves, or run the furnace properly, or lock the doors. How we have missed some real disasters in some places is a marvel! This is no poke at the honest, faithful, careful janitors many churches have; but so often we do not pay much for the job and give it to some dear, devoted fellow who is willing to give the time. This is dangerous! It is poor business!

In the interest of alleged economy, we sometimes let vital equipment, like furnaces, cooking ranges, wiring fall into serious disrepair. Parsonages, also, are similarly neglected. We think we haven't the money, and we haggle and delay—then comes a crisis and later comes a big, heavy bill.

If a church professes high spiritual ideals and proclaims great moral truths and yet demonstrates to the community that it is sloppy and inefficient in its business dealings, its whole ministry is vitiated. Stewardship involves the proper amount of giving—it also involves the proper handling of money once it has been given.

The King's business calls for meticulous care to fulfill all obligations as a church fellowship and to have the required know-how in handling financial matters. If any church fellowship allows its money matters to get all tangled up, it will have little influence.

Let's handle the King's business in a way that does honor to the King and lends even more power to the spiritual ministry!

The Happiest Person

By ROY C. HELFENSTEIN

At the beginning of each year, we all wish our friends—"A Happy New Year." We say it hundreds of times, and we mean it down deep in our hearts. We really and truly wish that our friends shall have "happiness." But what do we mean by happiness? That is a question which but few of us have considered as we have wished it on our friends.

There are many superficial ideas of happiness. Ask the man who has had to toil incessantly all his life "what happiness is," and if he is superficial in his thinking, he will reply—"Happiness is to have a chance to rest and to be free from work." Ask a person, who has seldom had enough to eat, "what his idea of happiness is" and he will likely reply—"Happiness is to have three square meals a day with plenty of left-overs." Ask a person who has never had much money to spend, and he will reply—"Happiness is to have plenty of silver money in your pocket to jingle, and a wallet full of bills to draw on." Ask a person who has never traveled and he will reply—"Happiness is to be able to go places—to travel hither and yon and see the country." Ask the person whose work keeps him on the go—traveling here and there constantly, and he will reply—"Happiness is to be able to stay at home and not go anywhere."

Most people think that happiness is the experience of those who are in different conditions than theirs. The people who live in the country are likely to think that happiness is the lot of those who live in the city—while at the same time the people in the city feel positive that happiness belongs alone to those who live in the country—the city folk work and save to get enough to buy a little plot of ground so they can move out into the country—and the people in the country dream of living in the city some day.

Thomas Edison, the great electrician and wizard of science, once said that he considered "the nearest approximation to happiness of which the present human nature is capable was to live on a farm which is one's own, far from the hectic, artificial conditions of the city—a farm where one gets directly from one's own soil and toil what one needs to sustain

life, with a garden in front and a healthy, normal family to contribute those small domestic joys which relieve a man from business strain."

I once heard two Pennsylvania, Lancaster County farmers talking on a pullman car and their entire conversation was about selling their fine farms and moving to the city where said they, "people really live"—the city "where you can just turn on the heat and no wood to be chopped and where your food is delivered to you and you don't have to work."

This all goes to illustrate how human nature is so constituted that it thinks to have the opposite from what one has, is happiness. The grass on the other side of the fence always looks greener.

A Correction

We deeply regret the error that occurred in the title of the article by Dr. Henry E. Robinson, pastor of our Burlington, North Carolina, Church, in the issue of January 7. The title of the article should have read, "The Good of Christmas," not "The God of Christmas." "O" how the omission of one letter can mess things up! Such errors just happen, and they are hard to explain away.

Because we have such superficial notions of happiness, the thought of happiness becomes to us a sort of "ignis fatuus" or "will-o-the-wisp"—which we strive to lay hold of, but which ever seems beyond our grasp.

But happiness is real and may be experienced by all, if we know its true meaning. Happiness is not synonymous with pleasure—pleasure is but temporary—but happiness is abiding—it is continuous. It is not found in things but within one's own life. It is an attitude toward life—the attitude of appreciation, dedication, cooperation—and not the possession of things. Children whose wants are many and who have everything they want are not so happy as children whose wants are few, and some of those wants denied. The children of the past generation were satisfied with stick horses to ride and hoops to roll. What a contrast to the situation today!

Men and women are only grown up children—and they seek happiness

in things, they suffer the same disillusionment that children do.

He that would drink from the fountain of happiness must needs let down the bucket within his own life—for the supplies of happiness are found nowhere else but within his own soul. Many are disillusioned by the idea that money and things bring happiness, but money and things occasion much of the world's unhappiness. I once had a friend who told me that, when he was in his early twenties he thought he would be happy if he was worth \$50,000, but when he became worth a million dollars he found that though his wealth brought him friends and aristocracy to his home—it had also lost him the love of his children, and said he, "I'd give every dollar I have and start life all over again, if I had my family back and my old satisfaction back like I had twenty years ago." The testimony of thousands of people is that in neglecting the springs of happiness within their own lives, those springs themselves dried up—and their lives became parched and dried.

So when we wish our friends happiness, we should really wish them just enough prosperity to make them appreciate life the more, and to make them love God the more because of it, but not so much prosperity as to make them forget God and their obligations to him. In wishing happiness for those we love, we actually wish for them enough disappointments and enough problems to cause them not to lose the common touch and to keep humble and sympathetic.

Happiness is a spiritual possession, and is a stranger to the life that thinks only of material things. Happiness is God's response to a loving heart. It is God's response to a faithful heart. It is God's response to a loyal heart. Pascal declared—"Happiness is the union of ourselves with God." If there are times in our lives when we are unhappy, it is because we are out of alignment with God. Unhappiness is God's call to shift the gear of our life, and gear into his moral purposes and into his plans for our lives. Automobiles stand still—even though the power is on—no progress so long as they are in neutral, but when the gear is shifted, the contacts and connections are made that utilize that power; and progress is realized.

So it is with our lives, we cannot expect to be happy unless we are
(Continued on page 9.)

Our Churches Report . . .

The Church at Sophia Finishes a Good Year

Sophia Congregational Christian Church has just finished the best year in the history of the church. It has grown in church membership and also in the number of pupils on the Sunday school roll.

The church has a growing building fund, and is looking forward to a new church building in the future.

Working with our pastor, the Rev. Avery Brown, we hope to have a still better year in 1954.

The missionary society has just recently bought a goat for Puerto Rico, naming it "Dora Lee" for our pastor's wife.

MRS. MABEL STALEY,
Reporter.

* * * * *

Mount Olivet Church (Rockingham County) Reports

During the two weeks preceding Christmas we held five special Advent evening services and our annual Sunday school Christmas program. The average attendance at the Advent services was 37; while the church was jammed full for the Christmas program. Our pastor, the Rev. H. V. Harmon, gave the Advent message on Sunday, December 13; Tuesday, the 15th, and Thursday, the 17th. Two other Valley Conference pastors, Rev. Newton and Rev. Rohart, spoke on Monday and Tuesday, the 21st and 22d, respectively.

Six new members—all young people—were received during the services: Larry Lam, Winston Life, Danny McInturff, Jimmy McInturff, Judy Strickler and Billy Trobaugh. They met with the pastor during the services and are meeting him and others interested in church membership several times between now and Easter. Holy Communion was celebrated on the last evening of the services.

We were well provided with special music during Advent. Mrs. Joseph Frazier and Mrs. Sipe, of our own church, as well as groups from the Bethel and Solburg churches. Paul and Martha Rohart from Linville sang and played for the Advent

services. There was much music during the Christmas program: in particular, a solo, "O Holy Night," by Miss Louise Frazier, accompanied by Miss Rosalyn Bloxom of Bethel. This was repeated for the Bethel Sunday School's program later in the week.

Our Sunday school recently had its annual reorganization. Mr. Jesse Lam of McGaheysville is the superintendent, and Mr. David Strickler of Elkton, Route 2, is the secretary. The separate boys' and girls' Bible classes have been combined into one young people's class taught by Mr. George Roberts who comes every Sunday from Harrisonburg.

REPORTER.

* * * * *

Centerville Christian Church Reports Progress

In view of the fact that the active working enrollment of Centerville Christian Church, near Disputanta, Virginia, is small, we feel that we have made, through the cooperation of the few, great strides toward a more progressive church.

Only about fifty per cent of our church has been active. The main objective of our work has been to contact the other fifty per cent. This has been done through a form letter which urged them to place a new evaluation on their church relations and return to the service of the church. Twenty-seven letters were sent. The results were as follows:

Seven members wished to be placed on the active roll again; two had joined another church; two asked for transfers; one wished to be dropped from the roll, and two were found to be deceased.

We plan to send a second letter to those who did not reply to the first.

By the help of God, we hope we can make Centerville an active church again.

MRS. F. W. BARLOW,
Reporter.

* * * * *

A Report from Bethlehem Church

On Sunday, December 18, at the morning worship service of the Bethlehem (Nansemond) Congregational Christian Church, our minister, the

Rev. R. E. Brittle, conducted a very impressive consecration service for our lovely new parsonage. He then invited the church members and their friends of the community to open house on Wednesday night, December 21.

Everyone has enjoyed helping our minister and his family get settled in their new home. The adult Sunday school classes furnished the materials, and eight carpenters volunteered their services one Saturday and enclosed a nice back porch. Gifts of a fireplace set, pictures, kitchen stool, hassock, rugs, lamps, china, towels and bed and table linen, in fact, everything that anyone thought of that was needed around the home to make it more beautiful and comfortable has been given.

The members of our church are grateful to the children of Deacon and Mrs. Isaac Piland for the lovely brass altar set given in their memory, and to the children of Deacon and Mrs. J. W. Folk for four lovely brass offering plates given in their memory. The lives and service to the church and community of these faithful servants now reflect in the hearts of their children, as they follow in their parents footsteps.

We have been sharing our minister with the Eure Church people. He preaches for them on the second Sunday afternoon and fourth Sunday night in each month. They love him, too. They came over on Sunday night, January 3, to visit him and his family in their new home. One should see their pantry since this visit, it is filled to the brim. They know that he likes hot biscuits; and he will not have to buy any flour soon, or much of anything else.

We are thankful to God for our achievement in the past year, and ask for his blessings this year.

REPORTER.

Out of nearly every great crisis in human history has come some great advance in human progress. I believe it can and should be so now. I believe at this hour, when the very existence of Humanity on earth seems imperiled by diabolic new atomic powers, the true followers of the Prince of Peace may instead win a final victory. At our new Crossroads of Destiny between Christ and Chaos, I believe they may help Humanity take the right road toward a better and happier world.

—Clarence Poe.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Ministers' Meeting in Interest of Elon College

All of the pastors in the Southern Convention were invited to meet in Henderson, North Carolina, Tuesday, January 5, at 10:30 a. m. The purpose of the meeting was to discuss ways and means of re-activating the Two and One-Half Million Dollar Campaign. As an approach to this important topic, an agenda was presented containing specific statements regarding the achievements and successes already attained during the first six years of the campaign launched in 1946 as a continuous effort in behalf of Elon College over a period of ten years. Reports showed that to date for buildings, improvements, endowment, and surplus funds, a total of \$1,334,500.00 in cash and pledges has been secured, with \$125,000 in outstanding pledges, leaving a balance of \$1,165,500.00 to be secured.

The ministers present expressed satisfaction with accomplishments for the college to date and expressed their willingness to cooperate and to use their influences in their churches in an effort to complete the Two and One-Half Million Dollar Campaign, the purpose of which is to strengthen the economic life of the college and to insure its solvency through the years.

It was agreed that it would take perhaps until September 1, 1954 to prepare for the campaign and secure interest throughout the church and alumni; that during September the campaign would be launched with a closing date to be determined later. The immediate goal of the campaign is to secure \$250,000 for a girl's dormitory, Virginia Hall, and \$250,000 for a boy's dormitory, Carolina Hall, with the States of North Carolina and Virginia undertaking to secure funds for the dormitory bearing their names.

It was also voted requesting the Executive Committee of the Executive Board of the convention to appoint a committee that would make a study of Elon College, its resources and its needs and to report its findings to the Southern Convention with proper and fitting recommendations.

There was a decided interest in the meeting, an optimistic spirit and certainly one of the most forward-looking meetings that we have had in years in the interest of Elon College. The meeting was heartening and encouraging.

* * * * *

Mrs. Russell T. Bradford

Mrs. Bradford was known throughout the church and beyond the borders of the convention as Jennie Willis. She was affectionately known by that name on the campus of Elon College as a girl and since her graduation and her efficient and productive work for Christ in his church. It would seem to all who knew and loved her that her passing was un-

Fifth Sunday

OUR SUNDAY SCHOOLS ARE
PRIVILEGED TO MAKE
AN OFFERING FOR
OUR COLLEGE

* * *

Elon College

* * *

Let every Sunday school in the
Southern Convention take advantage
of this opportunity!

timely, that her busy and useful life was abruptly interrupted far too soon; that it was too early in life for her to have all of her "purposes broken off." The wise master-builder, the creator of life, the God of all grace knows better than we mortals. It is a part of the Christian faith and evidence of trust to submit to the providence of God and trust, that we may be given the ability to understand and the grace to submit. May the blessings of the Almighty crown each new day and the light of his goodness reflect in every coming night that those who sorrow may not feel alone, but may be conscious of his blessing moment by moment and day by day.

Mrs. Bradford was a graduate of Elon College and a faithful member of the Board of Trustees for years.

We shall miss her happy personality, her inspiring presence, and her helpful counsel. May God help us carry on in his name until for us his kingdom shall come fully and completely.

The following letter was received from Mrs. Eldridge Smith of Franklin, Virginia:

"My dear Dr. Smith:

I am enclosing a small check for Elon College in memory of Mrs. Russell Bradford who loved Elon so dearly.

BETSY CAMP SMITH.

(Mrs. Eldridge Smith)"

I am sure that all who read this will read the letter with appreciation and that there are many, many who will want to join with Mrs. Smith in establishing a memorial at Elon College. The principal of this memorial will be added to the permanent funds of Elon College as an enduring memorial to one so well deserving of any honor that we might be able to confer.

MINISTERS MEET IN INTEREST OF ELON COLLEGE.

(Continued from page 2.)

derstanding that churches located in one state but belonging to a conference primarily of another state may designate to which building their gifts should go); that we pledge our cooperation to the organization effected by the college; and in view of these plans that the Board of Trustees of Elon College consider the advisability of the early construction of these two dormitories.

2. Voted—That we suggest that the campaign be launched during September of 1954 and that a date of termination for the campaign solicitation be set.
3. Voted—That a Day of Prayer for Elon College be observed by our churches and or Sunday schools on the fifth Sunday of January 1954.
4. Voted—That the acting chairman of this group (Dr. Jesse H. Dollar) appoint a committee of five members from this group to meet with Dr. Smith in a consultative relationship relative to this campaign.
5. Voted—We thank Dr. Smith for arranging the meeting, for the dinner and for his help.

JAMES H. LIGHTBOURNE, JR.,
Acting Secretary.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Ladies Aid Society of Centerville Christian Church Reports

The Ladies Aid Society of the Centerville Christian Church, near Disputanta, Virginia, reports the following achievements for the past year:

Twelve meetings were held during the year, each followed by a social hour in the homes of the community.

We sponsored a "Fellowship Harvest Supper," at which time our preacher and his family were honored.

Baskets and convalescent cards were sent to sick members.

Flowers were sent on funeral occasions of members.

The minister's family and visiting minister were entertained in homes of the members during our Revival Services in July.

MRS. F. W. BARLOW.

* * * * *

North Carolina Reports 1952-53

INTERDENOMINATIONAL COOPERATION

As Chairman of Interdenominational Cooperation, I have tried to keep local societies in the conference informed on the special interdenominational observances, have encouraged subscriptions to *The Church Woman* whenever possible, and have represented the conference at the annual meeting of the North Carolina Council of Church Women of the North Carolina Council of Churches.

Reports on interdenominational activities have been received from five districts with the following results:

41 societies observed World Day of prayer.

33 societies observer World Community Day.

28 societies observed May Fellowship Day.

26 societies reported all three observances.

15 societies are active in local Councils of Church Women.

The latter figure is encouraging because last year only nine societies reported being active in local councils and that figure was drawn from all

seven districts rather than just five, as this year. May their tribe increase!

My chief regret is that I did so little to foster interest in the Migrant Work of the North Carolina Council of Churches. It is so very necessary and is, I feel, one of the most important things the council is doing. I hope the new Chairman will be more effective in this worthy project.

Respectfully submitted,

MRS. W. L. PARKER,

Chairman.

* * * * *

FAMILY LIFE

"Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1. There is so much unrest, calamity, fear, distrust, and misunderstanding in the world today that there has never been so great a need for Family Life unity as today. Our nations, churches, government, all depend on Family Life. Let us make ours a greater Christian family life and work together, having as our aim and goal "Every Family in our community a Church Family."

I have written 83 church societies and the reports received from 37 have been most interesting and encouraging. We have eight District Superintendents and I have reports from four. I cannot help from thinking those who have promoted "Family Life" in their group are making the biggest progress, and lives are enriched by such programs.

May I suggest a few things to do:

Appoint a Family Life chairman.

Ask the Mayor of your community to proclaim Family Life week May 2-9.

Make all special days Family Life Days.

Worship together, sitting in family groups.

Sponsor suppers, picnics, old people's parties.

Use "Making a Success of Every Day Living," from packet.

Promote family reading—order unit from Pilgrim Press.

Stress all activities, as some other group might profit.

Know your teachers in public school and Sunday school.

Know your college, your boys and girls will be going.

MRS. EDD CHILTON,
Superintendent.

* * * * *

SPIRITUAL LIFE

Six districts of the North Carolina conference reported that out of a total of 68 societies, 52 have well-planned devotional programs, and 49 have held their Bible study. One district made no report.

During the past year an effort was made to encourage well-planned devotional programs. Seventeen publications were assembled and mailed to each society. Three separate mailings were made in order that the material might reach the societies at a time that it could be used to the best advantage.

Thirty-two publications including books, pamphlets, and leaflets were purchased and made available free of charge to any society who requested them. These were placed on display at two meetings and a mimeographed sheet was distributed which listed the names of the publications. Your Spiritual Life Chairman did not properly publicize this service as it was not used by the societies.

As we think through the life and task of the church around the world, may we inform our Spiritual Life Chairman of our needs in order that she can rejoice in fulfilling this task.

MRS. CARL DAWSON,
Superintendent.

* * * * *

LIFE MEMBERSHIPS AND MEMORIALS

There were 51 Life Memberships and 26 Memorials, or a total of 77 certificates reported by 36 churches during the year 1952-53.

In 1951-52 there were 57 Life Memberships and 13 Memorials, or a total of 70 certificates, from 33 of our churches.

This year we have a gain of seven certificates given and three churches contributing.

MRS. S. E. ALBERT,
Superintendent.

* * * * *

CRADLE ROLL

Thirty some of our churches reported on their Cradle Roll work out of our seventy some churches that have active women's societies. This is a good report, but it could be much better. Most of these used the con-

vention material that was put in the packet, others used material from David C. Cook Publishing Company and Pilgrim Press.

For the coming year, there is a program in the packet for your Cradle Roll party for 1954, a reading list for parents and teachers of Cradle Roll, also a Cradle Roll newspaper. Some of this could be used in each church.

I trust and pray that each society will be more interested in the youngest department of our work and that next year will show a greater increase in Cradle Roll work.

MRS. WILLIAM P. BOWLAND,
Superintendent.

* * * * *

Treasurer's Report for the First Quarter—1953-54

WOMAN'S MISSION BOARD OF THE NORTH CAROLINA CONFERENCE

Quarter Ending December 15, 1953.

RECEIPTS.

Women's Societies.

Albemarle	\$ 30.75
Amelia	17.88
Antioch	38.50
Apple's Chapel	17.25
Asheboro	74.23
Auburn	33.25
Belews Creek	36.80
Berea	15.75
Beulah	18.00
Beverly Hills	29.39
Burlington	454.00
Calvary	5.34
Carolina	10.00
Chapel Hill	85.90
Church of Wide Fellowship	30.00
Concord	23.17
Damascus	2.50
Durham	114.18
Elon College	228.81
Erskine Memorial	75.00
Eutaw Community Ch. ..	17.00
Flint Hill (R)	10.75
Fuller's Chapel	24.00
Gibsonville	32.56
Greensboro—First Ch. ..	193.80
Greensboro—Palm St. ..	101.00
Hank's Chapel	22.00
Happy Home	61.00
Haw River	72.50
Hebron, Virginia	10.00
Henderson	93.00
High Point	33.25
Hines' Chapel	87.00
Hopedale	41.34
Ingram, Virginia	67.00
Kallam's Grove	10.00
Lakeview Community Ch. ..	5.33
Liberty, N. C.	19.00
Liberty, Vance	86.00
Liberty, Virginia	20.00
Long's Chapel	17.50
Monticello	46.70
Moore's Union	5.00
Morrisville	4.00
Mount Auburn	29.15
Mount Bethel	21.05
Mount Gilead	14.75
Mount Pleasant	9.00
Mount Zion	13.50

New Hope	57.75
New Lebanon	28.00
Oak Level	29.00
Pfafftown	19.52
Pleasant Grove, N. C. ...	22.80
Pleasant Grove, Virginia ..	44.70
Pleasant Hill	15.00
Pleasant Ridge (G)	65.00
Pleasant Ridge (R)	62.26
Plymouth	4.20
Providence Memorial	28.00
Raleigh	50.00
Ramseur	51.80
Reidsville	292.86
Sanford	55.00
Shallow Ford	112.00
Shallow Well	83.87
Spoon's Chapel	13.62
Turner's Chapel	25.00
Union Grove	53.50
Union, N. C.	86.70
Union, Virginia	93.35
Wake Chapel	50.00
Winston-Salem	40.00
Youngsville	25.00

3,916.81

Junior Societies.

Apple's Chapel	\$ 2.43
Durham	13.67
Greensboro—First	11.32
Henderson	9.00
Ingram	1.00

37.42

Cradle Roll.

Apple's Chapel	\$ 1.73
Durham	6.84
Greensboro—First	11.32

19.89

Miscellaneous.

Memorial to Mrs. Bertha Ann Minton from Dr. W. P. Minton	\$ 10.00
Conference Offering (First Church, Greensboro) ..	188.46

198.46

Total Receipts \$ 4,172.58

DISBURSEMENTS.

Conference Speakers	\$ 35.00
A. D. Pate & Co., Conference Programs	21.00
Mimeograph Work	17.30
Printing Minutes in Annual	15.80
Expense of the President ..	13.29
Expense of three District Supts.	8.33
Expense of the Board Meeting	36.80
Expense of the Nominating Committee	2.31
Ledgers for District Secretaries	14.70
Literature for a new society	3.85
Contribution to Audio-Visual Aid Service ...	1.00
Gift to the Auditor	25.00
Department of United Church Women—N. C. Council	50.00
Department of United Church Women—National Council—World Community Day Offerings ..	38.00

282.38

Mrs W. V. Leathers, Treasurer, Woman's Mission Board of Southern Convention for: Thank Offerings	\$1,795.80
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Puerto Rican Goat Fund ..	622.14
Memorials	30.00
Our Christian World Mission	15.00
Rachanyapuram School (A. Pappas)	9.00
Ellis Island	13.00
Christian Orphanage—Elon College	12.00
Missions—General Fund ..	1,393.26

3,890.20

Total Disbursements \$ 4,172.58

Respectfully Submitted,
SUSIE D. ALLEN,
Treasurer.

THE HAPPIEST PERSON.

(Continued from page 5.)

making progress in our manner of living—and we can't make progress without gearing our lives into the divine plan and purpose of God. The underground cables at intersections of city streets provide the power for buildings to be lighted—for the wheels of industry to turn—regardless of how congested the traffic on those busy streets may be. The hurry of passing crowds, the turmoil of the busy thoroughfares make no difference—the lights keep burning—because those cables carrying the power are connected to the dynamo at the power-house. So it is with our lives. There is no true happiness, no secure happiness, no unyielding happiness apart from faith in God and dedication to his divine Son, Jesus Christ. He has come that we might have happiness, and that we might have it in abundance.

Happiness though a stranger to many may be experienced by all, if they will but make room in their lives for the Lord Christ. Only right-living can bring happiness to an individual, a home, a community, a nation, the world.

People cannot find happiness by seeking happiness, but they can find happiness by seeking God "whom to know, to love and to serve," insures happiness. People cannot find happiness by planning happiness for themselves alone—their planning must include others—for happiness refuses to enter a selfish heart. People who are concerned about the happiness of others never fail to find happiness for themselves. The happiest person is the person who most sincerely seeks to be a true partner with God in bringing happiness to others. That is the highest happiness the human soul can experience—the happiness that is experienced in bringing happiness to others.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

"The Rudest People"

"People are the rudest people," said a little boy, and he told the truth! Are you guilty of bad manners to little folk? When you walk along the street and a little fellow grins at you and says: "Hi!" what do you do, what is your reply? Do you walk on looking as glum as can be, or do you pause and answer? What people really are may be quickly seen by your response to the very young.

Mothers work and work training young folk to say "How do you do?", "thank you", "please, may I?" and then comes the guest. What does he do? Too, too often he ignores the little chap, and talks over and under him. Children are quite capable of being polite, if you are polite to them, children make good companions, if you are a companion to them.

One family apologized to their children for the rudeness of a guest who acted as if they weren't there. If you want children to be polite, be polite to them, naturally. A little girl fled to her teacher in tears, "O Miss Wood, I wish I never had to hear 'Shut up' again as long as I live." We don't blame her. Do you like to be told "Shut up?" Remember how you feel the next time you get ready to say——! Then don't.

If you don't listen to the recounting of the cowboy bang-'em-up, knock 'em out with a degree of interest, there will come a day when your child will not tell you anything or listen to you either. Watch the school teacher paying the strictest attention to a child's long recital. She wants to be listened to, so she listens. Politeness is so easy.

Years ago the beginner children of the First Church, Portsmouth, used to say "Politeness is to do and say, the kindest thing in the kindest way." It's still a cracker jack definition. Can you pass the in-the-street test, the-at-home test? If not, practice.

J. J. H.

"Take care of the child, and the country will take care of itself."

—King George VI.

"The Joy of Sharing"

By ANNIE L. GAETZ.

Issued by the National Kindergarten Association.

I was working in my garden one morning, when friends returning from town stopped to talk with me. Two of them were mothers, and each had with her a little daughter. The children, too, it was plain, had been doing some shopping.

"Won't you have some candy?" asked small Mary, as she held out her bag to me.

I was loath to take Mary's candy, for I knew it was not often that she was fortunate enough to have any, and of course, she would be sharing it with her brothers and sisters when she arrived home. On the other hand, I realized that Mary had a generous nature and the opportunity to give did not often come to her, so she would be disappointed if I did not accept her offering. For this reason, I did accept and thanked her most warmly.

As Mary's face lighted up, I could see that giving meant a lot to her, that she had learned the joy of sharing. I could picture the happiness of the child when she reached home with something to give to her brothers and sisters.

"Celia, you give the lady some of your candy," said the mother of the other small girl; but Celia put her candy behind her and backed away.

"Why, Celia, Mary shared her candy," admonished the mother; but Celia only grasped the candy more tightly with determined little hands and looked sullenly down at her feet.

Celia's mother turned to me as she said, "I can't understand why it is that Celia never wants to share her things. She ought not to mind sharing what she has, for she certainly receives a great deal."

That was true. In Celia's home she was the pivot around which the family revolved, and her every wish was granted. Since she was an only child, she was not called upon to share with other members of the family, and, unfortunately, she had never learned the joy of sharing with

others or of sacrificing to make others happy in any way.

By way of contrast, I am going to tell you of an experience I had last winter. There came to my door, on February the fourteenth, a small boy bringing me the gift of a valentine. I invited him in, and as we chatted and I admired his gift, he informed me that he had a valentine for "most everybody," and he showed me those still to be delivered.

"We mustn't get them mixed," he warned, proudly showing me one after another of the envelopes which his mother had addressed. On each his own name appeared as sender—a personal touch that made his simple gift a perfect one. Since he was under school age and could not read, the valentines must be delivered in rotation.

He, like Celia, was an only child. However, although money was scarce in his home, his mother was seeing to it that he should learn the pleasure of giving. He had earned pennies by doing special things for her, and how he was enjoying taking those penny valentines to his neighbors! He was tasting a spiritual happiness for more of which he would always be eager.

Among those to receive valentines, I noticed the names of two newcomers to our country. These people could not speak much English and they did not comprehend our way of life, but this little gift, prompted by good will and neighborliness, could not be misunderstood and would convey a warmth of pleasure that would always be remembered.

Unquestionably, these little tokens would bring pleasure to all who received them, for what is more acceptable than a gift from a small child, even though it be only a penny valentine?

Best of all, this youngster was experiencing the delights of giving. Unselfish giving, sharing should be taught early in life, but a child can learn it only by happy practice. As this boy grows up through childhood into adult life, he is likely to continue as he has begun, so then, his joy in sharing will be constant, for it will have become second nature to him—a priceless asset.

But what about Celia? Poor Celia!

The consumption of liquor is not rapidly increasing, but alcoholism is. As a rule, alcoholism is the result of drinking done ten or twenty years ago.—Roger Burgess.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Things Are Happening at Mount Olivet

Our Mount Olivet Church, near McGaheysville in Rockingham County, Virginia, has several things to report.

After two of our high school girls, DeLois Sandridge and Tillie Strickler, attended the Valley Conference Youth Rally at Mayland on October 9, and the UCYM State Conference at Richmond on October 30 through November 1, we felt that they and others were ready to reorganize our own Youth Fellowship. The first official meeting was held on Tuesday, November 17, when DeLois Sandridge was elected president; Bucky Davis, vice-president; Joyce Ann Life, secretary; Betty McInturff, treasurer, and Tilly Strickler, reporter. Our advisors are Mrs. Edith Lam and Iva Frazier.

The young people packed fruit baskets and went carolling during the Christmas season. At present they are working on an exhibit of church life in France and Germany for our Valley Conference "World Friendship Tour" at Winchester on January 31. They meet every week—once a month on Sunday evening, the other weeks on Wednesday evening.

Our young people are also taking part in the Sunday school basketball league sponsored by the Montevideo High School. The girls play on Monday nights, and the boys on Thursday nights.

* * * * *

Calvary Church, Greensboro, Calls Assistant Pastor

A young and promising Elon ministerial student, Reuben S. Askew, Jr., of Norfolk, Virginia has been called to be the assistant pastor and youth director at Calvary Christian Church in Greensboro, North Carolina. He is serving under the direction and leadership of Rev. Thurman Bowers, pastor of the church.

In this field Reuben has an opportunity to preach as well as to witness for Christ in working with the young people. He has charge of the morning worship service every other Sunday.

Reuben, a member of the Bay View Christian Church of Norfolk, was licensed to preach the gospel at the Annual Conference of Eastern Virginia in October, 1953. He anticipates graduation from Elon College in 1955, and then plans to continue his graduate work in Duke Divinity School. He has worked with public recreation in young people's work, and is an outstanding leader of youth in his conference and the Southern Convention.

Askew is a very active leader in many campus activities and organizations. He is the staff photographer for the school paper. Previous to his entering Elon College to study for the ministry, he was a photographer for one of Norfolk's newspapers.

* * * * *

Relax With Max

How do you young folk feel when there is a visitor in your home, and mother brings out your baby pictures to show? It is an humbling experience, to say the least. If you'll be patient, I'll reminisce a bit at my own expense. Vivian Pell, choir director at one of the churches I serve, was my Sunday school teacher back in 1941 at the Asheboro Church. Rev. Lanson Granger was pastor then. In that year he married Frances Foster of Greensboro. Vivian was showing me the other night the write-up of the reception given them by the church. It said, in part, "Little Max Vestal served nuts!" Did you write that article, Granger?

* * *

Fifth Sunday is coming again this month. That means it's rally time in the Western North Carolina Conference. Pleasant Ridge will be the host church, and we are planning a big welcome for all who come.

* * *

A teacher was instructing her pupils.

"Now if you put your hand in one pants pocket and you find seventy-five cents, and you put your hand in the other pants pocket and you find twenty-five cents, Mickey, what would you have?"

"I'd have somebody else's pants on," replied Mickey.

Are Cigarette Smokers Scared?

For the first time in more than two decades cigarette sales have skidded appreciably, and the cigarette-making industry is worried. They fear that the health-centered campaign against cigarette smoking may be taking hold.

One of the evidences is to be seen in cigarette advertising. "The cigarette that takes the fear out of smoking," is the current Phillip Morris slogan. Viceroy is offering "double protection." Kent's costly advertising shows the black deposits of "tar and nicotine" reputed to come from "other" cigarettes. Consumers are counseled to choose Kents for the "greatest health protection in cigarette history."

The head of one company sadly concludes: "You can't spend millions year after year implying that your brand is healthy while all others will kill you, without its having some effect on the public."

Of course, the cigarette companies are making a brave attempt to laugh off the fears. But a New York distributor reports that he is selling twice as many "stop-smoking" pills this year as ever before. A little volume with the title, "How to Stop Smoking," has sold more than 79,000 copies, when the book trade would have called 10,000 the normal expectancy. Filtered cigarettes, supposed to be less harmful, have more than doubled sales over the last year, despite higher prices.

More important, perhaps, the American Medical Association has announced that none of its publications will carry cigarette advertising, and that means a \$100,000-a-year loss to the *Journal*. Only products "useful to the physician" will be advertised.

What will finally be proved out on the connection between smoking and cancer remains to be seen, but Dr. Evarts A. Graham's announcement is only the latest of several. He has produced cancer experimentally in mice by using nothing but tars from tobacco smoke. He firmly believes that there is something in cigarette smoke which can produce cancer. "Our experiments have proved it beyond any doubt," he says, and his collaborator, Dr. Ernest L. Winder, predicts a marked increase in the incidence of lung cancer.

The new interest in cigarette-smoking and health has given the cigarette makers due cause for alarm.

—*The Church Advocate*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus and the Samaritans"

LESSON IV—JANUARY 24, 1954.

MEMORY SELECTION: "We have heard for ourselves, and we know that this is indeed the Saviour of the world."—John 4:42.

BACKGROUND SCRIPTURE: John 4:1-42.

DEVOTIONAL READING: Romans 1:8-16.

The Romance of the Unexpected.

It did not look like an especially dramatic, or destiny-making setting. Here was a man, tired from the journey under the mid-day heat, resting on the wall of a well that had been dug centuries before. As he sat there, tired and weary, a woman approached to get a jar of water. She was not the kind of woman who might be expected to quicken the whole spiritual life of a community. Indeed the record would indicate that she had outdone some of the Hollywood stars—she had been married five times, and at the time, was living with a man who was not her husband. Apparently not even likely looking spiritual material to say the least.

But one can never tell what may happen when Jesus Christ is one of the characters in any setting or situation. The fact is, it was to this woman of loose morals and low standards, that Jesus made known the fact that he was the Messiah, the Christ, the Saviour of the world, and it was this woman, touched and transformed by Christ, who led almost a whole village or small city, to Christ himself! We Sunday school teachers and ministers ought to be more eager about, and more active in, bringing others to Christ. In his hands and under his touch, even the most unlikely person develops amazing possibilities.

A Master Workman.

We sing, "O Master-Workman of the race" and we do well, for so he is. He not only knew what was in man, but he knew how to deal with men. Take for example this story of a "Wayside well" where he deals with this stained woman of Sychar. Stepping across the man-made barriers of the taboo of man, to say nothing

of a Rabbi, speaking to a woman at all, he spoke to this Samaritan woman. And he spoke to her in a courteous and understanding way. He won her interest and her good will by asking of her a favor. "Give me to drink," he said. Startled that a man, and above all things, that a Jew should speak to her, she frankly told him of her surprise. Going from there he appealed to her curiosity, and to her sense of moral need, until he brought her to the point where he could reveal to her the fact that he was the Messiah. She was so moved and overcome, that she left her waterpot—she forgot what she had come out to the well for—and hastened back into the city to tell the folks about the man who had told her all about herself. Could this be anybody but the Christ himself? So manifest was her sincerity, and so marked the change in her, that the inhabitants of the city went with her. And when they heard Jesus, they too were convinced that he was the Christ, and they believed on him. All unconsciously, this woman had become a missionary, a home missionary, an evangelist. She simply bore witness to what had taken place in her life, and because there was a reality and a sincerity about it, others believed.

From Hearsay to Experience.

Here is enacted, of course, the goal of all teaching and preaching in religion. On the word of another, these people themselves experienced the grace of God in Jesus Christ. They frankly told the woman, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Teachers and ministers and Christian workers ought to teach and witness in such a way, that their hearers will pass from mere hearsay to experience, or from second-hand to first-hand experience. It is not enough to know somebody else who believes in Christ, or to believe about Christ; we must believe on him personally, we must pass from hearsay to experience and reality.

Fields White Unto Harvest.

"Lift up your eyes, and look on the fields; for they are white already to the harvest." Those words, spoken

centuries ago, and concerning a specific situation, are disturbingly true today, and of every community. There are few churches or Sunday schools which are not in the very midst of fields white unto the harvest. All around us there are those who need to know Christ, to yield themselves to Christ, to accept him, to give themselves to his service. It is not a case of saying that there are "yet four months to the harvest." The harvest is ready now. There is a call, always a call, for reapers to gather into God's garner, the harvest of souls in our midst.

Some Lessons from the Lesson.

1. There are no foreigners in the Kingdom of God.
2. Courtesy and tact are needed for dealing with souls.
3. Those who would do personal work should begin where they are.
4. Even a commonplace and everyday experiences give us an opportunity to speak a word, or witness for Christ.
5. The difficulty in most folks' lives is not theological, but moral.
6. The romance of righteousness lie in the fact that one can never tell what will happen when Christ enters the situation.
7. God abhors our racial religious prejudice and bigotry.
8. Christianity must evangelize the world, or die itself.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

NORTH CAROLINA COUNCIL OF CHURCHES TO MEET.

(Continued from page 2)

Episcopal Church, when brief addresses will be made by the incoming and outgoing presidents. Dr. Kelsey Regen, pastor of the First Presbyterian Church of Durham is finishing his second term as president.

The Tuesday evening worship service and the Wednesday fellowship luncheon are open to the public. The other meetings are primarily for officers of the council and church leaders, but visitors are welcome at all meetings except that of the executive committee. Overnight accommodations will be available for those who desire them, but reservations must be made in advance for lodging and for the fellowship luncheon through the Council office, College Station, Durham, N. C.

In Memoriam

A Tribute to Mrs. R. T. Bradford

Mrs. R. T. Bradford, known to so many people simply as "Jennie Willis" passed away suddenly about one-forty-five o'clock on Thursday morning, December 31. She was stricken with a cerebral hemorrhage while playing hostess to a party given at her home, "Town Point" in honor of a young woman of the community who had made her debut during the Christmas Season. She was rushed to the hospital where everything that could be done for her was done, but she never rallied, and died early on Thursday morning. Her death came as a shock, not only to the church and the community, but to her legion of friends far and wide. And of course it was an unspeakable shock to the members of her family, and the larger family circle. She was so active in church and community and club circles, that she will be sorely missed. From the human standpoint her death seemed so tragic and untimely. But because we know that God is too wise to make a mistake, and too good to be unkind, we say "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Sometimes we'll understand. Our God is able to make all things to work together for good to those who love him.

Funeral services were held in Berea Christian Church at Driver. Although folks knew that the attractive little church would not begin to accomodate those who would attend the funeral services, there was no other conceivable place more fitting for the services. She had been a member of that church for many years. She loved that church with an inspiring love, and she gave herself to the church in an enthusiastic and consecrated way. It was most fitting, therefore, that her body should be carried there for the last solemn rites in her honor. The floral designs were numerous and beautiful. The church was crowded. And there were as many people outside the church as inside it. The service was simple, brief, and dignified. Dr. Johnson and the writer officiated, and Mrs. J. R. Vick sang one of Mrs. Bradford's favorite hymns. Burial was in the family plot at Cedar Hill Cemetery in Suffolk, Virginia. Dr. L. E. Smith

offered a simple, moving prayer at the grave.

Although it is not the writer's custom to speak at funeral services, he did think that this occasion did call for a few words of tribute. They are printed herewith so that both those who knew "Jennie Willis," and those who did not know her, may appreciate her all the more.

* * *

MRS. R. T. BRADFORD

Words are such vain and empty things
Like mists that fade away;
And so today my heart is full,
Of things I cannot say.

There is much that could be said today; there is little that needs to be said. Jennie Willis Bradford has already said them far more eloquently than I can say them, with her lips, her life, her love, her loyalty. But I do want to say a few simple, sincere words.

As a background for what I shall say, I want to put two sentences in contrast. The first is from Genesis: "And Methusaleh lived nine hundred and sixty nine years, and he died." The second is, "Jennie Willis Bradford lived fifty-six years, and she died." Quite a contrast there, isn't there? Measured in terms of Methusaleh's life, Jennie Willis did not live very long. But there is more to life than mere length. As the poet wrote:

We live in deeds, not years; in thoughts,
not breaths;
In fellings, not in figures on a dial.
We should count time by heart-throbs, when
they beat for God, and man, and duty.
He most lives, who thinks most, feels the
noblest, acts the best.
And he whose heart beats quickest lives the
longest.
Lives in one hour, more than in years do
some,
Whose fat blood sleeps as it slips along
their veins.
Life's but a means unto an end. That end—
Beginning, mean, and end to all things—God.
—Baily.

Think of the *breadth of her life*.—Home, family, friends, folks, flowers, books, community interests, music cultural things, education, missions, young people, and above all *the church*. All things good and true and beautiful found a place in her heart and in her life. Think, too, of the breadth of her friendships and her sympathies. This is one time that I wish this little church were as big as the Christian Temple, so that her friends could get into it for this service. But the Christian Temple would not begin to hold her friends. All classes and creeds and colors and

cultures were numbered among her friends. Her democratic spirit and friendly heart were broad enough and big enough to include them all.

Think of *the height of her aspiration, her ideals, her character*.—She set for herself high aspirations, high ideals, high standards of character and conduct. She was not afraid of that which was high. She achieved a high measure of integrity of character. She tried to be true to her highest moments which she believed were her truest moments. There was height as well as breadth to her life.

Think of *the depth of her life*.—She had deep convictions by which she lived and to which she was loyal. There were depths to her love, her loyalty, her consecration. There were deep places in her life as well as high places. Her outward life was the overflow of a rich, full, inner life which had depths. And she gave herself unsparringly in service, at times in sacrificial service, to those deep things of the spirit.

Mrs. Bradford loved life. She lived a full, fruitful, rich, rewarding, abundant life. And now she has gone on to live an even more abundant life, and to live a life eternal. May a double portion of her spirit abide in the home and the hearts of her loved ones, and in this church which she loved and to which she gave herself in such a lavish and loving way.

H. S. HARDCASTLE.

Virginia Valley Leader Passes

Roy A. Larrick of Winchester, Virginia, died on Wednesday morning, December 30, 1953 at the City Hospital, Martinsburg, West Virginia, where he had been a patient for about two weeks.

Funeral services were conducted on Friday afternoon by Rev. Roy D. Coulter, and burial was in the Mount Hebron Cemetery with graveside services conducted by his Masonic Lodge.

He was born in High View, West Virginia, on April 12, 1891, a son of Mrs. Retta Oakes Larrick and the late David Lee Larrick. He was married to the former Miss Margaret McCurdy.

Mr. Larrick was a member of the Winchester Congregational Christian Church, where he was a trustee for a number of years and was also a deacon. He served the church as clerk for 30 years. He was president

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Our first report for 1954 will be made next week. This is the final one for the old year.

We lacked \$13,025.62 of reaching our goal set for the general public and the Sunday schools and churches. From the farm, dairy, etc., we received enough to bring our final total to \$56,126.61. That means that we lacked \$8,873.39 of reaching our goal. I think we would have made it all right had we not had the drought and crop and vegetable gardens failure. As it is we are up against it. It is not your fault that it did not rain, and I think you have all been very generous. Let us hope that we have a good season this year, both for your sakes and for the work we are doing here at your orphanage.

I am most grateful for the many, many contributions through our churches, and church organizations and otherwise who have contributed liberally to the orphanage. From the depth of my heart I wish to thank you everyone. Best wishes to every reader of these lines for a good year, good health, and the blessings of God upon you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 31, 1953.

Commodities for the Week.

Hopedale young people, Games and fruit.
Mrs. Elsie F. Cobb, Asheville, N. C.,
Shoes.

Franklin, Va., Cong. Christian Sunday
school, Gifts and clothing.

Waverly, Va., Cong. Christian Church,
Gifts and clothing.

Ladies Missionary Society, Pleasant Grove
Cong. Church, LaFayette, Alabama, Socks.
Mrs. J. H. Gwaltney and Mrs. Billy
Gwaltney, Franklin, Va., Pecans.

Windsor Missionary Aid Society, Cloth-
ing.

Mrs. Thurman Williams, Dendron, Va.,
Clothing.

Union Christian Church, Hunterdale,
Franklin, Va., Clothing, toys and toilet
articles.

Mrs. R. L. Hendrickson, Lincoln, Kansas,
Coupons.

Apple's Chapel Church, Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$21,795.12

Eastern N. C. Conference:

Fayetteville\$ 3.00
Henderson 50.00
Morrisville 7.09
Mt. Auburn 6.00
Mt. Auburn S. S. 11.25
Pleasant Union 350.00

Wake Chapel 47.85
Youngsville S. S. 20.00

Eastern Va. Conference:

Antioch, Thanksgiving ..\$ 31.67
Bethlehem (Disp.) 10.00
Burton's Grove, Thanks-
giving 10.00
Dendron S. S. 21.75
Eure 50.00
Liberty Spring S. S. 20.00
Liberty Spring, Thanks-
giving 123.55
Mt. Carmel S. S. 19.70
Newport News 422.95
Rosemont 60.00
Portsmouth, First 30.30
Richmond, First 225.50
South Norfolk 35.90
Spring Hill, Thanksgiving 8.25
Spring Hill 8.56
Union (Surry), Thanks-
giving 83.00
Wakefield 34.85
Waverly, Thanksgiving .. 33.75
Windsor 10.00

N. C. and Va. Conference:

Burlington, Lakeview ..\$ 24.38
Burlington, First 275.15
Burlington, First S. S. .. 825.30
Graham, Prov. Mem.,
Thanksgiving 25.00
Greensboro, Palm St. 119.00
Pleasant Ridge, Thanks-
giving 16.00
Reidsville S. S. 70.00
Shallow Ford 71.08
Winston-Salem 50.37

Western N. C. Conference:

Albemarle\$ 25.00
Flint Hill (M) 3.48
Pleasant Hill 196.23

Virginia Valley Conference:

Bethlehem S. S.\$ 16.75
Dry Run S. S. 3.07
Leaksville 5.00
Newport S. S. 27.79
Winchester, Special 10.00
Winchester S. S. 8.34

Total \$ 3,506.86

Grand total \$25,301.98

Special Offerings.

Amount brought forward 25,970.19
Circle No. 9, Woman's
Fellowship, Suffolk Ch.\$ 10.00
Mr. & Mrs. C. S. Clayton,
Charlotte, N. C. 100.00
Sykes Plumbing & Heat-
ing Co., Burlington, N.
C. 20.00
A Friend, Sanford, N. C. 5.00
A Friend, Norfolk, Va. .. 5.00
W. H. Morgan, Boone, N.
C. 5.00
Friends, Chapel Hill, N.
C. 15.00
Gibsonville Development
Co., Gibsonville, N. C. . 15.00
The Cone Foundation,
Greensboro, N. C. 100.00
Z. H. Lynch, Elon College,
N. C. 10.00
House Electric Co., Gib-
sonville, N. C. 30.00
Colgate-Palm Olive Co.
(for coupons) 57.70
John Chamberlin, Gibson-
ville, N. C. 1.00
Miss Hazel Good, Har-
risonburg, Va. 5.00
A Friend, Winchester, Va. 10.00
Mrs. C. W. Tatum, Nor-
folk, Va. 5.00
Dr. T. E. Powell, Elon
College, N. C. 100.00
Mrs. Stanley Kline, Elk-
ton, Va. 10.00
United Cong. Christian
Ch., Columbus, Ga. 5.53
Mr. & Mrs. J. P. Johnson,
Richmond, Va. 20.00
Nancy Jo and Jimmie
Daniel, Henderson, N.
C. 10.00
Mr. & Mrs. J. E. Branch
and Dottie, Garner, N.
C. 100.00
New Hope Christian Ch.,
Roanoke, Ala. 2.38
Mr. & Mrs. E. T. Sanders,
Burlington, N. C., in
memory of Roy Malone 10.00
Mr. & Mrs. C. E. Scott,
Burlington, N. C., in
memory of Roy Malone . 5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift
sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

IN MEMORIAM.

(Continued from page 13.)

of the Virginia Valley Central Conference for ten years, and the conference made great advancement under his leadership.

For many years he was bookkeeper for W. E. Cooper and Son, wholesale grocers. About eight years ago he became secretary-treasurer of the Valley Fruit and Candy Corporation.

Mr. Larrick was very active in all branches of the Masonic Lodge. He was a member and Past Master of Winchester Hiram Lodge No. 21; Past High Priest of John Dove Royal Arch Chapter No. 21, and Past Commander of Winchester Commandery No. 12. At the time of his death he was serving as Grand Captain General of the Grand Commandery, Knights Templar of the Commonwealth of Virginia.

Surviving, besides his wife and mother, are one brother, Albert Larrick of Winchester; and two sisters, Mds. Grace Dinkle of Winchester, and Mrs. Nettie Cline of Petersburg, West Virginia.

* * *

A RESOLUTION

Again the Messenger of Death has invaded our ranks and removed from our fellowship a beloved friend and brother. Therefore be it resolved:

That whereas Roy A. Larrick, for more than thirty-eight years a member of this church, answered the final roll call on December 30, 1952.

And whereas brother Larrick was for many years a leader, holding positions of honor and distinction in the church; having served as deacon, trustee and church clerk, which positions he held until the time of his home going.

And whereas he made himself available to that higher realm of service, having served faithfully for ten years as president of the Virginia Valley Central Conference and for many years on important committees; and for the past several years a member of the executive committee of the conference, being a member of that committee at the time of his death. The Southern Convention of Congregational Christian Churches, in recognition of his ability and leadership elected him a member of the Mission Board for a term of four years, A member of the Executive Board for a term of four years and more recently had elected him a trustee of Elon College.

And whereas brother Larrick was

prominent in Masonic circles, having served Hiram Lodge No. 21 as its Worshipful Master, High Priest of John Dove Chapter, R. A. M. and Past Commander of Winchester Commandery Knights Templar. At the time of his death he was Grand Captain General of the Grand Commandery of Virginia, a position which indicates the love and esteem in which he was held by his companions.

That we humbly bow to the will of the Supreme Architect of the Universe who is too wise to make an error and too good to be unkind. Our brother's Christian life has born fruit in the religious life of Winchester, in his church and in the lives of those who knew his faith and Christian character. Truly a friend of the Master has been welcomed home.

Be it further resolved that a copy of these resolutions be sent to his widow, his mother, a copy to THE CHRISTIAN SUN, the Winchester Evening Star and a copy spread on the minutes of this Quarterly Conference.

ROBERT A. WHITTEN,

Pastor,

CLAYTON A. PUGH,

Chairman Official Board,

MISS WINFRED WHITLOCK,

Church Clerk.

Passed by Quarterly Conference,
Congregational Christian Church,
Winchester, Va., Jan. 6, 1954.

WALKER.

A memorial service for Captian Ernie A. Walker was held in the Durham Congregational Christian Church on July 6, 1953. Captain Walker grew up in the church, was a dependable and enthusiastic worker, and used his talents to express his love of God.

The memories of him as a boy and as a young man are pleasant. We remember his consecrated life, his kindness, his affection for his family and church, and his beautiful voice.

May the influence of his radiant Christian life always be a guiding light in the lives of those who knew him.

Mrs. R. J. KERNODLE,
Mrs. ROBERT S. SMITH,
Mrs. J. M. SAUNDERS.

WILSON.

Mr. Silas Wilson was born in Halifax County, Virginia, on October 21, 1881, and passed away in a local hospital near his home at Virgilina, Va. a few days short of his 72nd birthday.

He is survived by his wife, Mrs. Myrtle Nelson Wilson, eight daughters, four sons, one sister, two brothers, a half-brother, 24 grandchildren, and one great grandchild.

Funeral services for Mr. Wilson were conducted on October 3, 1953, by his pastor, Rev. Mark W. Andes, at Union Congregational Christian Church, Virgilina, Va. Mr.

Wilson was a life-long member of Union. Burial followed in the Town Cemetery.

May the Father God bless and sustain this family in this hour of need.

OAKLEY.

Mrs. Pearl (T. M.) Oakley, a life-long, faithful member of the Durham Congregational Christian Church, died on June 24, 1953.

In appreciation of her fine Christian life we present these resolutions:

That her devotion and loyalty to her family and friends be reflected in their lives.

That her patient, godly spirit inspire many to strive for the beauty of Christian living, which her life exemplified.

Mrs. R. J. KERNODLE,
Mrs. ROBERT S. SMITH,
Mrs. J. M. SAUNDERS.

LEA.

Mr. Paul D. Lee, twin brother of the late Silas Lea, died on August 4, 1953 at the age of 91. For many years he was a devoted member of the Durham Congregational Christian Church.

In memory of Mr. Lea, we wish to express appreciation for his long Christian life; for his strength of character; for his patience; for his friendly disposition; for his good influence.

Mr. Lea was a good man. Let us strive to emulate his fine qualities.

Mrs. R. J. KERNODLE,
Mrs. ROBERT S. SMITH,
Mrs. J. M. SAUNDERS.

HANCOCK.

We, the members of Johnson's Grove Christian Church, were saddened November 2, 1953 by the passing of one of our beloved members, Bennie F. Hancock, Sr.

We are grateful for his Christian character and cherish the memory of his faithfulness which has left its influence upon us.

Therefore be it resolved:

1. That we realize God doeth all things well and that our loss is his eternal gain.

2. That the Johnson's Grove Church of which he was a member has lost one for whom they mourn.

3. That we extend our heartfelt sympathy to his devoted family who ministered so faithfully during his last years and commend them to our Heavenly Father for comfort and peace.

4. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication and a copy be placed on our church record.

MARCIA H. VICK,
Mrs. H. P. BEALE,
Committee.

THE ORPHANAGE.

(Continued from page 14.)

H. O. Byrd, Suffolk, Va. .	10.00
Mr. & Mrs. Allen D. Moore, Burlington, N. C., in memory of Roy Malone	5.00
Special Gifts	30.60
	702.21
Grand total	\$26,672.40
Total for the week	\$ 4,209.07
Total for the year	\$51,974.38

CHRIST OUR EXAMPLE

The earthly life of the Lord Jesus furnishes to the human race a perfect example by which to order our lives. Saint Peter urges this feature in these words: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; but committed himself to him that judgeth righteously" (I Peter 2: 21-23).

In Christ we have an example of holy living. Jesus did no evil for the thrill of the adventure, though Satan pressed him sorely with temptation on this very line. He did not compromise with evil to save himself or his disciples from pain and opposition. He did what was right at any cost. But if any object that he was God as well as man, and had greater power to serve, and no sin within to hinder, we still find the apostle Peter's exhortation binding us to obedience: "Ye should follow his steps." We can do as well as we can, and with this God will be pleased.

In Christ we have an example of patience, and this is a universal need. "When he was reviled, he reviled not again, but committed himself to him that judgeth righteously." His life of patience is worthy of constant study and imitation. The record is written down for this purpose. He shows us how to bear up as Christians under such extreme treatment as to be mocked, struck on the face by the hands of angry men, spit upon, betrayed by a friend and denied by others, and to finally suffer unto death.

We have an example of diligence. He went about doing good. He redeemed the time by diligent labor. He said: "I must work the works of him that sent me while it is day: the night cometh when no man can work" (John 9:4). He multiplied the fruit of his labor by calling others to his help, and sent them out to herald his coming and prepare the way before him. Christ lived his life in the light of eternity, nor should we think that was easily done, and excuse ourselves from our best diligence and thrift in the use of our time. He was "in all points tempted like as we are, yet without sin" (Hebrews 4:15).

On the value of time, Edward Everett wrote: "Note the sublime precision that leads the earth over a circuit of five hundred millions of miles, back to the solstice at the appointed moment without the loss of one second—no, not the millionth part of a second—for ages and ages through which it traveled that imperiled road." And it is inspiring to know that the great Creator of this timing device in his earthly life showed us how valuable it is to put the daily round of toil into the light of Christian consecration, and live with the great eternity always in view.

Jesus showed us how to love his people with brotherly affection and the unsaved with compassion. We . . . find a difference in the love of compassion for the unsaved and the affection we feel for the good and Christ-like among our fellowmen. Saint John refers to this in his gracious words: "Having loved his own which were in the world, he loved them unto the end" (John 13:1). This is heaven's secret revealed. God so loved that he gave his Son, and Christ so loved that he was "the Lamb (of God) slain from the foundation of the world" (Revelation 13:8).

—I. F. McLeister.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

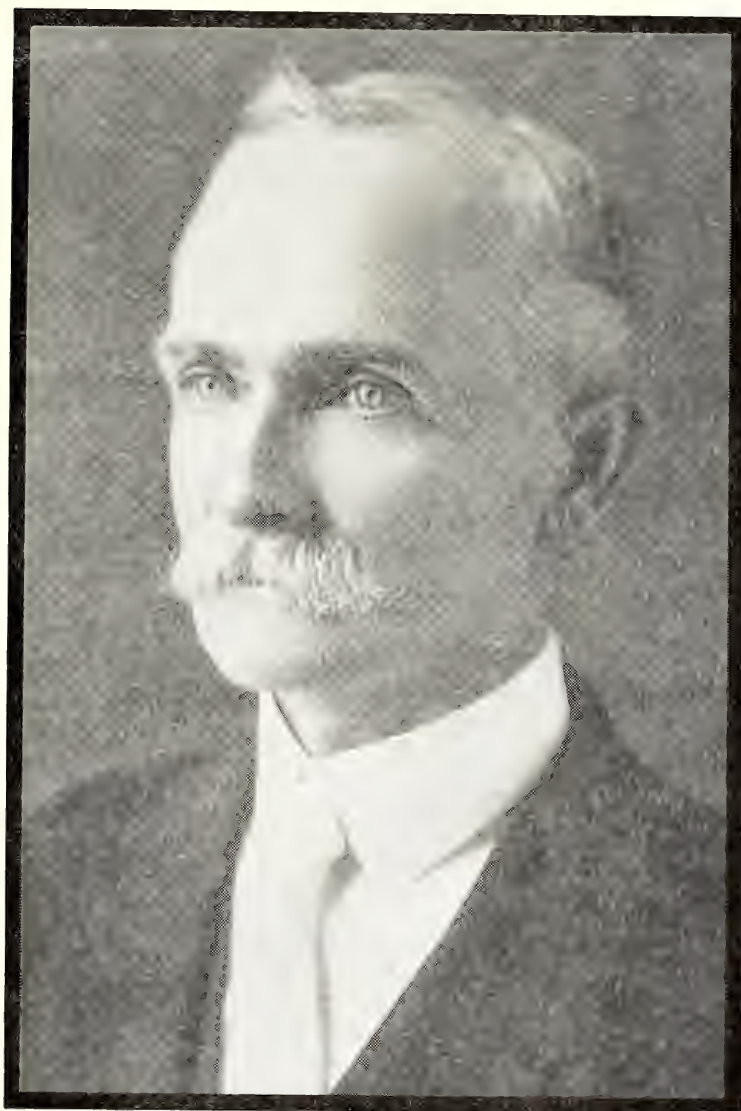
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VIRGINIA, JANUARY 21, 1954

NUMBER 3

In Memoriam



DR. NATHANIEL GROSS NEWMAN

News Flashes

Youth Week is "just around the corner." What plans has your group made for its observance?

We learn that Dr. W. D. Timmons has accepted the ministry of our church at Southern Pines, North Carolina. We welcome, you, Dr. Timmons to the Southern Convention.

There has come to our attention a folder issued by The Association for a Better Alamance County, titled "Consider the Truth . . ." If you are a resident of Alamance County, and have not seen a copy, we recommend that you get a copy and read it before February 6.

According to announcement of recent date, Talladega College received a total of \$285,819.57 from the United Negro College Fund during 1953. Of the amount received, \$35,337.57 was allocated for current budgetary expenses. The balance, \$251,482, represents a grant for the renovation of present campus buildings and the erection of new ones.

Nine Lutheran church bodies and two church-related agencies in North America sent 259 missionaries to mission fields in seventeen countries during 1953. Not since 1946, when 308 missionaries were assigned to service, has the total been larger. Africa received the largest number, 86, and India stood second in the total number of missionaries assigned last year with 47, Japan was third with 26, and New Guinea fourth with 22.

Dr. N. G. Newman, veteran minister and gracious friend, passed away early on Sunday morning of this week at the home of his daughter in Raleigh. He is survived by one son, Dr. N. G. Newman, Jr., of Suffolk, and two daughters, Mrs. W. H. Baker of Newport News and Mrs. Carlyle Campbell of Raleigh; two sisters, Mrs. L. W. Stagg of Norfolk and Mrs. W. C. Wicker of Elon College; three grandchildren, Carlyle Campbell, Jr., of Greensboro, Mrs. Raney Stanford of New York City and Miss Nancy Ann Newman of Suffolk. To each and everyone of these THE SUN expresses its deepest sympathy, and to Mrs. House we extend our thanks for the editorial in this issue.

Institute of Religion Sponsored By Raleigh Church

The fifteenth annual Institute of Religion, a community institution sponsored by the United Church of Raleigh, North Carolina, started the past Monday, January 18, and will continued through each Monday evening to February 22. Six distinguished speakers will discuss "The Responsibilities of Freedom." The subjects and speakers are: This week, Ernest K. Lindley, Washington Editor, Newsweek, "A Responsible Foreign Policy." January 25, Benjamin E. Mays, president of Moorehouse College, "Responsibilities of Freedom in Human Relations." February 1, Brooks Hayes, U. S. Representative from Arkansas, "Foundations for World Peace." February 8, Hodding Carter, editor of *The Delta Democrat-Times*, "The Irresponsibly Free." February 15, Margaret Frakes, associate editor, *The Christian Century*, "Churchwomen's Freedom Brings Responsibility." February 22, Rabbi Abba Hillel Silver, The Temple, Cleveland, "The Spiritual Basis of Human Freedom." In addition to the addresses at 8 p. m., each Monday, there will be a fellowship dinner in the church basement at 6:00 o'clock, followed by three one-hour courses at 7 o'clock. These courses are under the broad general headings: "Alcoholism, a Public Concern," "Today's Problems, Can Religion Help?" and "World Understanding, a Two-Way Responsibility." The general public is welcome.

Western Carolina Conference Holds Leadership Training School

The Western North Carolina Conference Leadership Training School for officers and teachers came to a close on Saturday evening, January 9, marking one of the most successful schools ever held in this conference.

The classes were held at the Pleasant Ridge Congregational Christian Church, near Ramseur, and there was an average of about 70 officers and teachers attending each evening.

A most interesting teachers' course was taught by Miss Ione Catton of Chicago, Ill., who is a specialist in missionary education. The class for Sunday school superintendents, assistant superintendents and prospective superintendents was taught by the Rev. Fred Register, pastor of the Wake Chapel Congregational Chris-

(Continued on page 7.)

Christian Educators to Meet in Cincinnati in February

What Christian education means to American Protestant churches and homes will receive full treatment when more than 1600 lay and church leaders meet in Cincinnati, Ohio, on February 6-13. The occasion will be the annual meeting of the Division of Christian Education of the National Council of Churches in the U. S. A. Represented will be 39 cooperating denominations, meeting for professional counsel, inspiration and common planning.

Also present will be representatives of the entire organized cooperative Christian education movement in 34 states and Canada, in which there are organized state and city councils of churches and religious education.

Associated together in this professional and lay meeting, unique in American Protestantism, will be the church educational leaders of all age groups. Current and future religious education needs of the family, the local church, colleges and universities, as well as the armed forces will be considered.

In these meetings, started more than thirty years ago, basic policies will be decided, basic programs reviewed and new programs authorized. The sessions of the executive board of the Division of Christian Education and the administrative committee of its commissions on General Christian Education and Christian Higher Education, provide an interim meeting between the Division's general assembly at Denver in December, 1952, and Boston in December, 1954. More than fifty talks and addresses are scheduled during the week-long departmental, committee and public meetings which will have as a theme, "Christ Our Unity; Teaching Our Mission."

"Pressures and tensions in today's world," says Dr. Gerald E. Knoff, executive secretary of the Division, "make all the more necessary the command of our Lord to 'go and teach'. They will gather in a central Christian unity and at the same time strive to perfect their skills and understanding of the teaching task, to help them in their ministry."

Program committees will meet, beginning February 6, and the many simultaneous section meetings February 9. Meetings of executive committees, administrative committees and executive boards of the Division and

(Continued on page 10.)

Laymen and the Church . . .

J. E. Danicley, Editor, Box 515, Elon College, N. C.

North Carolina & Virginia Laymen Plan Conference Center Support

The N. C. and Va. Laymen's Fellowship gathered by pastors and representatives on January 8 at Paul's Restaurant, Burlington, N. C., and made definite plans to execute a previous vote that this organization take the proposed Conference Center development at Moonelon for its project in 1954. The executive committee, T. A. Vincent, chairman, called upon the churches to meet with the committee, and seventeen churches sent representatives. The Moonelon Committee of the Convention was represented by Dr. Stanley C. Harrell of Durham, and Dr. Henry E. Robinson of Burlington. Dr. Robinson reviewed the proposed plans and issued mimeographed sketches of the property lay-out and of the proposed central building. The latter calls for cinderblock and concrete construction with overall dimensions of 40 by 85 feet. This building will be added to existing construction with the plan of following soon with cabin groups. Pledge cards to be used by Layman's groups are now available with the hope that sufficient funds will be in hand by spring to imitate construction.

The central building has been so planned that much of the labor and some of the material can be contributed. Work days are being planned when the sight can be leveled and footings dug. Several of our laymen have had recent building experience on similar type construction and are confident that hundreds of dollars can be saved through donation of work and lumber. Lakeview, Union Ridge, and Bethlehem are some of the churches whose laymen have so contributed.

It was further suggested that if any of our women's groups desired to assist that their gifts be reserved for furnishing and equipment.

Any church or organizations desiring the mimeographed sheets and a supply of the pledge cards may secure them from Dr. Henry E. Robinson, First Christian Church, Burlington, N. C.

W. T. MAHAN,
Secretary.

Western North Carolina Laymen Will Meet

The Laymen's Fellowship of the Western North Carolina Conference will have its first meeting for the year on Saturday, January 30, with the ladies of the Bailey's Grove Church serving supper in the Asheboro Church at 6:30 p. m. The cost will be \$1.25 per plate.

We sincerely hope that a group from all our churches can attend. Let this be one way in which the men of the church start the New Year. By the fact of being present at these Laymen's Rallies we are saying that we are interested in the work of God's Church, and that we want to help our churches in this area and around the world accomplish the work that Christ commissioned all of his people to do.

Dr. W. W. Sloan of Elon College, who has traveled quite a bit around our world, will be with us in Asheboro to share with us some of his experiences and to show pictures of some of the people and places he has seen in his travels.

We will be looking for men from each of our churches in the conference, whether or not there is an organized Laymen's Fellowship in your local church.

HUBERT L. BEANE,
Chairman.

We have too many men of science,
too few men of God.—*Gen. Bradley.*

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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() Renew, () Enter my own subscription, () 1 year, () 2 years.

My Name Church

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From the EDITORIAL *Viewpoint*

Should *the* Church Speak Out on *the* Liquor Question

Proponents for the sale of legal liquor are asking us to ignore the moral aspects of the question. They are asking that the issue not be brought into the churches. They are saying that since this is a political and economic issue the institutions of religion had better steer clear.

The other day one of our citizens drank too much. He got in his car and lost control while driving down the highway. His car crashed into an oncoming vehicle and killed a father, mother and one child. A second child escaped injury. That child is a student in one of our high schools.

Let those who call this a political question sit down with this young lady and say: "We are of course sorry for your irreparable loss and heart-rending grief, but your family was killed by politics. Furthermore, you have nothing to worry about financially. Profit from the sale of liquor will help to complete your education and take care of you until you are self-supporting."

That young lady in her sorrow will look at her wet friends and say with a calmness that comes from suffering: "Politics had nothing to do with my loss, liquor is responsible. If my education de-

pends upon profits from its sale, I want to leave school. I much prefer to support myself than to be supported by the profits from the sale of the product that has not only robbed me of my real support—my parents—but that has also put a deep wound in my heart which will never cease to ache."

Where that pint of liquor came from does not matter. What does matter is that I as a Christian, a citizen of the community, and a pastor, can go to that young lady today with the quiet ministries of friendship, love and understanding, and share those gifts which God has prepared for those who have been deeply hurt. But had I voted to establish the liquor store which sold the bottle that caused this tragedy, and as a citizen was part owner, sharing in its profits, my ministry to this young lady would be shallow indeed.

A vote for liquor stores is a vote for **increased liquor consumption**. Every person who keeps his eyes open and believes what he sees, knows that liquor, regardless of where it is purchased, has been the cause of more heartaches, tears, poverty and premature deaths than all of the wars since the dawn of civilization. H. E. ROBINSON.

Nathaniel Gross Newman

Dr. Nathaniel Gross Newman, one of our best loved ministers and an outstanding educator, died in Raleigh, at the home of his daughter, Mrs. Carlyle Campbell on Sunday, January 17, at 4:00 a. m. He was born in Nansemond County, Virginia, February 13, 1868, the son of John Bridger and Hannah Urquart Newman. He was one of a distinguished family: Dr. John U. Newman, who taught at Elon College for 50 years, Dr. Charles E. Newman who long served as pastor, and his sisters who have given much to the Southern Convention.

He was educated at the Suffolk Collegiate Institute, Graham Normal College and Elon College, graduating magna cum laude. Later he continued his studies at the University of North Carolina, Chicago and Columbia Universities.

He was married to Kate E. Clendenin on October 26, 1891. Mrs. Newman died in 1940.

He was ordained on November 15, 1892, and served the following churches in Eastern Virginia: Berea, Holy Neck and Newport News. Later he became college pastor at Defiance, Ohio, and then at our own Elon College. He taught New Testament Greek while at Defiance.

In 1913 he organized the first Woman's Board

of the Eastern Virginia Conference. He served in many capacities in Conference and Convention, including several terms as chairman of the Board of Publications. A historian of note, he brought wit and sparkle to his historical sketches and writings.

After his retirement, Dr. Newman returned to his country home, "Beech Grove," in Nansemond County and devoted himself to the study of genealogy. In 1952 he proved himself a veteran of the road when he attended the Claremont General Council, being one of those traveling in a chartered bus. Last summer he sailed to Europe in the Queen Elizabeth and attended the International Council in Scotland. This return to the home of his ancestors was in a real sense a spiritual pilgrimage. Following the Council, he made a tour of Europe, climaxed by a visit to Rome, Italy.

Few men have been so blessed as to age gracefully and to possess so fully their faculties as was Dr. N. G. Newman.

Funeral services were conducted Tuesday afternoon by Dr. H. S. Hardcastle at the Oakland Christian Church. He was laid to rest in the church cemetery. Truly a Prince of Israel has fallen.

JUNE JOY HOUSE.

"Oh Come, Let Us Worship"

A Sermon

By Rev. W. MILLARD STEVENS

Minister of The Congregational Christian Temple, Norfolk, Va.

SCRIPTURE: ISAIAH 6.

Every man has the irresistible urge within him to worship and worship he will, no matter how hard he may try not to. We all adore that which has greater value for us, therefore, how and what we worship is determined by our sense of values. Man's greatest question is not whether he will worship but what he will worship. One of the greatest problems of the Christian Church today as it has been through the ages is to direct man's worship toward God. This is of primary importance because a man has a tendency to become like that which he worships; that which he adores is reproduced in his life.

For example, if a man worships material things he will become grasping, cold and hard like material substances in his whole life and personality because these things become the primary value in his life. All else, his relation with people, his daily work, his whole energy is pointed toward grasping that which is for him most valuable—things. This is the great destructive force of all materialistic philosophy, when they are the basis of man's existence they destroy his soul and he becomes no more than a material thing.

When a man worships "self" and his whole life revolves about himself he becomes totally self-centered and anything that does not point inward toward himself is for him an enemy and his life becomes nothing more than frustration. It is through such worship of "self" that man is put alone on the dark lonely road of his existence to face the enemies of meaningful life and happiness and at last he falls before them in utter defeat. He has worshiped to no avail because he has worshiped himself.

When we worship God we worship that which is of highest worth and that which can make us fit for life and capable of significant living. The only way that we can achieve the God like qualities of life within ourselves is through the worship of God. You cannot worship God without becoming like him. This is why I feel that the opportunity of Christian

Worship is the greatest thing that the Christian Church has to offer the Christian community and it is something which you cannot neglect, if you would be a Christian.

We may learn all the facts about Christ, memorize the whole Bible and accept all the creeds, yet if we do not share in the worship of God all these things become meaningless. It is through regular and devoted worship that we find the enduring qualities of God and of life—Faith, Hope and Love. Without these our lives be-

"Oh Come, Let Us Worship"

Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving;

Let us make a joyful noise unto him with psalms.

For Jehovah is a great God,
And a King above all gods.
In his hands are the deep places of the earth,
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.

Oh come, let us worship and bow down;
Let us kneel before Jehovah our maker.

come as meaningless as a drop of water on a burning inferno.

God is the only thing in the whole universe worthy of our worship because the simple meaning of worship is "worth-ship" and when we worship, we are declaring worth. "Worthy is the lamb that was slain," sang the angels who numbered "ten thousand times ten thousand, and thousands of thousands," and every creature answered setting forth the divine worthiness, "Blessings, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the lamb forever and ever." The account of this part of St. John's vision, therefore, rightly ends, "The four and twenty elders fell down and worshiped him that liveth for ever and ever."

True Christian worship is a vital experience which touches the depths of man's intellect and emotions. It reaches down into the very depths of man's soul and plants there a meaningful image of God. It is not a

form, an exercise, or a program but it is an experience. It is not a sermon or a ritual or a litany but an experience of the presence and greatness of God and response to his call to godliness. The form and order of church worship is essential to the experience but the form and order is not the worship. These are but the frame work upon which we seek to build the experience of worship, but this frame work is essential just as the frame work on which you build your house is essential to the beauty and strength of that house. Just so the form of Christian worship is essential to the vitality of your experience of that worship. Moreover, a total frame work is essential to complete a house and a total frame work of form and order is essential to the experience of worship.

A good order of worship must provide the opportunity for a growing experience within the individual worshiper, and experience which begins with a real sense of the presence and greatness of God; then a sense of our own sinfulness and dependence upon God and a faith in God's willingness and ability to forgive our sins and take us unto himself. When we have experienced this, then we have the urge within us to follow his will for our lives, we want to know what he would have us do and how we can do it. After we have experienced his guiding instruction we commit ourselves to this task. Then after we have said, "Here am I, send me," we receive his blessings and go, knowing that God goes with us.

The first experience is perhaps hardest of all to achieve but most important because if we miss the sense of God's presence and greatness, all the rest is of no avail. Every part of the experience of worship is essential to the worth of the whole.

The experience which came to Isaiah in the Temple is the experience which should be ours in every time of worship. The record of that experience in Isaiah 6, is the truest picture of meaningful worship ever recorded in all literature. Look at it for just a moment.

Isaiah entered the Temple and he saw the presence and greatness of God as he heard a voice cry, "Holy, Holy, Holy is the Lord of Hosts: The whole earth is full of his glory." Conscious of the presence and greatness of God he was then deeply aware of his own sins and cried, "Woe is me! for I am undone; because I am

(Continued on page 6.)

Our Churches Report . . .

News from Liberty Vance Indicates Progress

From the reports given Sunday night, January 10, 1954, at the first quarterly conference of the Liberty Vance Church, the church and all of its organizations are making progress.

The pastor, Rev. W. A. Grissom, who is now serving full time, is bringing messages filled with inspiration and thoughts for Christian living. In preparation for the Christmas season and the New Year, he used such topics as "We Have Seen His Star," "If Every Day Were Christmas," and "He Went Home a Different Way." Each of these messages was filled with new thought and ideas presenting each listener an opportunity to inventory the past and make adjustments for the future.

The Sunday school superintendent, Mr. F. B. Fuller, Jr., reported an enrollment of 305 and an average attendance of 221. With much sickness and colds in the community and 12 or 15 of our young people away in college (six of them at Elon) and other places, we feel that this is a good report.

The Deacons' Report showed that three new deacons had been installed since they last reported. They are B. M. Newman, E. A. Joyner and S. F. Journigan. New plans have been made which they hope will help the church.

The Women's Fellowship gave a wonderful report, showing about 40 regular attendants at all meetings, new projects being sponsored, and all necessary funds being raised. Circle No. 1, the oldest group, ages 55 and up, served a delicious supper to about 75 young people at the joint meeting of the Liberty Vance and Henderson groups of the Pilgrim Fellowship, Sunday night, January 10.

The counsellors of the Youth group, Mr. and Mrs. Nelson Falkner, gave a wonderful report on the work of our young people. Special mention was made of their Christmas projects. They assisted the pastor and Sunday school superintendent in their part in the Christmas pageant on wheels, which was presented in Henderson early in December. They

visited the sick and shut in, singing carols. They gave a Christmas party, inviting all the young people who were home from college or other places. For some time, this group of youth has sponsored a special Sunday night service, with a well-planned and presented program. A Bible picture entitled "The Open Bible" has been presented each Sunday night immediately after the program. These pictures leave with us something we just can't visualize by reading the Bible. These meetings have been well attended by both old and young and much enjoyed by all.

Mr. and Mrs. F. B. Fuller, Jr., counsellors of the Junior group, gave a good report, in which they urged the parents of the smaller children to bring or arrange to get the children to this service. Their challenge was, "You bring them, and we will keep them."

Mr. L. M. Grissom, the church treasurer, gave a wonderful report, with all bills paid and more than \$1,000.00 in the treasury. Mr. F. B. Fuller, Sr., treasurer of the cemetery fund, reported all bills paid and approximately \$400.00 on hand. This fund is used for paying a caretaker and upkeep of the church, churchyard and cemetery.

There are a number of activities which have not been reported, but we feel that we are going forward. Much credit is due the faithful and hard-working leaders of our church and its organizations for the wonderful service they have rendered. May we, as we enter the New Year, not look on our past as a ball and chain to hold us back, but as a map by which we can see the route we have travelled and the mistakes we have made, and how and where we can make improvements.

MRS. FLETCHER FULLER,
Church Reporter.

A Sabbath well spent brings a week
of content,
And health for the toils of tomorrow;
But a Sabbath profaned, what e'er
may be gained,
Is a certain forerunner of sorrow.
—Burns.

"OH, COME LET US WORSHIP."

(Continued from page 5)

a man of unclean lips and I dwell in the midst of a people of unclean lips." He had no more than confessed his sins before he experienced deliverance through cleansing forgiveness. It was then that Isaiah could pause and listen to God. He heard God speaking, saying, "Who will come for us and whom shall we send?" When Isaiah heard that call he could but answer, "Here am I, send me," and Isaiah went forth knowing that God went with him as he sought to fulfill God's will in his life.

It is this same experience that we seek to achieve every Sunday morning in the corporate worship of the church. It is this experience that each of us needs every week in order to make our lives rich and meaningful. It is not enough to seek it once a year or even once a month, we need it every Sunday. You should go from your church every Sunday knowing that you have been in God's presence, that he has forgiven your sins, that he has a mission for your life and you should go fully committed to do that mission with a full faith that he will go with you and will keep you "In every good work to do his will."

"Behold the Lord is in this place, this is none other than the house of God and the gate of Heaven." And I saw the Lord and cried, "Woe is me for I am undone, I am a man of unclean lips and I dwell in a midst of people of unclean lips," and the Lord said, "Go and sin no more." And then he said "Go and be my disciple and lo, I am with you always, even until the end of time."

Our church-related colleges are in a time of crisis. They are so absorbed by their desperate struggle for survival that they are not always able to make a crystal clear demonstration of why they must survive. They are in competition with large, tax-supported universities which offer free or low tuition, universities which are giant industries engaged in assembly line mass production of educated people, sometimes superficially educated people. The best defense of these colleges is to be frankly Christian, but they need the searching mind and the strong arm and the open hand of the church, too.

—Harry T. Stock.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Our Church Related Colleges of the Congregational Christian Church

In 1945, a group of representatives from colleges of Congregational Christian origin met at Eden Seminary, Webster Grove, St. Louis, Missouri, for a three day conference. We discovered that there seemed to be no organization of these institutions. Every institution was attempting to paddle its own canoe the best it could. Our colleges seemed to have no official connection with the church other than the fact that they were listed in the Yearbook as having Congregational Christian Church origin. The colleges seemed to have no feeling of responsibility to the church.

In this extended conference, we sought to discover our relation to the church and the church's relation to our colleges. At the close of the conference, we formed the Congregational Christian College Council for the purpose of cooperation for mutual benefit and of relating our colleges more definitely to the church.

It seemed to the presidents in attendance that the colleges that were represented did have certain definite responsibilities to the church and that the church of which we are a part had a vital stake in our institutions. Education is vital, essential, to our growth and the development of our resources, material and human. Religion, the Christian religion, is essential to the proper development of the total individual personality. One without the other is incomplete and incapable of developing the individual to the highest degree of moral conception and of efficiency.

Eight years ago, there were but eight colleges in the organization. Today there are nineteen and very good colleges they are. Eight years ago, the officials of our united church were occupied with other things. Representing the church, they had never given much serious consideration to the survival of our colleges or the contribution that the colleges might make to the church. Year by year, General Council after General Council, these colleges have been placing their claims and offering their facilities for services to the church. Gradually the officials of the church gave heed to the appeals of the col-

leges and began to express an interest in their survival.

Monday, January 11, officials of the General Council and Home Boards and official representatives of the Congregational Christian College Council met at the Netherland Plaza Hotel in Cincinnati, Ohio, for a two day conference. These representatives sat down together in earnest to discover, if possible, our mutual relations, our mutual responsibilities, and our mutual benefit, and to discover how our contributions to each other—the colleges to the church and the church to the colleges—might be clarified and multiplied. That was a

Fifth Sunday

OUR SUNDAY SCHOOLS ARE
PRIVILEGED TO MAKE
AN OFFERING FOR
OUR COLLEGE

* * *

Elon College

* * *

Let every Sunday school in the
Southern Convention take advantage
of this opportunity!

very wholesome and very encouraging conference. Tentative plans were formed looking toward greatly increased financial support for our colleges, with the hope that from the campuses of our institutions might come more efficient and effective leaders for our churches in the pastorate and in official councils. The officials of the General Council gave assurance that they would do what they could to influence the church as a whole to give more generous support to our colleges. All felt that in the exchange of ideas and opinions during this extended conference, forward steps had been taken that would result in mutual benefit to our colleges and our church within a reasonably limited time.

* * * * *

Apportionment Giving

Our final report concerning the total amount of conference apportionment for 1953 has been neces-

sarily delayed. Since the college is endeavoring to operate on a calendar basis and since \$80.89 received after the first of the year was paid by the churches in 1953 without designation, these contributions are counted on 1953 apportionment.

Previously Reported \$13,543.87

Eastern N. C. Conference:	
Piney Plain	\$ 4.00
N. C. and Va. Conference:	
Greensboro, First	\$62.57
Western N. C. Conference:	
Big Oak	2.00
Pleasant Grove	10.00
Virginia Valley Conference:	
Bethel S. S.	\$ 2.32

80.89

Total to date \$13,624.76

At a belated hour we are submitting our first report for 1954. This report is not a large one, but it is encouraging. Of course, \$125.00 a week would by no means meet the total apportionment, but we are aware that as the weeks and months pass, these contributions will increase and by the end of 1954, we shall come near, if not completely, reaching the amount apportioned. The college wishes to express its appreciation to our churches, pastors and friends who have given generously to the college during the past year and to express the hope that we shall have their cooperation and contributions as we begin the New Year.

The finances of the college are in fair condition—thanks to all who have made contributions.

Eastern Va. Conference:	
Holland	\$ 56.00
Suffolk S. S.	68.83
	124.83

Total to date \$ 124.83

WESTERN CONFERENCE HAS TRAINING SCHOOL.

(Continued from page 2.)

tian Church at Fuquay-Varina. Each of these classes was greatly enjoyed and we are sure that our teachers and superintendents have been greatly benefitted by attending.

According to Mr. Theodore Cox, the president of the Sunday School Convention, there were more churches represented at this school than had been in years passed. He is highly pleased with the interest shown in the school and speaks with his people in saying the work of Miss Catton and Rev. Mr. Register is greatly appreciated by the Sunday schools of this conference.

MRS. WINFRED BRAY,
Secretary.

Missions at Home and Abroad

A Call for Missionary Recruits for 1954

The American Board of Commissioners for Foreign Missions, the oldest foreign missionary society in the U. S. A., has just issued its 1954 call for recruits for Christian service overseas. It seeks at least forty teachers, doctors, nurses, social workers, and ministers to work in Africa, India, Ceylon, Mexico, Japan, the Philippines, the Near East, and Micronesia, South Seas.

It is not an easy job that is being offered qualified Christian young people, the American Board points out, but it is a rewarding one to those "who have a growing Christian concern and commitment, a willingness to pioneer in the extension of the Christian faith and a desire to serve in the outreach of the church." The call is for men and women who will work with the indigenous churches of other lands as colleagues in the training of strong Christian leadership.

"The qualifications for Christian missionary service positions are high," says Rev. Walter C. Tong of Boston, Massachusetts, Candidate Secretary of the American Board. "The Board requires active church participation and membership. Increasingly, the overseas educational requirements demand accredited college and professional training and experience. Good physical and psychological health is necessary. Practical experience is desirable, but rarely is it feasible to accept candidates for permanent appointment over 35 years of age."

On the American Board list of openings for 1954 are:

Ordained Christian ministers for Africa, India, Japan, Mexico and Micronesia for service in both rural areas and in cities where grave social problems face the local Christians.

Teachers and social workers, including a school superintendent, a handcraft teacher, and junior and senior college faculty members for India, Africa, Ceylon, the Philippines, Japan, the Near East, and Micronesia.

Doctors for Africa, Ceylon, India, and the Near East.

Nurses, one trained in public

health programs, for Africa and India.

Secretaries, with business training and administrative ability, for Africa and Turkey.

Families, two for educational and community work in Turkey, and one for business administration and teaching in Greece.

"The true missionary is a teacher without dogmatism, sympathetic without credulity, simple, but never shallow, and patient, but never satisfied with small results. He uses the influence of his unique position with a restraint born of consciousness as well as temptations. Such missionaries 'preach' in a language that all nations understand," says the American Board.

Inquiries regarding these openings may be addressed to:

Rev. Walter C. Tong, Candidate Secretary, American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Massachusetts.

Mission Leaders Convene

Almost three hundred delegates to the fourth Annual Assembly of the Foreign Missions Division of the National Council of Churches met at Buck Hill Falls, Penna., in December.

The keynote speaker of the opening session was the Rev. Raymond A. Dudley, American Board Secretary for India and vice-president of the missions division, who called on the missionary movement to adopt "a compelling sense of direction."

Answering the question, "What is the matter with foreign missions?" Dr. Dudley suggested: (1) Vested interests pertaining to denominations, to property and to persons; (2) Imperfect cooperation between some home-base planning and action in the field; (3) Trying to emphasize too many things; (4) Lack of clear compelling conviction; and (5) Lack of money—"a poor fifth."

—Advance.

"God is Love," Christ said. God is love—period—with absolutely no limitations or exceptions.

—Clarence Poe.

Europe's Protestants Warned Against Worship of Mary

There can be no doubt that the deification of Mary widens the breach between Roman Catholicism and Evangelical Christianity, it was asserted recently in Berlin, Germany, in a Protestant comment on the Papal proclamation of 1954 as a Marian Year.

Evangelisch-Lutherische Kirchenzeitung, official organ of the United Evangelical Lutheran Church in Germany, said Evangelical Christians "have a great deal of understanding for the characteristics of other churches, but when they teach what is so obviously contrary to the Scripture, we cannot but clearly and definitely say—No."

"It is difficult to avoid the impression," Kirchenzeitung added, "that the emphasis given by the Roman Church to the unique position of Mary is a deliberate stop to all attempts at meditation between the two churches of the kind that might be made by friends of the *Una Sancta*."

"However great our readiness to further understanding, neither we nor Roman Catholics should have any doubt but the emphasis given by the Roman Catholic Church to the worship of Mary goes directly against the main emphasis of the Reformation and the basic truth of the New Testament," Kirchenzeitung claimed.

German Protestant sources here also quoted a statement on the same subject by "Le Messager Evangelique," organ of French Protestants, which warned that "during this year we shall have to put a great deal of emphasis in Bible classes and in religious instruction on what the Scriptures say of the Virgin Mary."

"We are not entering upon a Year of Mary or an Age of Mary," the Protestant publication in predominantly Roman Catholic France said.

Adding that Protestants honor Mary as the mother of the Lord, "Le Messager Evangelique" warned that "it would be very regrettable if the ever greater emphasis given to the worship of Mary were to put Christians before the alternative: Jesus or Mary."

"It happened once in the history of Christianity that all the worship and love of men turned to Mary, and Christ was left in the background as the Judge of the World," the French publication said, but for Protestants "this year and the coming years will remain the years of the Lord."

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Book Reviewers for North Carolina Women

Mrs. W. T. Scott, president of the North Carolina Women, announced the following who have accepted responsibility for presenting the mission study books to women's societies in that area.

For the foreign mission study book, on the theme, "The Life and Task of the Church Around the World," is *Where'er the Sun*, which is being reviewed by: Dr. W. W. Sloan, Elon College, N. C.; Mrs. W. W. Sloan, Elon College, N. C.; Mrs. H. E. Robinson, 522 Park View Dr., Burlington, N. C.

For the home mission study book, on the theme, "Spanish-Speaking People in the United States," *Within These Borders*: Mrs. Roy Moore, 735 Shamrock Rd., Asheboro, N. C.; Mrs. Carl Dawson, Elon College, N. C.; Mrs. H. E. Robinson, 522 Park View Dr., Burlington, N. C.

Any society wishing one of these reviewers to interpret either the home or foreign mission study theme for them should be sure to make plans long enough ahead so as to fit into the schedule of the "reviewer." It is fine to suggest a preferred date and several alternate ones, or if those are not suitable to ask the reviewer to suggest a time. It is also nice to invite neighboring societies to share in the review, so as to save time and effort on the part of the guest speaker. And, of course, you will want to take care of their transportation expense—and maby a little extra.

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Meeting of Woman's Auxiliary of Berea (Nansemond)

On Thursday, December 10, the Woman's Auxiliary of Berea, (Nansemond), held its regular monthly meeting at the home of Mrs. Wilbur Jones, in Driver. Mrs. Emmett Jones, chairman of the Friendly Service Committee, assisted by Mrs. Frank Smith, Mrs. C. G. Wright, Mrs. Frank Matthews, Mrs. J. C. Matthews, Sr. and Mrs. I. W. Johnson, presented the Puerto Rico project.

When the offering was made and counted, we had \$35.35.

Slips of paper were given the members present, to suggest a name for our goat, as each society raising \$30.00 to pay for the transportation of a goat, had the privilege of naming the goat.

Five different names were suggested, but "Jennie Willis" had by a large majority the largest number of votes. So, Mrs. Russell Bradford, our beloved and tireless worker, who is president of the auxiliary, had a goat named in her honor.

Dr. Harcastle had the introduction to the Psalm, and taught in his own helpful manner.

Last month, this society gave \$100.00 (one hundred dollars) for the Thank Offering.

The hostess, Mrs. Jones, served delicious refreshments, carrying out Christmas colors.

NOTE.—This report was written before Mrs. Bradford's death.

REPORTER.

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Christmas Meeting at Union Grove

The Union Grove Missionary Society had its December meeting at the church. The program "Christmas in Puerto Rico" was given by Lucy Rae Tedder.

During the business session the group voted to pay for a goat to send to Puerto Rico. The goat will be named Ruth Vonceila, after the society's first president, Mrs. Paul Wilson, and the pastor's wife, Mrs. Winfred Bray.

A box was packed for the Elon Orphanage and many useful gifts were contributed.

During the social period, the group exchanged gifts.

LUCY RAE TEDDER.

* * * * *

Want a Good Display?

The Convention Office at Elon College has a set of pictures, purchased by the Women's Board, for use in our women's societies in promoting interest in our foreign mission theme, "The Life and Task of the Church Around the World."

These are 11x14 photos in black and white mounted on cardboard and consist of:

1. The House of Good Will, Social Center, Guadalajara, Mexico.
2. Pastor Caleb serves communion Majuro, Micronesia.
3. The New Park Hill Church, Denver, Colorado.
4. Clinic at Elleniko, Greece.
5. Church School is over at Quebrada Seca, rural church in Puerto Rico.
6. Robert Grant is telling a story, Kyoto, Japan.
7. The Thrift Shop at Piedmont College, Demorest, Georgia.
8. Tilemaking at industrial school, Angola, Portuguese West Africa.
9. Chemistry class at Union College, Tellipallai, Ceylon.
10. Road Building, Swannanoa Work Camp, North Carolina.
11. Repairing home for a new family, Brick Rural Life School, N. C.
12. Rev. Harold Heckman and plane—Powder River Parish, Montana.

To secure them drop a card to Miss Coghill's secretary, Miss Doris Boswell, Convention Office, Elon College, N. C. There is no charge, except the postage. They cost \$10.00 and ought to be put to good use by our churches. Plan to have them on display when the foreign mission study book is being reviewed, or at some other special time.

Men Grow into the Lord's Prayer

Once when Jesus had been praying, the shine on his face made one of his disciples exclaim wistfully, "Lord, teach us to pray, as John also taught his disciples." It seems that Jesus had been careful not to burden his disciples with rules and forms of prayer. But in answer to this request, he gave them what is known as the Lord's Prayer. We all love to repeat its very words, and will do so to the end of our days. But it was not primarily intended as a ritual. It is rather an outline of the scope of acceptable prayer, and as one studies it he is increasingly amazed at the extent to which it voices every need of our human nature, and is absolutely pure of any elements that have been outgrown in the broadening experience of the race. Men grow into the Lord's Prayer, rather than away from it.

—Rollin H. Walker.

A Page for Our Children

Mrs. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

This week a very great man in our church died. He was Dr. N. G. Newman and one of the first ministers I ever remembered seeing. He looked and acted like a minister at all times.

Dr. Newman was full of fun and enjoyed telling funny stories. He had traveled a lot and had many interesting things to share. His family life had been very happy and he enjoyed living in the fullest and best sense.

No one enjoyed the council trip to California more than he did. He walked like a man of 45 and not one in his 80's. After he came home from Europe last summer, our family had a pleasant evening with him at the home of his niece, Miss Lila Newman, at Elon College. He told us about the ship on which he sailed, the plane that carried him from England to Paris, France, and the loneliness he experienced in that big city. He described well the lads and lassies, the castles and lochs of Scotland, but best of all, was his description of slowly pacing Rome where St. Paul had trod.

Few men have known their family history as well as he did, or the history of their country, state and church. He sometimes spent days seeking out some phase or event of history, poring over books and old papers.

He served my church as pastor, he was a friend of my family for 60 years, he assisted at my wedding, he helped to bury our dead, and rejoiced when our little ones arrived. He was a great, kind, gentle, intelligent man and he left behind untold good. We are grateful to have known him and shared in his beautiful life.

* * * * *

Fear Infection

By MABLE-RUTH JACKSON.

Issued by the National Kindergarten Association.

"Stewart is such a darling," his grandmother, Mrs. Manson, said to me. "I just adore him. I'd give up any engagement I had to stay with him when Paul and Diane want to go out. But, no! They hire a baby sitter."

I know my friend was deeply hurt because her son and his wife rarely left their little boy with her. It seemed selfish and callous on their part, I thought. Why should they deprive their child's grandmother of this pleasure?

I found out later, when I went to stay for a few days with Mrs. Manson. We drove over to the son's house to make a call. The door was unlocked and we went in, but no one was in sight. Then, hearing a slight sound, we looked up. There stood Stewart in his sleeping garments at the head of the stairs. Evidently he had just awakened from his afternoon nap.

"Hi, Gram," he murmured.

"Hello, darling!" She held out her arms. "Come down and give your grandmother a big hug."

Stewart smiled sleepily and, slipping his small body through the banisters, commenced to edge his way down on the narrow margin of the steps outside.

"Oh, Stewart, don't!" cried his grandmother. Her face was all screwed up with apprehension. "You'll fall!"

Stewart placidly continued his descent on the outside of the banisters.

"Please, Stewart!" Mrs. Manson clasped her hands tightly. "Get back inside!"

Her daughter-in-law appeared at the head of the stairs then and came down. "Hello, Mother," she said calmly, just glancing at her small son. "How are you?"

"Diane, do you allow Stewart to come down the stairs that way? It's very dangerous. Why he might—"

"Oh, he's all right," Diane said unconcernedly. "He's often done it. Boys always like to clamber around."

I could see that Mrs. Manson wasn't mollified nor convinced, but she evidently thought self-restraint was the best part of wisdom. Before my visit was completed I saw other instances of grandmother's constant fear that Stewart would hurt himself in some way. He had been given a small bicycle for his birthday. With great determination, he set himself to learn to ride. He fell off again and again. It was agony for his grandmother to watch him.

At the playground park, where Mrs. Manson and I took him one afternoon, she tried to distract his attention from a crude sort of merry-go-round. Stewart didn't protest much, but when his grandmother crossed the lawn to speak to a friend, he ran and caught hold of the revolving apparatus, where several other children were enjoying themselves. In his haste, he fell and skinned his nose a little. He picked himself up, felt his nose, then again caught hold of the merry-go-round. This time he didn't fall. I hoped his grandmother hadn't noticed.

It was easy for me to see, after that why the child's mother kept him and his grandmother apart as much as possible. It wasn't selfishness nor callousness. She just didn't want her child to be infected with fear—fear that could be a handicap to him all the rest of his life.

CHRISTIAN EDUCATORS TO MEET IN CINCINNATI.

(Continued from page 2.)

of the Commission will be held February 12-13.

The Student Volunteer Movement and the United Student Christian Council, which became affiliated with the National Council of Churches last fall and which are related to the Commission on Christian Higher Education, will be officially welcomed at Cincinnati.

Public highlight will be the mass meeting in Emory auditorium at 8 p. m., February 9. Charles Templeton, National Council of Churches evangelist, will deliver the theme address on "A Total Witness in the Teaching Task." At that time also the annual Russell Colgate Distinguished Service Citation will be presented to the lay person who has made an outstanding contribution to Christian education. This year's winner is Cleveland E. Dodge of New York, industrialist and civic leader.

What denominations and state and city councils of churches can do through TV will be portrayed in the leadership section by I. Keith Tyler, director of radio education at Ohio State University. Jean Fraser of Geneva, Switzerland, youth secretary for the World Council of Churches, and Wilmina Rowland of New York City, youth secretary for the World Council of Christian Education, will highlight the youth work section in

(Continued on page 15.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Relax With Max

The Greensboro *Daily News* is running a contest to find the child most nearly like Dennis, the Menace. One of the candidates for the honor is reported to have taken the hammer and a screwdriver to the back of his parents' T-V set, stating, "I'm gonna let all those people out."

* * *

Any of you ever tried to do a whole semester's work in the last week of the semester? Rather difficult, isn't it? (Did you ever try, Max?)

* * *

Whatcha doing at your church during youth week? Ask your pastor to let the young people have one of the Sunday morning worship services. Wouldn't be surprised if he'll be happy to sit in the congregation and worship as you lead the service.

* * *

Dugan was hailed into court for disturbing the peace.

"And you stand there and try to tell this court that you're a peaceful man? that you love peace and peaceful men?"

"I certainly do," replied Dugan.

"Then why did you drop that brick on Constable Clancy's head?"

"Well," said Dugan, "after I had dropped that brick on his conk, you never saw a more peaceful man than Clancy."

Suppose You Were an "Illegal" Refugee in Berlin

By REV. PHILIP R. HOH,
Lutheran Relief Representative
in Germany.

You're lucky. You're not in the situation this article describes—not yet. But this might have been a story about you. It is about people who are like you, only they live or have lived in the East Zone of Germany.

Suppose you had been in their place. You, too, would have to make up your mind about the big question: shall we stay or shall we flee? It would be up to you to decide. Here are some of the facts that would help you to make your decision.

You are one member of a family of four. There is father, mother, teenage son, and a six-year-old daughter.

You live in a nice stone house, flower boxes at all the windows.

One of the prize pieces of your furniture is the radio. It's been fixed so that only one station can be tuned in. Need it be said who controls that one station? The teen-age son knows something about radio and has fixed it again. You can hear the western station RIAS and get non-Communist news, too. But, of course, the problem of radio news is only one of many problems. And most of these problems cannot be fixed like your radio. So you think of leaving the Zone.

If you decide to do so, you have to take a train to West Berlin. From there you will, perhaps, be able to go to Western Germany. From there you may, perhaps, get a chance to go overseas. That's what you hope.

Let's see what kind of life you would really face in West Berlin.

You would enter on foot, register with the city officials and then be quizzed by the Allied authorities. The West German authorities would ask you to prove you had fled the East Zone because you were in imminent danger of life and limb, that if you stayed you would have been killed or jailed or shipped somewhere inside Russia to a slave labor camp. You know you couldn't prove it.

It means you would be classified as an "illegal" refugee. Your presence is recognized—period. You have no right to a job. You have no right to be flown out to Western Germany. You have no right to governmental relief. In fact you have no right whatsoever—only tacit permission to stay.

How long can you stay? Nobody knows. Maybe for the rest of your life.

But you would need a place to sleep. Well. If all four of you had come, it might be complicated. After the registration was over, you'd be on your own. Maybe you could find some bombed-out cellar. . . . You could steal some tin or oil-paper somewhere, fix some sort of a fairly leakproof roof—unless it rained hard.

Then what about eating? The little money you may have brought with you from the East is practically worthless. . . . Since you would be

an "illegal" refugee, chances for a job would not exist. People would be fined if they employed you.

You would have only the clothing you were wearing when you came. If you had carried a suitcase across the border, they would have arrested you. When what you have wears out—well—it's just too bad. . . .

The situation that your flight had brought you wouldn't be very bright.

Still, there would have been one basic reason for which you decided to go West. Spell it out with capital letters. When you don't have it, that is the way to spell it—FREEDOM!

That brings us back to what could have made you decide to leave your little stone home in the East Zone. It would have been what life there had in store for you.

For the father: steady work at very low pay. Not enough food for the family; just enough for clothing. Then: two hours every day compulsory classes for all workers—indoctrination, the Communist Party line. Lies and lies and lies that have to be believed. . . . Your fellow workers and former friends ready to turn you in to the police if you make one wrong statement or express one contrary opinion.

For the mother: since she is probably working, the same. Then the burden of bringing up a family in a spiritually immoral environment. The children are brought up on lies, hatred, distrust, anti-Christianity.

For the teen-age boy: Writing several school themes a week against the Americans, against the church, condemning Jesus Christ, praising the Communist party. You know you are lying, but . . . if you stay, you will eventually go under.

For the six-year-old girl: a little too young to know what's going on. It may be the worry about the little daughter that made you decide to flee. You don't want her to grow up believing that Jesus is a myth. You don't want her to hate America, to despise the church, to ignore the Word of God. But if you give her the truth, she will somewhere sooner or later say, "But Daddy said . . ." And if she does that she may never see her parents again. If you wait until she is old enough to understand, she will never believe you.

So there, if you were living in the East Zone, would be the problem you would have to consider. Since you are not in the East Zone—it is up to you to help the people who must make the hard decision.—*Lutheran News*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Doing the Works of God"

LESSON V—JANUARY 31, 1954.

MEMORY SELECTION: "I came that they may have life, and have it abundantly."—John 10:10.

BACKGROUND SCRIPTURE: John 4: 43-5:47.

DEVOTIONAL READING: Romans 12:1-13.

The Helpless.

"Now there was in Jerusalem by the sheep gate a pool, in Hebrew called Bethesda, with five porches. In these lay a multitude of invalids, blind, lame, paralyzed." It was a sight to cause a lump to come into one's throat, and to tug at one's heart. Look at them, folks who were blind, folks who were lame, folks who were paralyzed. Look at their faces! Listen to their complaints! Here was human misery in the mass. It is quite likely that most folks stayed away from the place. It was perhaps difficult to sleep the night after one looked upon so much suffering and misery and hopelessness.

There was one man there who was especially to be pitied. He had been ill for thirty-eight years. That is a long time to be ill! And his illness was all the more unbearable because many others had been cured by the healing waters of the mineral spring, while he, lacking a friend to help him in, was unable to take advantage of the propitious moment when the waters had special curative powers. He had lost hope and had lost heart.

Perhaps it is not overdrawing the picture too much to say that those people at the pool of Bethesda represent so many people in our modern world who are without Christ, hence without hope. There are so many who are blind, who do not see the truth as it is in him; so many who are lame, who haltingly walk in the way of righteousness; so many who are paralyzed, whose wills are dead, and who have lost their initiative and their power to do anything. And many of them have been a long time in that state.

The Hopeful.

These folks were hopeful. That was an important thing. At least they had the desire to get well. Every

day they dragged themselves or were helped by others, to this pool, the waters of which reportedly had curative powers. When the spring bubbled up, whoever first got into the water was healed of his disease. Explain it however you will, the thing worked. Folks had been healed by the mineral waters in the spring. Again these folks are representative of modern folks. People are always hopeful that some new nostrum, some new treatment, will restore them to health and strength. People travel far and wide and spend great sums in the hope that they will find healing of body and mind in some fashion or other. And often they follow wild theories and resort to strange devices to bring this to pass. There are many who capitalize on the human desire to be well. Think of the claims made for many "patent medicines" as an example.

The Helper.

Jesus had come up to the feast of the Jews. Where could he be found? After walking thirty miles, would he be resting in the house of a friend? Would he be sitting somewhere in the shade, talking with the scholars? Not he. He was in the midst of the needy people—he was at the pool of Bethesda. As Dr. Mead says, "Jesus spent a great deal of time with the sick and the needy who needed a physician most, and little time with the rich neurotics who might have paid him well and wasted his time." God is in the midst of suffering humanity. He takes upon himself our infirmities and our sorrows and our sufferings. He is nigh unto those who are of a broken heart. He is near unto those who are sick and in need.

The Help.

"Do you want to be healed?" Thus did the Master address the helpless cripple who had been that way thirty-eight years. What a foolish question! No, not foolish at all. It was a very practical and penetrating question. That fellow had been there so long that he actually liked it. Lying in the cool shade of that porch was much better than working in the hot sun. He was "enjoying poor health." There was little spirit in him. His answer was a whine and a complaint. In time selfishness and

laziness had become a disease hard to cure. Jesus had to arouse a desire to get well before he could do anything. The man had to want to get well before Jesus could help him.

"Do you want to be healed?" Do you, really? Honest to goodness, cross your heart? How about it, Mr. Alcoholic, who knows what is the cause of your ill health, your inefficiency, your domestic trouble, your inability to keep a job? Do you want to be healed, do you want to be healed badly enough to give up drinking?

How about it, Mr. Cigarette Smoker, who knows that that cough is caused by smoking, who suspects that appetite would be better, physical tone higher, general well-being greater of you gave up smoking? Do you want to be healed badly enough to stop smoking?

How about it, Mr. Dyspeptic, who knows that a great deal of your trouble is caused by over-eating, or eating the wrong kind of food, or eating irregularly? Do you want to be healed badly enough to be temperate in your eating, to control your appetite?

How about you, Mr. or Mrs. Overweight, who knows that the reason you are piling on the fat and losing the "battle of the bulge" is because you are eating entirely too much, and especially too much of the fattening foods? Do you want to be healed, badly enough to say "No" to the second helping, and to cut out banana splits and chocolate nut sundaes, and candy?

How about you, Mr. or Mrs. or Miss Chronically-Ill? Honestly now, don't you rather like being made the center of attention, being waited on, being coddled, don't you rather enjoy poor health? Wouldn't you rather endure some of the inconveniences of ill-health than to do an honest day's work? Wouldn't you rather be on pension than on the payroll?

Do we want to be healed? Do we want to be good men and good women, badly enough to discipline ourselves and deny ourselves and take up our Cross and follow Christ? That question which Jesus asked the cripple is one of the most penetrating and devastating questions that can be asked.

The Howlers.

At Jesus' word the man, rose up, took his pallet under his arm and walked away. And that started something sure enough. The proud, blind, prejudiced Pharisees raised a

(Continued on page 15.)

Joint Meeting on Church Architecture

American church architecture is acquiring a "new look" in an era of building that dwarfs anything in the past.

This is the news that comes from the annual Joint National Conference on Church Architecture held in Knoxville, Tenn., last week and which attracted more church architects and leaders than any previous session.

Spurred by increasing demands for edifices that retain a worshipful atmosphere and at the same time accommodate the needs of a 20th Century church program, architects are turning their backs on traditional Gothic and Colonial styles in which they were schooled.

A hundred-year era in which the Gothic spire has been exalted as the "trademark" of Christian architectural style is coming to an end as architects turn to contemporary design functionally superior, utilizing building materials of the plastic age.

"Improved techniques and the growing acceptance of 20th Century designing are rapidly bringing to the American continent a new, fresh and vigorous architectural expression worthy of the current resurgence of religious interest," declared Dr. C. Harry Atkinson, director of the Bureau of Church Building and architecture of the National Council of Churches.

He acknowledged that the "new look" tends to be "cold" and "angular" but that the importance of form and beauty as adjuncts to worship have been stressed in most of the hundreds of churches visited.

Dr. Atkinson, who is concluding his first year as successor to the late Elbert M. Conover as director of the bureau, said that 1954 probably will be the greatest year in the history of church building. He estimated that the dollar volume would exceed \$500,000,000 compared with a government estimate of \$473,000,000 in 1953. Many denominations are engaged in multi-million dollar building fund campaigns.

The joint conference which attracted nearly 200 architects and church leaders was sponsored by the bureau and the Church Architectural Guild of America.

Pledges to Church Building Loan Fund Campaign

Below is given the complete list of churches that have sent in their

pledges to the Church Building Loan Fund campaign to date, together with the amount of each pledge. We suggest that this page be preserved for future reference, as hereafter only the names of additional churches will be printed. If you have not sent in your pledge, it should be made without further delay.

Church and Pastor	Amount
Va. Valley Central Conference:	
Antioch—E. J. Rohart	\$ 343.00
Bethel—H. V. Harman	377.00
Bethlehem—Ralph M. Galt	106.00
Dry Run—R. E. Newton	129.00
Joppa—R. E. Newton	52.00
Leaksville—R. E. Newton	436.00
Mt. Lebanon—R. E. Newton ..	211.00
Mt. Olive (R)—H. V. Harman ..	267.00
Newport—R. E. Newton	426.00
Winchester—R. A. Whitten	1,101.00
Wissler's Chapel—Ralph M. Galt	60.00
	\$ 3,696.00
Eastern Va. Conference:	
Barrett's—James W. Madren ...	\$ 204.00
Berea (Great Bridge)—H. E. Crutchfield	1,197.00
Berea (Nans)—H. S. Harcastle ..	872.00
Bethlehem (Disp)—John Gallo ..	459.00
Bethlehem (Nans.)—R. E. Brittle	2,040.00
Burton's Grove—J. W. Madren ...	153.00
Cypress Chapel—Earl T. Farrell	1,321.00
Damascus, Sunbury—T. Fred Wright	775.00
Franklin—Harvey L. Carnes ...	2,132.00
Holy Neck—Allen Hurdle	1,270.00
Holland—J. H. Lightbourne, Jr.	1,913.00
Hopewell—J. W. Rackley, Jr. ...	464.00
Isle of Wight—Ellis N. Clark ...	200.00
Johnson's Grove—Harvey L. Carnes	100.00
Liberty Spring—Jesse H. Dollar	1,591.00
Newport News—A. Lanson Granger, Jr.	3,264.00
Norfolk, Bay View	724.00
Norfolk: Christian Temple—W. Millard Stevens	5,330.00
Norfolk, Rosemont—Melvin Dollar	2,800.00
Norfolk, Central—J. Everette Neese	877.00
Oakland—H. S. Harcastle	1,570.00
Oak Grove—Earl T. Farrell	265.00
Portsmouth, First—W. P. Smith	1,410.00
Portsmouth, Shelton Memorial—Thomas H. Britton	683.00
Portsmouth, Elm Ave.—Clyde O. Koon	704.00
Richmond—Roy C. Helfenstein ..	1,459.00
South Norfolk—O. D. Poythress	2,500.00
Suffolk—	6,290.00
Union, Southampton — Clyde Fields	928.00
Wakefield—James W. Madren ..	459.00
Windsor—Ellis N. Clark	500.00
	\$44,454.00

Eastern N. C. Conference:	
Amelia	\$ 400.00
Antioch—W. A. Rich	203.00
Beulah—	517.00
Bethlehem—W. A. Rich	132.00
Chapel Hill—R. L. Jackson	509.00
Fayetteville—Carl Wallace	300.00
Fuller's Chapel—E. M. Carter ..	324.00
Henderson—J. F. Apple	1,087.00
Hope Mills—Carl Wallace	195.00

Lee's Chapel—Bill Simmons	166.00
Liberty Vance—W. A. Grissom ..	1,283.00
Morrisville—E. M. Powell	207.00
Mt. Auburn—W. A. Rich	523.00
Mt. Carmel—W. A. Rich	203.00
Mt. Gilead—W. A. Rich	332.00
Plymouth	299.00
Raleigh	975.00
Sanford—Will B. O'Neill	1,000.00
Shallow Well—Julius Rice	300.00
Southern Pines—Vacant	1,081.00
Turner's Chapel—Julius Rice	300.00
Wake Chapel—F. P. Register ..	1,500.00

	\$11,836.00
Western N. C. Conference:	
Asheboro—F. C. Lester	\$ 775.00
Albemarle—S. E. Madren	885.00
Bailey's Grove—Avery Brown ..	88.00
Flint Hill (R)—Avery Brown..	127.00
Hanks Chapel—R. T. Grissom ...	694.00
High Point—Guy H. Veazey	426.00
Liberty—L. M. Persnell	361.00
Pleasant Ridge—Max Vestal ...	595.00
Pleasant Union—B. H. Lowdermilk	300.00
Sophia—Avery Brown	260.00
Spoon's Chapel—Max Vestal	132.00
Union Grove—Winfred Bray ...	246.00
	\$ 4,629.00

N. C. and Va. Conference:	
Apple's Chapel—John R. Lackey \$	1,563.00
Berea—Herman L. Johnson	570.00
Bethel—T. D. Sutton	593.00
Burlington:	
Beverly Hills—W. W. Snyder	400.00
Lakeview—Curtis Young	82.50
Concord—T. D. Sutton	460.00
Elon College—H. P. Bozarth ...	2,450.00
Greensboro, Calvary Christian—Thurman F. Bowers	688.00
Greensboro, First—W. E. Wiseman	3,292.00
Greensboro, Palm St.—Mack V. Welch	1,243.00
Graham, Providence Memorial—F. E. Reynolds	495.00
Haw River—Dwight Jackson ...	1,065.00
Hebron—Mark W. Andes	359.00
Hendersonville—C. M. Heymann	160.00
Hines' Chapel—John Littikin ..	697.00
Hopedale—J. Harold Loman ...	603.00
Howard's Chapel—J. Harold Loman	391.00
Ingram—W. T. Madren	975.00
Kallam Grove—C. Fred Allred ..	344.00
Long's Chapel	681.00
Mount Bethel—C. Fred Allred ..	213.00
Monticello—John Littikin	460.00
Mt. Zion—Thomas D. Sutton ..	600.00
Pfafftown—W. J. Andes	258.00
Pleasant Grove—W. T. Madren ..	814.00
Pleasant Ridge—W. E. Wiseman	364.00
Reidsville—T. G. Humphries ...	3,000.00
Shallow Ford—R. M. Petersen ..	1,057.00
Tryon—Orville H. White	*250.00
Union (NC)—K. D. Register ..	1,395.00
Union (Va.)—Mark W. Andes ...	1,498.00
Winston-Salem—W. J. Andes ..	814.00
Zion—Fred H. Wrenn (Student)	75.00
	\$27,659.50

SUMMARY BY CONFERENCES.		
Conference	Quota	Accepted
Va. Valley	\$ 5,736.00	\$ 3,696.00
Eastern Va.	51,000.00	44,454.00
Eastern N. C.	17,690.00	11,836.00
Western N. C.	11,476.00	4,629.00
N. C. and Va.	50,552.00	27,659.50
Totals	\$136,454.00	\$92,274.50

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

We were shocked and grieved here at the orphanage to hear of the death of Mrs. Russell T. Bradford. She was a classmate of mine at Elon, and what a lovely, cultured woman she was. Her father the late J. O. Atkinson was one of the leading spirits in the development of the orphanage. He presented it to the Southern Convention near and far just as he boosted every enterprise of our church. Mrs. Bradford was in every way worthy of her noble parents. Both she and her husband were always very dear friends of mine. Two reports now of the orphanage have carried many memorials to her and most appropriately so.

The giving of memorials is a fine way to continue the work of those who have gone on to that better land. Many friends have asked us to refrain from listing their names in connection with such memorials as they wish all the honor to be bestowed on the name of the person memorialized. The donor's name is listed in our records along with the amount given. We hope many friends will approve. A card of acknowledge is sent to the bereft family and an acknowledgement is sent to the donor. Verses by the writer as follows are on the cards mailed:

Noble lives aren't ended
But glorified above,
When kindness is extended
Through thoughtful acts of love;
The blessed art of giving,
When heavenly life is won,
Is passed on to the living
In noble deeds they've done.

And we may show the measure
Of what their lives were worth
By passing on the treasure
They've helped us with on earth;
And may there be joy in knowing
That those here left behind
Have learned the art of showing
Their ways of being kind. (JGT)

Our report is good this week and most gratefully received. How I wish there were some way of breaching the gap we suffered at the year's end!

Two donations from Dr. Rockwell Harmon Potter and First Congregational Christian Church of Portsmouth have come in on the payment of freight on the two carloads of hay. The freight amounted to \$163.67. We appreciate more than I can tell

you the hay, and we would like to thank everyone who helped with this most excellent project.

Our children are all well and happy. Our matrons are doing a good job, and we are all hoping and praying for a good year. We are doing everything we can to keep expenses down. We are trying to envision a rich fruitage in fine training for every boy and girl here. It is our daily aim to make this as nearly a real home for these children as we possibly can. I have on my desk now a letter from a boy who was here when I came and whom I had the joy of helping to train for four of his years. He says: "I was raised there and I appreciate everything I got or that was ever done for me, and I am proud of being raised there, too . . . I am liking the Air Force better every day." I am proud of him and if you could read the whole letter you would be too. Another one of our boys is in the same barracks in San Antonio, referring to him he says; "And he is liking it even better than I do." Yes, they were trained to be fine men and they are.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 14, 1954.

Commodities for the Week.

Mr. J. H. Johnson, Norfolk, Va., 50 copies of "The Upper Room."
Mrs. John Miller, Elkton, Va., Coupons and soap.
Lamm Clothing Co., Burlington, N. C., Overcoat.
A Friend, Clothing.
Miss Nancy Ann Newman, Suffolk, Va., Clothing.
Mrs. J. J. Daniel, Henderson, N. C., Coat and hat.
Miss Silvia Hinnom, Elon College, N. C., Drinking glasses.

Miss Frances P. Lowe, Suffolk, Va., Coupons.	
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Auburn S. S.	\$ 77.37
New Elam	25.00
Piney Plain	4.00
	106.37
Eastern Va. Conference:	
Newport News S. S.	\$ 13.50
	13.50
N. C. and Va. Conference:	
Pfafftown	\$ 8.00
Greensboro, First	222.00
	230.00
Western N. C. Conference:	
Big Oak	\$ 2.00
Pleasant Cross	9.45
Pleasant Grove	10.00
Pleasant Union	15.25
	36.70
Virginia Valley Conference:	
Bethel	\$ 2.00
	2.00
Total	\$ 388.57

Special Offerings.

Vanceville Sunday School, Tifton, Ga.	\$ 3.00
David T. Fuller, Henderson, N. C.	5.00
Mrs. M. R. Rea, Charlotte, N. C.	25.00
Mr. & Mrs. W. B. Fuller, Harrisonburg, Va.	10.00
Mr. & Mrs. N. C. Rudd, Brown Summit, N. C. .	10.00
W. B. Terrell, Warrenton, N. C.	10.00
Miss Florence Pennebaker, Virgilina, Va.	15.00
A Friend, Greensboro, N. C.	25.00
D. H. Carlton, North Wilkesboro, N. C.	10.00
Burlington Drug Co., Inc., Burlington, N. C.	100.00
Mrs. K. C. Field, Holyoke, Mass.	2.00
W. Dennis Madry, Burlington, N. C.	10.00
Park Ave. Cong. Church, Arlington, Mass.	25.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt

Christian Orphanage

Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

VELLINES.

Whereas, God has in his infinite love seen fit to call to his reward, our beloved member and co-worker, Mrs. Tiny Vellines, and we, as a church wish to record our appreciation and sorrow in our loss.

Therefore, be it resolved:
That the Isle of Wight Christian Church and Woman's missionary Society has lost one for whom it mourns.

That we extend to the family our heartfelt sympathy and earnest prayers that God's blessing may rest upon their sad hearts and give them comfort.

Mrs. W. J. DARDEN,
Mrs. R. F. WHITLEY,
Mrs. H. M. WILSON,
Committee.

TURNER.

Whereas, God has in his infinite love seen fit to call to his reward, our beloved member, Lewis A. Turner, and we, as a church, wish to record our appreciation and sorrow in our loss.

Therefore, be it resolved:
That the Isle of Wight Christian Church has lost one for whom it mourns.

That we extend to the family our heartfelt sympathy and earnest prayers that God's blessing may rest upon them and comfort their bereaved hearts.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. R. F. WHITLEY,
Committee,

CHAPMAN.

Whereas, God has in his infinite love seen fit to call to his reward our member and co-worker, Ethel Chapman, and we, as a church, wish to record our appreciation and sorrow in our loss.

Therefore, be it resolved: That the Isle of Wight Christian Church has lost one for whom it mourns.

That we extend to the family our heartfelt sympathy and earnest prayers that God's blessing may rest upon them and comfort their bereaved hearts.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. R. F. WHITLEY,
Committee.

TURNER.

Whereas, God has seen fit to call to her heavenly home, our beloved sister and co-worker, Lelia M. Turner, and we as a church and individuals desire to record our appreciation and sorrow in our loss.

Therefore be it resolved:
1. That the Isle of Wight Christian Church and Woman's Missionary Society of which she was a most faithful and loyal member has lost one for whom it mourns.

2. That we extend to the family our heartfelt sympathy and earnest prayer, that God's blessing may rest upon their sad hearts and give them comfort.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. R. F. WHITLEY,
Committee.

CHRISTIAN EDUCATORS TO MEET IN CINCINNATI.

(Continued from page 10.)
describing the status of youth work in countries around the world.

The same changing situation in today's world will be brought out in the adult section. This group will seek new points of view for programs for the aged and for single young adults. The difficulty of preserving the family's spiritual life in the presence of highly complex disintegrating conditions will be the order of the day for the family life department. Final plans will be perfected for national conferences on family worship to meet this problem, and community-wide projects on a national scale will be planned.

How to write for children and for rural church people, how to make religious magazines more attractive, and how to build circulation are among the topics to be considered by church editors of the 39 denominations.

Tying home and church education together, training parents for this, developing lay church leaders, and what population trends mean to lay church work will be emphasized in the lay section, enrollment to which is open to all workers in religious education.

How good is a meeting? The professors and research section will try to find out, using this Cincinnati occasion as a laboratory. The section members will make a research project out of determining what produces good and poor meetings and what proves helpful to participants and what does not.

Other section meetings which will be held include those for directors of Christian education, pastors, regional denominational executives, publishers and weekday religious educators. The new audio-visual guide produced by the National Council will be introduced at the Visual Education Fellowship dinner, and a new audio-visual unit, "Right Living," developed by the National Council's department of church and economic life, will be shown.

The annual meeting and luncheon of the International Association of Daily Vacation Bible Schools will be held February 10.

Basic decisions will be made for the 1955 Quadrennial Convention on Christian Education, and its president, Harold E. Stassen, director of the Foreign Operations Agency, at Washington, D. C., will be present.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

howl about the man breaking the Sabbath Day. And when Jesus said that he and the Father were working together, those old fellows really blew their tops.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE ORPHANAGE.

(Continued from page 14.)

Woman's Society, Church of Wide Fellowship . . .	10.00
In memory of Roy W. Malone	7.50
In memory of Roy W. Malone	5.00
In memory of Mrs. Russell T. Bradford	5.00
In memory of Mrs. Russell T. Bradford	10.00
In memory of Roy W. Malone	10.00
In memory of Mrs. Russell T. Bradford	10.00
In memory of Mrs. Russell T. Bradford	10.00
In memory of Mrs. Russell T. Bradford	25.00
Dorcas Bible Class, South Norfolk	11.62
J. P. Saunders, Franklin, Va.	25.00
Mr. & Mrs. Walter C. Rawls, St. Louis, Mo. .	50.00
Alfred W. Haywood, New York, N. Y.	50.00
Congregational Christian Ch., Lake Helen, Fla. .	14.70
First Christian Ch., Portsmouth, Va., to help with freight on peanut hay .	10.00
W. C. Elder, Burlington, N. C.	50.00
In memory of R. H. Johnson	5.00
In memory of Madison Hammond	5.00
In memory of Mrs. Russell T. Bradford	5.00
In memory of Mrs. Russell T. Bradford	10.00
In memory of Mrs. Russell T. Bradford	5.00
In memory of Mrs. Russell T. Bradford	5.00
In memory of Mrs. Russell T. Bradford	10.00
In memory of Mrs. Russell T. Bradford	5.00
In memory of Mrs. Russell T. Bradford	5.00
In memory of Mrs. Russell T. Bradford	5.00
Special Gifts	835.90
	\$ 1,449.72

Total for the year \$ 1,838.29

"Take a look at the church, the heart of your community, offering worship and fellowship within its walls, sending out friendship beyond the shadow of its steeple."

"The Master Came to Town Today"

They said, "The Master is coming to honor the town today;
And none can tell at what house or home the Master will choose to stay."
And I thought, while my heart beat wildly, "What if he should come to mine?
How would I strive to entertain and honor the Guest Divine?"
And straight I turned to toiling to make my home more neat.
I swept and polished and garnished, and decked it with blossoms sweet;
I was troubled for fear the Master would come ere my task was done,
So I hastened and worked the faster, and watched the hurrying sun.
But right in the midst of my duties, a woman came to my door;
She had come to tell me her sorrows and my comfort and aid to implore.
But I said, "I can's stop or listen, or help you any today;
I have greater things to attend to!" and the pleader turned away.
But soon there came another—a cripple—thin and pale and gray,
Who said, "Let me stop and rest a while in your goodly house, I pray!
I have traveled far since morning. I am hungry, faint and weak;
My heart is full of misery, and comfort and help I seek."
But I said, "I am grieved and sorry, but I cannot keep you today;
I look for a great and noble Guest!" So the cripple turned away.
But the day wore onward swiftly, and my task was nearly done.
Yet a prayer was ever in my heart that to me the Master would come.
And I thought I would spring to meet him, and serve him with utmost care;
When a little child stood by me, with a face so sweet and fair;
Sweet, but with marks of tear-drops, and its clothes were tattered and old;
A finger was bruised and bleeding, and its little bare feet were cold.
And I said, "I am grieved and sorry, you are surely in need of care,
But I cannot stop to give it; so you must hasten elsewhere."
At the words a shadow swept over his blue-veined brow.
"Someone will feed and cloth you, dear, I am much too busy now."
At last the day was ended, my task was over and done;
My house was swept and garnished, and I watched in the dusk alone.
Watched—but no footfall sounded, no one came to my gate,
No one entered my cottage door; I could only pray and wait.
I waited till night had deepened, but the Master had not come.
"He has entered some other door," I cried, "to gladden some other home.
My labor has been for nothing"—I bowed my head and wept;
My heart was sore with longing, but in spite of it all I slept.
Then the Master stood before me, and his face was grave and fair:
"Three times today I came to your door, and craved your pity and care.
Three times you sent me onward, unhelped and uncomfited.
The blessing you might have had was lost, and your chance to serve has fled."
"O Lord, dear Lord, forgive me! How could I know it was thou?"
My very soul was ashamed and sank in the depths of regret and woe.
And he said, "The sin is pardoned, but the blessing is lost to thee;
For comforting not the least of mine, thou hast failed to comfort me."

—Anonymous.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VIRGINIA, JANUARY 28, 1954

NUMBER 4

A Serious Thought for

YOUTH

on Pilgrim Fellowship Sunday

I believe youth to be the most solemn of all seasons—more solemn than the hour of death. There is an analogy between youth and death. Both are beginnings, entering upon the unknown; but they are beginnings of a very different kind. In death I am passive; I am in the hands of One, and that One the highest. But in youth I am in the hands of three; I am between three currents—my brother, my God and myself. And they are cross-currents; they are impelling different ways. Mine moves inward; my brother's moves outward; God's moves upward. Death is not a battle-field; I am a captive there; God is all in all. But youth is a battle-field; God, my brother, and I, are on conflicting sides, and there is likely to be strife.

—George Matheson

From an old Church Calendar.

News Flashes

We thank Miss Dorothy Cushing, news editor for the various agencies of the Congregational Christian Churches for reports on the Missions Council meeting this week in Cleveland, Ohio.

The article, "The World Task of the Church," by Rev. Quentin Leisher, Secretary of The American Board, which appears in this issue is being released simultaneously in the *American Board February News Bulletin*. We recommend its reading.

The Executive Board of the Southern Convention has been called to meet at First Church, Burlington, N. C., on Tuesday and Wednesday, February 2, 3, 1954, beginning at 10:00 a. m., Tuesday. Challenges and opportunities, as well as problems, will be given consideration.

We are glad to report that Rev. Robert A. Whitten, who has been a patient at Garfield Memorial Hospital in Washington, D. C., for the past several weeks, returned to his home in Winchester last Sunday. We are grateful to learn that he is much improved and are hoping that after a doctor-prescribed rest he will be his normal self again.

Rev. David Scudder Herrick, who was for 43 years a Congregational Christian educator in India under the American Board, died at noon, Friday, January 22 at a rest home in West Newton, Massachusetts, at the age of 90. He was born of missionary parents in India in 1863, and spent the greater part of his active life there as a missionary and educator.

The Superintendents' Conference of Congregational Christian Churches meeting in Cleveland, Ohio, this week in conjunction with the Midwinter Meeting of the Missions Council, has elected Rev. William N. Tuttle of Avon Park, Florida, as its president. Rev. Jesse H. Norenberg of Madison, Wisconsin, was re-elected as secretary. Elected to the ad interim Committee of the Missions Council were Dr. Harold N. Skidmore of East Lansing, Michigan, and Rev. Frank L. Edwards of Chicago, Illinois.

The Program for Social Action in The Local Church

By REV. WILLIAM H. DUDLEY.*

The program for social action in the Euclid Avenue Congregational Church originates out of the conviction that the Church is the Body of Christ—the tangible expression of his living Spirit in the world, and that as our church becomes the Body of Christ at this particular time and place, it has a certain life function to fulfill. No healthy organism—certainly not the Body of Christ—is satisfied by merely keeping itself in existence. If the members of the church have an experience of faith an inevitable reflex of that faith is their social witness. They bear a social witness, not because an organization is set up for that purpose, but because they cannot help doing it.

So it becomes a laymen's activity. I can truly say that our Social Action Committee has not been minister dominated, not nearly as much as I would like to have had it on frequent occasions when I was sure that I was the only one who had the true light!

Not every individual as a member of the church can fulfill all the functions of the Christian life as the church is called upon to fulfill them. "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing. . . ." The responsibilities of the Christian life become specialized.

But I am quite sure, especially in these troubled times, that everyone wants to belong to a cause that has fundamental significance. Everyone needs a faith as much as our society and civilization needs a faith to sustain it. How long can a Christian civilization be sustained if it is severed from the faith that gave rise to its institutions and traditions? The Christian social witness is essential to the individual and it is essential to society!

Our church is in a community of apartment houses, rooming houses, hotel people, many of whom live in a dreadful state of separateness and anonymity, and whose lives are constantly threatened by meaninglessness. Everyone shares that basic human need of belonging to life and

(Continued on page 6.)

*An address by Dr. Dudley before the Council for Social Action, meeting in conjunction with the Midwinter Meeting of the Missions Council. Dr. Dudley is pastor of the Euclid Avenue Congregational Church of Cleveland.

Varied and Challenging Program at Rural Church Institute

By JAMES H. LIGHTBOURNE, JR.

Snow and ice cut the attendance at the Rural Church Institute of the Southern Convention held January 12-14 at the New Franklinton Center at Brick, Bricks, North Carolina, but approximately twenty ministers were on hand to share in the varied and challenging program.

The institute was the product of several groups—the Superintendent and the Rural Church Committee of the Southern Convention, the Town and Country Department and Evangelism Department of the Board of Home Missions.

Taking part on the program were Dr. W. C. Timmons, of the Department of Evangelism, who served as Chaplain; Rev. Hamilton Jeter, of Wilmington, N. C., who served as pianist; Dr. Oswald W. S. McCall, Southern Pines, N. C., lecturer on worship and preaching; Dr. W. T. Scott, Superintendent of the Southern Convention; Dr. Thomas A. Tripp, Town Country Department, Selz C. Mayo, Associate Professor of Rural Sociology, North Carolina State College; Mr. Neil McLean, Director of Brick Rural Life School; and Dr. Jesse H. Dollar, vice-president of the Southern Convention, who presented the lectures on stewardship. Rev. James H. Lightbourne, Jr., chairman of the Rural Church Committee, served as chairman for the sessions.

The following resolutions were passed by the group:

"We, the Ministers of the Southern Convention assembled at the Rural Church Institute, Franklinton Center, Bricks, N. C., January 12-14, 1954, being deeply conscious of the growing responsibility of the church to do a more effective job in Christian Evangelism and Stewardship, do reaffirm past resolutions of the conference as follows:

1. That each church make an immediate survey of its community and or parish to ascertain the names and addresses of people in the community who are not active church members and or who are not professing Christians.
2. That each church seek to bring to Christ and the church these people between now and Easter Sunday of this year, and to that end employ personal evangelism.

(Continued on page 6.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Concerning Laymen's Rally at Elon College

Dear Friends:

This is just to inform you that plans are working out in a fine manner for our Laymen's Fellowship Mid-Winter Rally which will be held at Elon College on Sunday, February 14, beginning at two o'clock.

We have secured two outstanding speakers that we are sure you and the other men of your church will listen to with pleasure and interest. Dr. Elden H. Mills of Hartford, Conn. will speak at the afternoon session; and Dr. O. W. S. McCall, who is now serving as pastor at Southern Pines will bring the message at the banquet.

The banquet will be held at 6:00 o'clock and will cost \$1.50 per plate. The college will really be working under a great handicap in order to serve us a banquet on Sunday, so it is only right that we should notify them in advance the number dinners we will need. Therefore we're asking that the pastor or the Laymen's representative notify Mr. Earl Danieley by Tuesday, February 9.

Can we count on you to see that we have a large group of laymen present for this important occasion at Elon College on Sunday, February 14.

Yours very sincerely,

PUBLICITY COMMITTEE.

* * * * *

The Laymen of Concord Organize

On January 17, a group of laymen and their paastor, Rev. Thomas D. Sutton, of the Concord Congregational Christian Church meet at 3:00 p. m. and organized a Laymen's Fellowship with twelve members.

Mr. W. Burch Simpson was elected president and Mr. W. R. Simmons, vice-president, and Mr. Vernon Durham was elected secretary and treasurer, with Mr. Ben Terrel as his assistant.

It was decided by the group to meet each third Sunday Evening at 7:00 p. m., and for their first project they plan to raise funds to help erect a building at Moonelon.

Pledge Cards were passed out, signed and returned, which showed pledges to the amount of \$56.00 and cash of \$10.00.

The fellowship was enjoyed by all, and there was a good deal of an optimistic spirit for the future of the group. Each member was asked to try to get new members, and also get other laymen of the church to participate in their project.

THOMAS D. SUTTON.

The Menace of the First Drink

1. Temperance magazines devote a great amount of space to the results from drinking liquor. Articles are written on "Moderation Is Harmful," "Alcohol Is Habit-Forming," and "The Menace of Moderation." *The greatest menace to the abstainer is the first drink!*

2. *Essential Knowledge.* The action of alcohol chemically, as with all chemicals, is always the same. Consequentially we have had for thousands of years, recorded in the Bible and elsewhere, all the essential knowledge of alcohol's deadly effect on the brain. Science of Alcohol Studies has not, and indeed cannot change this knowledge; and science only strengthened this knowledge when it proved that alcohol was not a stimulant.

3. *Delusion.* The narcotic effect of drinking alcohol always causes a drinker evil, and frequently causes the drinker to commit reprehensible acts during an episode.

But it is the delusion (which is the result of the first drink affecting the judgement), plus desire, that

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor J. T. Kernodle

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

A Rural Church Institute *and the* Urban Church

The bald statement that attendance at a Rural Church Institute awakened a concern for the Urban Church in the mind of the writer could be misinterpreted. But precisely that took place.

The figures presented to the Rural Church Institute of the Southern Convention by Dr. W. T. Scott were adequately and informatively descriptive of the situation within the bounds of our convention. Of the two hundred churches in the convention, one hundred and sixty-two are located either in the open country or in towns and villages having a population of two thousand five hundred or less. That means there are thirty-eight of our churches that can be termed urban. Of the 34,893 church members in the convention, 12,455 belong to these thirty-eight churches.

The concern for the urban churches is not due to any thought they are weak in membership, finances and program. Rather, the concern is that we do not have more churches in our larger towns and cities. Because the figures are not available, one cannot state with absolute certainty the number of people who have left the rural areas to move to

the city and at the same time left one of our Congregational Christian churches, but the figure probably is large. One can only guess the number who joined churches of other denominations. On a percentage basis, would 75% be too high?

Unless we increase the number of churches in the urban centers of population, we will continue to lose church members we should retain. More than likely the higher percentage of these consists of young people, which means the loss is sustained from the reservoir of potential future leadership.

The possibility that the present tentative shifts of our population from the city to suburban and rural and semi-rural areas will continue and increase does not particularly relieve the situation. Persons moving out of the cities are far more likely to be members of another denomination. Other denominations are just as strong or stronger than we are in the rural areas. Under the present situation, we stand to lose rather than gain no matter which way the population moves.

Moral: We must start new churches in urban centers!
JAS. H. LIGHTBOURNE, Jr.

When Churches Elect Officers

Church officers share with the pastor the responsibility of leadership and direction of the work in our churches. Care must always be shown in choosing and training these men and women. It must continue to be an honor and a sacred trust to serve the Christian church in any capacity.

It is amazing, however, that such carelessness and uninspiring policies are so often followed in regard to this important matter. In many localities nothing at all is made of exercising real care in choosing nominating committees. As a result, on such committees are sometimes found people who have little insight into the life and needs of the parish and scant acquaintance with the membership. In other cases, little if anything is made of an installation or induction ceremony for the newly chosen officers. Thus to be chosen by a church does not bring the thrill that many others speak about in connection with some lodge or civic organization. But should it not always be a great privilege to serve the Church of Jesus Christ? When we elect officers, why do we not give this function the prominence and attention that it deserves?

This is not all: Many parishes have not worked out any kind of system to introduce into places of leadership and responsibility some of the newer and

younger members. It is so easy to re-elect incumbent officers! There may be—and frequently are—of great loyalty and faithfulness. But every church needs to bring in “new blood” every year. It would seem that we have been quite negligent and lacking in vision concerning this matter of electing officers and committee chairmen in our churches.

Another evidence of unfortunate laxity is often found. We hear of newly chosen officers saying they were never given any details of what their duties and responsibilities would be. In the past few years, church officers in three denominations have indicated to this writer that they were given no clear idea of what their function or authority was. In still other places people are chosen year after year, for certain committees and offices; and in the memory of the oldest living member there seems to be no clear idea of why this committee or officer is supposed to function, anyway!

Have we not come to a time when we need to inquire diligently into our prevailing practices of choosing and inducting our church officers? Let us choose them carefully, modernize their functions, and give them a clear and detailed description of what they are supposed to do!

RICHARD K. MORTON.

"The World Task of the Church"

By QUENTIN LEISHER

Secretary for The American Board

WHY do we have a mission to the world?

"I believe in God the Father Almighty, Maker of heaven and earth."

We need to go no further into any creed to find our message for the world. Once we have seen the idea that God is Father of all humanity, we should become brothers to all—regardless of race or nation.

"... and in Jesus Christ his only Son."

As such Jesus becomes the revelation of God, whom we proclaim as our Lord. Bhaskar Hivale, founder of Ahmednagar College in Western India, states in a compelling manner what it means to put Christ at the center of all life:

"Ahmednagar College has village projects—yes. It teaches better farming—yes. It sponsors health work for its community—yes. But these are not the things that make Ahmednagar College important. These are only the implications of the central loyalty of the college to Jesus Christ, who is the Way, the Truth, the Life."*

WHAT is the central expression of the proclamation that Jesus is the Way, the Truth, the Life? It is the church.

In 1945, the Prudential Committee (the governing body of the American Board) reiterated the basic purpose of the board:

"We do not accept as valid a separation of the preaching of the Gospel from a program of service. The first without the second is likely to result in a lack of vital Christian living. The second without the first is devoid of the deeper things of faith and religious commitment. When we declare our policy to be church-centered, we have in mind a total community that is Christian in human relationships, with a vital church at its center . . ."

The church and all that it means impressed itself indelibly upon my mind as I stood among a group of

lepers in the Philippines. My first impulse was to turn from the ghastly sight. The running sores, the missing fingers or toes, the deformed faces and bodies were repulsive. But the morale of the group was remarkably high. Here were people who had every reason to despair; and yet, they possessed an eagerness for life often lacking in the most healthy. Christian missions spoke to the needs of these people. The physical ailments of the lepers were treated. A faith was proclaimed which gave them the assurance that there was something greater than physical life; namely, spiritual life. I was glad that missionaries had lived and had taught among these lepers and that the church had been there bringing faith and hope and love to a people who desperately needed such a message.

HOW has the Christian Gospel affected mankind?

Norman Goodall writes:

"In the revolutionary mood of the masses today—whatever else may be contributing to it—there lies a conviction which belongs very closely to Christianity. It is that of the worth of the ordinary man—the peasant, the toiler, the serf—even though this ordinary man may have belonged immemorably to a subject people in a 'slave population.'"

In many lands extraordinary efforts are being made by governments to improve the conditions of life for everyone. That all peoples should have "life more abundantly" is a fundamental of the Christian message. For over a century, Christian missions have imparted this abundant life in its broadest sense; namely, through doctors, nurses, teachers, as well as ministers. In contrast to the needs of the world, the program of the church may be but "a drop in the bucket"; but even that "drop" gives the world the assurance that Christians have a concern for human needs.

An example of how Christian missions help to meet human needs comes from Angola where there is only one doctor for every 30,000 people (compared to one for every 750 in the

United States). Writes Dr. Sidney Gilchrist:

"Training leaders is hard work, and I pushed the mind and body pretty hard some months during this past year, trying to 'work in' classes in rural health and sanitation along with everything else. But it was worth it all to sit back and watch one of my pupils stand up and really teach health fundamentals to the village people. . . . There's no time to tell of all that was attempted: the cultivation and use of soy beans; terracing to combat soil erosion; anti-mosquito measures; the use of insecticides; earth-auger sanitation; family life built on a Living Gospel for everyday; the teaching of reading to illiterates by the Laubach system. . . ."

The extensive program of Dr. Sidney Gilchrist illustrates well the fact that our missions are concerned with the whole of life.

WHO carries forward the task of our world mission? The work is being carried on by 350 American Board missionaries trained as Christian doctors, nurses, teachers and ministers. Working side by side with these missionaries, and in most cases in charge of the work, is a force of 10,000 trained national leaders, supported from outside the U. S. A. But to a large extent the work is as strong as you make it. Contributions from Christians within America are more than matched by funds given within the countries served by the board, and almost matched by the legacies received from former generations.

In 14 different nations served by the American Board throughout the world, our force of nationals and missionaries minister to the total person—to the mind, the body and the soul. This is *The World Task of the Church*.

Nine Paths to Contentment

Nine requisites for contented living are: Health enough to make work a pleasure; wealth enough to support your needs; strength to battle with difficulties and overcome them; grace enough to confess your sins and forsake them; patience enough to toil until some good is accomplished; charity enough to see some good in your neighbor; love enough to move you to be useful and helpful to others; faith enough to make real the things of God; hope enough to remove all anxious fears concerning the future. —*Goethe*.

*Quoted from "Keystone of Asia" (India Pamphlet), January, 1954, Missions Council, 25c.

Our Churches Report . . .

Building Fund Launched for New Church at Elon College

At a general church supper, Sunday evening, January 24, the Elon College Community Church formally launched its building fund campaign for a new church, with educational plant. Despite icy streets a large company gathered for this occasion, and a fine spirit of enthusiasm augurs for the success of the immediate campaign, which has as its goal the erection of a plant costing approximately \$100,000. Final plans have not been drawn for the ultimate structure, to stand on the plot of ground on which the parsonage and parish house partially occupy, adjacent to the college campus, but it will be of colonial design, and in keeping with the architectural patterns of the college.

While the parish-wide visitation to solicit pledges will not take place until the first week of February, already some \$17,000.00 has been subscribed by a limited number of parishioners. It is hoped the immediate goal of \$50,000 in individual subscriptions will be met by the middle of the month. Mr. Ralph H. Oxford, of Elon College, heads the promotional committee, and Dean J. Earl Danieleley is the building fund chairman.

We believe this announcement will have interest for many people throughout the Southern Convention who have repeatedly expressed the hope of seeing, one day, a splendid church erected at the heart of our college and convention life. The building fund pledges will run over a period of five years, for those wishing to extend them over this period, but it is hoped that actual building operations may be started in a period of not less than two years. At the supper meeting aboved mentioned, Dr. H. E. Robinson, of Burlington, Rev. Walstein Snyder, President of the N. C. and Va. Conference, and Rev. Kenneth Register, of Union Church, spoke encouragingly of the proposed building project, as well as others present. It is our hope to build here a church of which all in the convention will be proud.

HOWARD P. BOZARTH,
Minister.

PROGRAM FOR SOCIAL ACTION IN THE LOCAL CHURCH.

(Continued from page 2.)

the Supreme purpose that moves at the heart of things. A vital and valid program of social action is one very good way of realizing this added dimension in life. Any member of the church can take heart and find meaning in the fact that he is part of a fellowship that is bearing this essential witness in the life of his local and total community.

Such faith and activity stimulates the total life of the church. How can you have social action without stimulating the compulsion to carry the Gospel into all of life and invigorating the church's commitment to evangelism—local and world wide! How can you have social action without broadening intellectual and emotional horizons and increasing the Christian commitment which is the role of Christian education. How can you participate in this gospel without the commitment of time, talents and substance so that the stewardship concept of life deepens and grows and life is dedicated to God's service!

We believe that the Church is the Body of Christ, and the life purpose of Christ. When any one part of that life purpose is quickened, the whole body prospers, and when any one part of that life purpose is ignored or denied the whole body suffers. Social action is a reflex of faith. It is for laymen as well as clergy. It redeems the life of the individual and the community as it quickens the entire life of the church.

PROGRAM OF RURAL CHURCH INSTITUTE.

(Continued from page 2.)

gelism, revival meetings and preaching missions, as may best suit the local situation.

3. That each church present the Scriptural teachings and injunctions concerning Stewardship—with special emphasis on tithing—through the Sunday school and the Pulpit, to the end that talent, substance and time may be dedicated to spiritual ends.

Be it further resolved:

1. That we bear witness to our Christian uplift through fellowship with our brethren of the Convention of the South.
2. That we heartily approve and commend the forward looking program for Franklinton Center at Bricks undertaken and developed by the American Missionary Association, Franklinton Christian College and the Franklinton Center.
3. That we express our appreciation to Mr. Neil McLean, Director, and to the staff of the Brick Rural Life School for the efficient and generous entertainment of our institute.
4. That we express our appreciation to Dr. Thomas A. Tripp of the Town and Country Department of the Board of Home Missions, Dr. W. C. Timmons of the Department of Evangelism of the Board of Home Missions, Dr. Selz Mayo of North Carolina State College, Rev. Hamilton Jeter, Dr. Jesse H. Dollar, Dr. O. W. S. McCall and Mr. Neil McLean for their stimulating and helpful contributions to the institute, and to the Rural Church Committee, Rev. James H. Lightbourne, Jr., and Dr. W. T. Scott for their leadership in helping to arrange the institute.
5. That with our churches we make use of the Self-Evaluation Scale and the Parish Work Book produced by the Town and Country Department, being mindful of the fact that approximately 80 per cent of the churches of the Southern Convention fall within the classification of "town and country."
6. That we each resolve to be more deeply consecrated to our work as ministers that we may more effectively serve and lead in the churches to which we are called.

"Our ministries in new communities are not to *Congregational* people, but to PEOPLE. This is true not only in new churches but in the Congregational Christian Churches in general, the vast majority of which are composed of people representing all the major Reformation traditions, a fact which greatly enriches and enhances our fellowship."

—Stanley U. North.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Board of Trustees of Elon College Meets

The Board of Trustees of Elon College met in Mid-Year Session on January 19, 1954. There were twenty-three members of the board present. The board was saddened by the recent losses sustained in its membership. Due recognition was taken of these distressing losses to the board, the college and the church.

The President presented his report. The following is the preamble to that report, reflecting the state of the college and plans for the future:

"Education had its roots in religion and the church. The church led the way as the first settlers of the new world groped for an intelligent way of life. The foundation of the nation, the beginning of government, the health of the people, and the continuance of the church, all depended upon a program of education, with equipment, however crude, for its administration. Private schools for children were organized, colleges for advanced training were founded. The new nation in the new world began to move.

"Today, the church, with its conviction and courage, continues its march on the highways of educational opportunities and lifts high the lamps of learning that all who walk may see, and all who will may know the way of gracious living, the abiding laws of good government, the paths of honor and honesty that lead to truth, eternal truth that was given to the world by our God through Christ our Lord.

"The church was needed in education then; it is needed even more in education now. Beginning was difficult then; continuing is difficult now. Taxation has become fashionable, if not popular. Whatever the cause, the champions of that cause, in the time of need, seem to feel licensed to turn to Washington with the hope of getting their hands in the public treasury, and to State legislatures for a double portion of money gathered through taxation. The newspapers are replete with thrilling stories relating the successes of

these efforts. Buildings and budgets of our tax-supported colleges are convincing evidences of their forward strides. These institutions, of themselves, are not to be criticized, but to be congratulated. But they do make greater demands on our church colleges. These demands should inspire our denominational officials who are interested in freedom of education to more generous support of our church-related colleges. There must be no turning back or curtailment of offerings to our church-related colleges, but should be a continuous upward trend in providing equipment, faculty personnel and permanent funds. Sufficient interest and sufficient support should be given that there be no occasion for embarrassment in conquest for truth—truth on the printed page, in the conviction of the human soul, the imagination of the human mind, in the depths of God Almighty's universe and our determination to impart this truth to the ambitious youth of our time.

"Elon College accepts the challenges of our time and calls upon its constituency to give united and generous support, that its coveted achievements may be realized."

In the President's Report, it was stated that the enrollment of the college for the Winter Quarter was 705, which was twenty more students than the college enrolled in the Fall Quarter. Indications are that we shall have new students enrolling for the Spring Quarter.

Stress was placed on the Two and One-Half Million Dollar Campaign Fund. Figures revealed that \$1,324,000 has been secured on the campaign since 1946, leaving a balance of \$1,176,000 to be secured. Plans are in the making to reactivate the campaign with the determination to secure enough cash and pledges by June of this year to warrant the beginning of the construction of two dormitories and a dining room at the college. These facilities are needed badly, as is recognized by all. I am sure that there will be many who will rejoice and will be glad to forward contributions that work may begin at the earliest possible date.

The Fifth Sunday

In planning for the financial support of Elon College, our college, the convention has designated each fifth Sunday as College Day in our Sunday schools and churches, with the request that pastors, superintendents and churches acquaint their people with the college, its contributions to the church, and its needs.

The convention also suggested that the Sunday school's collections on these fifth Sundays be given to Elon College and be credited on conference apportionment. It so happens that the first month in the New Year has a fifth Sunday. It's a good time to start the New Year right. I trust that you may encourage your Sunday school to make a good offering and forward the same to the Convention Office for the college. Your offering, of course, will be counted on your conference apportionment, and your church will begin meeting its obligations early in the year. If every Sunday school will send its usual offering, it will be quite a sum when they all come together in the college treasury. The college is grateful for your support.

* * * * *

Apportionment Giving

A good beginning is prophetic of a satisfactory ending. Early contributions by our churches and Sunday schools to the conference apportionment item are indicative that the full amount shall be realized during the allotted time.

There is a satisfaction in discharging obligations in whole or in part and meeting these responsibilities. As contributions are made to the apportionment fund, the college is not only encouraged but benefited. The budget of the college is so arranged that its financial obligations are distributed quite evenly month by month throughout the entire year. Churches and Sunday schools should realize that their contributions help to meet these responsibilities, or the lack of their contributions increases the burdens of the college itself. Assistance from our churches and Sunday schools is not only solicited, but is sincerely and greatly appreciated.

Previously Reported:	\$ 124.83
Virginia Valley Conference:	
Berea (Norfolk)	\$ 42.00
N. C. and Va. Conference:	
Shallow Ford	\$ 20.00
Virginia Valley Conference:	
Mt. Olivet (G)	\$ 78.50
	78.50

Total to date \$ 203.33

Missions at Home and Abroad

Dr. Henry Smith Leiper Reports to Missions Council Midwinter Meeting in Cleveland*

"I have no doubt that Christianity has the answers to the world's needs. But unless these answers are delivered in person on the spot where the Communists are raising false hopes of other kinds of answers, they, and not Christ's followers, make the converts," said Dr. Henry Smith Leiper, who is the executive secretary of the Missions Council, reporting to its Midwinter Meeting in Cleveland, Ohio, last Tuesday.

The answer to this problem is not "merely to assume that all we need to do is to oppose Communism and make a religion out of our negativism," pointed out Dr. Leiper. He says that it is absurd "to think that missions can ever be the same as they were before the tremendous events which brought the Communist world mission into the field."

Contrasting the sense of dedication shown by Communist youth with the attitude of many Christians, Dr. Leiper warned: "Remember that one institution in Moscow turns out in a single year more missionaries of Communism than there are missionaries of Christ from all the churches of the lands sending missionaries anywhere overseas. Remember that the Christian people of America last year spent for commercially processed dog food more than twice what they gave for foreign missions. . . .

"Our basic problem is how to communicate to our people the meaning of Christ's gospel about a Christian and his economic potential, as well as his personal capacities for witness and service; for it is as true today as it was in Paul's day, that the gospel cannot be heard unless it is preached and it cannot be preached unless preachers are sent, and they cannot be sent unless others who cannot go give of their wealth, not their incidental spare change, to speed them on their way."

Congregational Christian Churches of the United States, said Dr. Leiper,

should be commended for their increased giving in almost all categories during the past year. He pointed out that in the dozen years from 1940, through 1952, our apportionment giving went from \$1,454,466 to \$4,274,938, a gain of 193.9 percent. For other gifts there was a much more startling increase, as these went from \$568,884 to \$2,285,122, or a gain of 301.6 percent. Total giving went up for all benevolences from \$2,023,350 to \$6,561,433, or a gain of 224.2 percent.

Dr. Leiper, however, did not stop his report with commendations, but went on to state that the amount given is far from what should be given with the high per capita potential of the average Congregational Christian church member.

"Our Christian World Mission by its name recognizes that it has a global outlook. Do we sufficiently realize—do our Christian neighbors and fellow church members in America realize—that most of the world is poor, most of the world is hungry, most of the world is sick, and most of the world is illiterate? . . . The simple fact is that we in America are so well off that we simply cannot conceive what life is like for a majority of our contemporaries. The President reminded us the other day that our standard of living is the highest ever. It is, in fact, two and one-half times what it was in terms of comfort and conveniences (not dollars) even in 1940. America's income per person, on the average, is more than 15 times that of the rest of mankind. . . ."

While 2550 to 2650 calories of food are considered necessary for proper health for a vigorous, growing person, many nations go for long periods at the dying rate of less than 1,000 calories per day. Among the nations subsisting on less than the minimum are: Japan, Pakistan, Indo-China, India, Burma, Ceylon, Egypt, Chile, Columbia and Italy. In America, we ran almost 1000 over the 2550 to 2650 deemed necessary.

"Our number one problem," concludes Dr. Leiper, "is to get Christian folk to look sympathetically at these multitudes and learn to have the Master's compassion for them."

Louis and Joy Think Their Last Christmas Present Best of All

2918 E. Regent St.,
Berkeley, 5, Calif.,
January 15, 1954.

Dear Friends:

The arrival on January 6 of Martha Jane, weight seven pounds, headlines the news of this letter. Mother and baby have been doing fine, and are now at home and part of the family circle again. Here are more details on family reactions:

Mother thinks the event marked a sort of midpoint in our furlough year. Up to now she has been getting a taste of life as an American housewife. The climax was the experience of having a baby in an American hospital, with the satisfaction of skilled obstetrical and nursing care, and the thrill of the new "rooming-in" method. Back home on the third day, vigorous and happy, she is now looking forward to the next few months with enthusiasm, but sure that she has a full-time job cut out for her.

Louis and Joy, as indicated, think that this last Christmas present was the best of all. Their life here has been one adventure and treat after another, as they are introduced to the various good things of American life. But if they had any fear that their toys and experiences would become stale as time wears on, here is something they will never grow tired of. They are very, very proud of their "brand-new" baby, and fascinated by everything she does.

Martha takes it all philosophically enough. She wanted to prove to her parents that the hours after midnight were the nicest to be awake; but she found that her big brother and sister keep things so noisy and exciting for her during the daytime that night is the only chance she has to catch up on sleep.

Daddy got a rude shock when the blessed event occurred the week before the first-semester final exams, instead of during the one-month vacation between semesters as he had hoped. He had become so absorbed in the fascinating things he was learning in school that he was inclined to forget that public health is not necessarily all there is to life. Now, with the exciting experiences of the past few days crowding themselves into the final exam study schedule, he is deciding that family experiences are also rewarding. So he has resolved

(Continued on page 15.)

*Reported by Miss Dorothy Cushing, News Editor, Congregational Christian News Bureau.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

"Doings" at Linville

The following article came to the editor of this page in November, and should have been published promptly. However, it got in with the group of "reports on last year's activities" (some six of which we have not had room for as yet) and failed to get in print. That is the fault of your editor, and she hereby apologizes!

* * *

The Women's and Young People's Fellowship Groups of the Linville (Valley of Virginia) Church have made considerable progress during this new conference year.

Nine of our young people attended the rally in October at the Mayland Church, at which time our girls' quartette sang several numbers. We observer "Work Day for Christ" on October 24, and as a result of this project more money was turned in to our treasury than any previous year when we observed this day.

Both societies have had the Thank Offering programs with appreciation offerings. On November 10, we had the showing of "The Hidden Heart" with a worship service in charge of the young people. On November 8, the women sponsored a public service with Miss Edith Showalter, a returned missionary from Africa, as guest speaker. She showed slides and displayed many items of handwork.

The young people enjoyed a Halloween Party in the basement of the church, which was properly decorated for the occasion with orange and yellow crepe paper, pumpkin faces, colored leaves and spooky ghosts.

A joint Christmas party is planned with exchange of gifts. The societies are sending Christmas greetings to all boys of the church and community who are in the armed forces. We are collecting Ivory soap for Ryder Memorial Hospital. Last, but not least, Linville is sending a goat to Puerto Rico. Funds are now in hand to be turned over to our Conference treasurer this week.

We are really "Rejoicing in Our Task."

* * *

It certainly sounds as if they are! We shall expect to hear more from

Linville as the year goes along, and we will promise that we will try to see that it is printed promptly.

* * * * *

Do You Know a Woman Minister?

"Church Women at Work," which is the caption for this page, might indicate that there are numerous ways in which women do church work. In this area we do not have a single ordained minister in our denomination. However, there are quite a number of them in the Congregational Christian Church.

Miss Dorothy Cushing, news editor for our denomination, has written to suggest that we read the autobiography of a Congregational Christian woman minister, Rev. Margaret Blair Johnstone, which is currently being published in the *Woman's Home Companion*. One of a series on "Living Religion," the material began in the December issue, and there are three installments. It is called "I Walk with Faith." It is very readable and will keep your attention from the very first—even though you may not agree with all she says and does!

Miss Cushing suggests that if we find the series of value and interest, we might send a word of commendation to the editors of the *Woman's Home Companion*, 640 Fifth Avenue, New York 19, New York.

* * * * *

Want to Take a Trip?

Our denomination is proposing to take some of its members on a variety of trips during 1954—and the "proposed" will become reality if enough indicate they are interested to make the trip worthwhile.

March 1 - April 29 — Around the World—Air travel—\$3,900.

April 19 - May 5 — Eastern and Southern U. S. A.—Bus—\$135 to \$160.

April 20 - May 3 — Midwest and Southern U. S. A.—Car or bus—\$135 to \$155.

April 20-May 21—Hawaii, Japan, the Philippines—Air—\$1,990,

July and August—Africa—Air.
June 30 - August 13 — India and Pakistan—Air—\$2,250.
May 15-June 20—Europe and the Near East — Air and train — \$1,500.

These tours are traveling seminars for men, women and young people who want to gain first-hand information about religious, economic, social and political conditions at home and abroad. They are for Christians who are eager to strengthen the bonds of friendship, and willing to share their experiences and convictions upon their return.

How fine if some of our church people who have a little money "tucked away" would pull some of it out and take one of these "Christian tours"—and then come back and tell us all about it. Of course, two of these tours will be to our area, and we will have the opportunity to play "hosts" to some of the groups.

* * * * *

World Day of Prayer Coming Ere Long

Now that January is more than half gone, it is time that preparations for World Day of Prayer are well under way. If you have no secured materials, do so at once. Make preparations for this most important service carefully and prayerfully, uniting with all groups in your area, if at all possible.

Let's make this our greatest World Day of Prayer observance!

Almost every day, we are given more and more information about our military strength, including hydrogen and atom bombs. Can we rely on military might long? "We must renew our efforts to have the nation use a far greater power—prayer power."

MRS. W. H. JOHNSON,
Chairman, Interdenom.
Cooperation, E. Va.

* * * * *

Did You Know?

That Mrs. Frank Lewis of Shelton Memorial Church is president of the Portsmouth (Va.) Council of Church Women this year? That Mrs. J. Everette Neese of Central Church is the president of the Norfolk (Va.) Council? And that Mrs. Tucker Humphries of our Reidsville, N. C. church is president of the council there? This information comes from Pattie Lee Coghill. Should there be any other names added to this list? If so, let us know about it.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Church People Can be Rude

A few weeks ago, we wrote about People Being the Rudest People and today, we sit at the typewriter to tell you, Boys and Girls, that sad as it seems, Church People are often the Rudest People.

Now take your minister. Isn't he nice? Most of them are. He is a professional man, that means he has studied in college or university, seminary or school of religion, to enter the profession of preaching. He had to graduate from college or he couldn't have gone to seminary. He has spent 12 years on his early education, four in college and three in school of religion. What does it add to? Do you get 19? He is considered to be an expert in his line of work.

But there are some church people who don't think much about that. It may be that they haven't even finished high school but they have belonged to church since the "good old days" and so they too are experts. Now they probably aren't familiar with terms like "The Locus of Original Righteousness" which their minister has studied but they still know a plenty about church. He has also studied psychology, church management, church music (more or less), church history, philosophy and theology. He is smart or he couldn't be a minister.

When your father is sick he goes to the doctor who also is a smart man with a difficult education. Does your father question the doctor's advice? Rarely ever. Or if your parents have legal troubles, they seek advice from a lawyer and they pay him to tell them what to do. But church people are often the rudest people because they forget that the ministry is a highly trained profession and they cause the minister trouble and heartache by not following his advice but giving him advice.

Then there are the rudest people who don't sing in church because "We never sing the old familiar hymns." Now there isn't anything wrong with the old hymns but the average hymnal has over 200 songs, and the average church member knows less than 50. What the person means is "They don't sing every

Sunday the few old familiars I know." Something queer about the whole set-up anyway. We insist on a steady stream of new "hit songs" and would be angry if we only heard the old on TV and Radio but in church we find rude people who actually look mean and sulky and refuse to open their hymnals because they are too lazy to learn a new hymn.

We like friendly churches. In our Southland we pride ourselves on our warmth to visitors and newcomers but . . . in some churches (not yours to be sure) there are people who say rude things if a visitor (through accident) sits in their pew. They fail to speak or even to smile. Yes, church people can be the rudest people.

But boys and girls in Junior Departments can learn to know their minister, to trust him and seek his advice (remember it's free). Young minds can learn to sing new songs (even if there isn't a book) and youngsters are friendly people. Show the grownups in your church that church folk can be the *niciest* people.

J. J. H.

* * * * *

"We Practice"

By HELLEN GREGG GREEN.

Issued by the National Kindergarten Association.

After a young mother had introduced me to her seven-year-old twins, they smiled and shook hands with me. "How do you do?" each said, with childish dignity.

"I like your firm handshake!" I commented, as my gaze traveled from one to the other of their pert cherry-red dresses admiringly.

The more aggressive of the two twinkled her appreciation, as she answered, "We practice!"

"How fine! Do you practice at school?" I asked, remembering my schoolmarm days.

"Oh, no. We practice with Grandfather!" the diffident twin spoke up, brushing back a curl.

Pride shone in both girls' happy brown eyes at the mention of "Grandfather"; he is a very famous orchestra conductor in our town.

Great musicians like their grandfather know it is by repetition that

both small and grown folks become expert, that the most important key to success is diligence.

How important, then, that we begin early to help our children to see the need for stick-to-itiveness. We want them to say to themselves, "Practice can be fun!" Without a doubt, we can more quickly interest our up-and-coming blue-jeaners in anything that has a touch of gaiety.

Well do I remember a music teacher who never, really never, smiled at me. No wonder Mother, who loved music more than anything else in life, could not get her pigtailed interested in piano lessons. But when I was older and began taking voice lessons, *that was different!* I had a handsome, lovable teacher who had studied in Europe for seventeen years. He made me work and like it. He praised me, scolded me, charmed me. But always there was hidden laughter in his voice. I *practiced* as I never had before and never shall again. He made me want to do it. He dramatized the smallest thing. "Singing is mental!" he declared in his deep voice over and over again.

Yes, any kind of practice is more enjoyable and effective if the teacher uses ingenuity and imagination and reflects a spirit of loving interest.

I complimented a sunny-faced youngster on his fine personality. "Thank you!" he answered, and his gray eyes looked up at mine. "I make-believe!" Certainly, make-believe helps to make practice interesting, especially if grownups make believe, too.

There is another influence that should be stressed. Whether it is with regard to practicing gracious manners, a musical instrument, athletics, cakemaking, canning, or whatever it is, one of the best ways of encouraging the habit of practice is for adults to pay attention to whatever their children are doing. I remember my voice teacher took in everything. He paid the strictest attention to every note I sang and one memorable day he suprised me with, "My, you're looking pretty!" Everybody loves an audience, appreciation, and applause. I was no exception.

All relationships improve when parent and child or teacher and pupil draw closer together. Anything done in an attitude of togetherness brings greater dividends than does a severe, joyless, authoritarian attitude. I think you will agree that happy, relaxed application is a thou-

(Continued on page 14)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

New Group Organized in Eastern Virginia

The young people (9-12 age group) of the Windsor and Isle of Wight churches recently organized a Pilgrim Fellowship. The meetings are held once each month, preceded by a supper. The meetings have been well attended and are under the leadership of Rev. and Mrs. Ellis Clark. We hope to continue to grow.

The following officers have been elected: Frances Raye Turner, president; James Bland, vice-president; Patsy Woodward, Secretary, and Melissa Clark, treasurer.

KATHY WALLS,
Reporter.

* * * * *

Christmas Celebrated by Youth Group at Liberty (Va.)

The Liberty (Virginia) Youth Fellowship is having quite a big season. We met and elected the following officers for the coming year: Louis Wilkins, president; Bill Wilkins, vice-president; Inez Owen, secretary; Clair Wilkins, treasurer; Norma Lee Clark, reporter; Mary Francis Ragsdale, pianist. The Program Committee for three months is Dorothy Coats and Betty Lillian Blackstone.

On December 20, we held services at the church. We opened by singing "I Would Be True." Devotions were given by Phillis Fisher, Elizabeth Ann Tuck, Louis Wilkins and Norma Lee Clark. Rev. W. T. Madren then showed a film, "The Hidden Heart," which everyone enjoyed very much.

Tuesday night before Christmas, we had a party for the whole community instead of our regular Christmas program. We played games and sang Christmas carols. We were then served Christmas refreshments.

The group presented Rev. and Mrs. Madren with a blanket, and our leader, Elizabeth Perkins, with a television lamp and a pair of silver candle-holders, as our Christmas presents. We all had fun, and I think the party was enjoyed by everyone.

Later we enjoyed a tractor-trailer ride provided by Horace Fisher and driven by Sherman Stanley. In spite of the cold weather, the following went along: Louis, Bill and Clair

Wilkins, Grace and Bernard McCraw, Elizabeth Perkins, Agnes Roartes, Norma Lee Clark, Mary Frances Ragsdale, Joe West, Alice Richardson, Ray Hudson, Johnny Tuck, Philip Ragsdale, Billy Ragsdale, Nell Masters and Phillis Fisher.

NORMA LEE CLARK,
Reporter.

* * * * *

The Western North Carolina Youth Rally

The fifth Sunday in January is the date for the Young People's Rally of the Western North Carolina Conference. The rally is to be held on Sunday, January 31, at the Pleasant Ridge Church. Pleasant Ridge is located a few miles south of Ramseur. Rev. Max Vestal is pastor.

The program for the rally will be centered around the new "Three Commission Plan," with resource discussion leaders in each commission. A good program and excellent leaders have been lined up, so come on out to Pleasant Ridge and be with us. Bring a picnic lunch and be prepared to stay for the night service. The host church will furnish the drink.

Registration starts at 2:45.

THOMAS MADREN,
President.

* * * * *

Eastern Carolina Youth to Meet at Liberty (Vance)

Liberty (Vance), near Epsom, N. C., will be the site where many Eastern North Carolina young people will gather on the first Sunday in March.

In a letter from President Billy Joe Willett to all of the conference young people, it was announced that this was the date and place for the rally. Miss Ione Catton of Chicago, Illinois, will be the guest speaker on the program.

Come on out to Liberty (Vance) on March 7, and let's make this a great rally.

We cannot store grace for the future, we must draw upon God's boundless supply from day to day as we need it.—*Moody*.

"Always a Problem"

The use of alcoholic beverages has always created a problem. From the days of primitive man on down to the present, alcohol has been a problem for many individuals and for society. It hasn't mattered whether it was bootleg or legal, the problem followed as an aftermath.

The old-time saloons and liquor stores created such a problem that the citizens of our land voted them out. During the years of repeal, bootleg liquor created a problem peculiar to that era. Then came repeal, with which we were assured the problem would vanish. But has it? Let the millions of drunks and alcoholics answer; let the families of these unfortunate victims answer; let the police in a thousand cities answer. The problem is here—and it gets larger every day. Repeal was no solution. Many serious people are now seeing this is so.

As far as one can tell, beverage alcohol will always create a problem. There is something in it that affects conduct. People do such crazy things while under its influence. And they make such crazy excuses for using it. The more of it used, the greater the problem. Let those who push the sale of it through advertising and other means be held responsible for this increase in the problem.

And it isn't something that concerns the drinker alone. He is a member of society, so society has a tremendous stake in this business. Society can legalize the sale of it but that doesn't get rid of the problem. And society hasn't discharged its full responsibility in this matter by making it legal.

Granted that prohibition created problems that were peculiar, one must also grant that the legalizing of alcohol has created other and greater problems. To clothe a thing that does what beverage alcohol does with legal sanctity isn't settling anything at all. It is only multiplying the difficulty of dealing with it.

But it's the alcohol, not the system, whether bootleg or legal, that creates the problem, and as long as we have alcohol we will have the problem it always created. To lessen the use of it is to lessen the problem. It is as simple as that.

—Norman M. Loveni.

Nothing can lift the heart of man like manhood in a fellow man.

—Herman Melville.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Christ, the Living Bread"

LESSON VI—FEBRUARY 6, 1954.

MEMORY SELECTION: "*I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.*"—John 6: 35.

SCRIPTURE BACKGROUND: John 6.

DEVOTIONAL READING: Galatians 1: 15-21.

Bread.

Jesus was concerned with the physical needs of men. He knew men could not live without bread. When he saw the hungry multitudes, he fed them and satisfied their physical hunger. In doing this he was revealing the Father's compassion for the hungry people of the world, then, and now. Every individual and organization and institution engaged in giving food to hungry people anywhere and everywhere is carrying on a project that is in keeping with the will of God, and which has God's blessing upon it. One of the heartening things in a world in which there is so much brutality and bitterness caused by war, is the way in which Christian people, and for that matter, non-Christian people have shared their food with hungry multitudes. And in like manner those who have worked and who are working for better living conditions so that men may live better, are carrying on the will of God. It is not his will that any shall be hungry or ill-clothed, or ill-housed, or under-nourished.

The Bread of Life.

But even as Jesus knew that men could not live without bread, he also knew that man could not live by bread alone. There is that within man which physical food cannot satisfy. Thus it was that Jesus not only fed the bodies of men; he also fed their souls or spirits. Today's lesson is a case in point. John 6 is an account of Jesus feeding the multitude and a record of his discourse on "The Bread of Life." These two things belong together: bread for the bodies of men, bread for the spirits of men. Here is posed the vital difference between Communism and Christianity. Communism promises bread for the bodies of men, but it gives no promise

of bread for the souls of men. It does not, because it cannot. Dr. Stillwell, in his recent book, "With God in Red China," writes: "Christianity is offering something that Communism does not have. It speaks to an area of life which Communism has left untouched. Social, political and economic reform are all necessary. But they are not the whole of life. After a few more years of concentration on these questions, people will be wanting a change of diet. The fundamental hunger will persist. From whence do we come? Why are we here? Whither are we going? What is the basic answer to life's agony and pain and hunger and striving? These questions Communism ignores. It says they do not matter. But life has a way of forcing us to face them. Christianity alone has the answer, an answer that makes sense." He is simply putting in another way, in terms of modern thought, what Jesus was saying when he said, "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus, the Bread of Life.

"I am the bread of life . . . this is the bread that came down from heaven . . . I am the living bread which came down from heaven . . ." Thus did Jesus say again and again that he was the Bread of Life. His words confused and confounded his opponents and mystified even his friends. They took him literally. When he said that a man must eat his flesh and drink his blood, they thought that he meant it literally. And that did pose a problem. But Jesus did not mean for them to take it literally. He was saying that the spirit of man can live only by the things of the spirit. He embodied in himself the things of the spirit, truth and grace and spiritual life. As one received Christ, as he took Christ into his heart, as he yielded himself to Christ in trust and thus came into union with Christ, he would partake of the spirit of Christ, he would eat of the living bread and drink of the living spirit. What Christ is, what he teaches, is the true bread of life, the true food of the soul, keeping it in life, sustaining it, enabling it to do and be all that it is meant to do

and to be. As men feed upon Christ, as they take time to be still and come to know him, as they have fellowship with him, they feed their souls upon the living bread which came down from heaven.

The Communion Service, of course, is the symbolic act in which Christians feel that they are partaking of the body and blood of Christ. For Protestants, the bread, or the wafer, represents the broken body, and the wine (usually unfermented grape juice) represents the blood of Christ, shed for the remission of sin. For Protestants, they are symbols, and symbols only; but for the devout Catholic, they are actually the body and the blood of Christ. When at the appointed time in the Catholic Mass, the priest at the altar tinkles a little bell and lifts up the elements of Communion, it is the faith of the Catholic that at that very instant the bread and wine on the altar are transformed into the actual body and blood of Jesus Christ. This is the unending miracle of the Mass, and we can see why, for them, it is a most significant and spiritual service. But it can be just as significant and spiritual for the Protestant, if he comes to Communion in spirit and truth. And, of course, no one is confined to partaking of the "Bread of Life" only at the Communion Service. By reading his word, by prayer, by meditation, by bringing to a service of worship, public or private, an humble heart and a contrite spirit, one can feed upon the Living Bread which came down from heaven, and which gives life unto the souls of men.

Bread or Stones?

"To whom shall we go? You have the words of eternal life; and we have believed and come to know, that you are the Holy One of God." This is the question which Simon Peter asked, and the answer which he gave to his own question. The disciples did not understand fully who this Man was and the mystery of his Personality. But they had found that he was more than a man, and that his words were spirit and life. They knew that he alone could satisfy the deepest hunger of the heart. Why should they turn from him who was the Living Bread, to stones? Or why should we? It is a sad commentary on human nature, that we are content to feed our souls on stones, when we might be eating the Bread that gives life to the soul and to the world.

(Continued on page 15.)

In Memoriam

Dr. N. G. Newman, Sr.

Dr. N. G. Newman, Sr., passed from this earthly life, in the home of his daughter, Mrs. Carlyle Campbell, in Raleigh, N. C., on Sunday morning, January 17, at four o'clock; and thus came to an end, in one way, a long and full and rich life. Had he lived less than a month more, he would have celebrated his eighty-sixth birthday anniversary. But Dr. Newman will be remembered not so much for the length of his life as for the quality of it. Because of his integrity of character, and his spirit of service and sacrifice, he was held in high regard and warm esteem by a great multitude which no man can number. He was, in the finest sense, a man of God.

Dr. Newman was born in Nansemond County, not far from Oakland Christian Church, on February 13, 1868. He was educated in the Suffolk Collegiate Institute, Graham Normal College, and Elon College, graduating from Elon College with *magna cum laude* honors. He later took graduate work at the University of North Carolina and at Chicago and Columbia Universities. He was ordained to the ministry in the Franklin Christian Church, November 15, 1892. In addition to serving several churches in Eastern Virginia, he was college pastor at Defiance College in Ohio, and at Elon College in North Carolina. He served on many boards and committees in the Eastern Virginia Conference and the Southern Convention, and held many offices in the denomination. In 1913, he helped to organize the first Woman's Board in the Eastern Virginia Conference. He served his church widely and well through all the years.

When he retired from the active ministry several years ago, he came back to his old home community to spend his sunset days. He made his home at "the old home place" just across the Nansemond County line, in Isle of Wight. He did a great deal of visiting in the community, and was called upon quite often to preach and to serve as ad interim pastor. Even though these were the "sunset years" of his life, they were touched with a golden glow and glory. He told the writer more than once that he never dreamed that his latter days would be so happy and so rich and so rewarding.

Three children, N. G. Newman, Jr., Mrs. Carlyle Campbell, and Mrs. W. H. Baker; two sisters, Mrs. L. W. Stagg and Mrs. W. C. Wicker; three grandchildren, and several nieces and nephews, survive Dr. Newman. Mrs. Newman, the former Kate E. Clendenin, to whom he was married on October 26, 1891, died in 1940.

Funeral services were held in the Oakland Church on Tuesday, January 19, 1954, at 2:00 o'clock. The pulpit platform and the front of the church were a mass of lovely floral designs. Both the main sanctuary and the Sunday school assembly room were completely filled with people. Special reservations were made for the Newman Bible Class, the honorary pall bearers, and the members of the Eastern Virginia Ministerial Association. Dr. I. W. Johnson, a life-long friend and fellow-minister, and the writer of this article, conducted the simple service. Mrs. Max Giliam, the church organist, furnished a lovely musical background for the service. Dr. Newman's body was laid to rest in the church cemetery on which he had bestowed so much labor and love, and which had been named in his honor, the Newman Memorial Cemetery.

As his pastor, the writer gave the following simple and sincere tribute to Dr. Newman, who had been for so long his warm friend and wise counselor:

* * *

We are not going to bury Dr. Newman this afternoon. To be sure, we are going to lay his body in the grave near the church he loved so much, and in the cemetery on which he did so much laborious and loving work, and which now bears, by official vote of the church, his name—the Newman Memorial Cemetery. But we are not going to bury Dr. Newman, we are not going to put him in that grave, we are not going to do anything at all to Dr. Newman, to the man himself, his spirit.

I do not know exactly where his spirit is, or what he is doing. But I am quite sure that he is alive, and alive forever more. I think of him as faring on in the world of the spirit, making new adventures of faith, new discoveries of truth, rejoicing in the renewal of old friendships and in the making of new ones, reveling in the fellowship of kindred minds and spirits. Strangely enough, I feel this afternoon that we are not in the presence of death, but of life! I feel that we have one more evidence

of the proof of immortality and of eternal life. If death can snuff out a life, and end the spirit of a man like Dr. N. G. Newman, then the universe is a ghastly mistake, and the gospel is untrue, and God is not the Father of our Lord Jesus Christ. I believe Dr. Newman lives beyond this thing we call death. And he believed he would go on living, too. Dr. John G. Truitt and I called on him several years ago, soon after he had had a serious operation. He told us in a simple, unassuming way, that the doctor had told him that he did not know what might happen as a result of the operation. Dr. Newman said, "I told him to go ahead and operate. I told him that it didn't make any difference to me whether I work up in this world, or whether I woke up in the next world; it would be all right with me." And we knew he meant it. It was a simple, sturdy expression of his faith in immortality.

I want to give you briefly my impressions of Dr. Newman. I shall not speak of him as a family man—his family, and we know how sacred were the marriage vows to him, and how dear the family ties. Nor will I speak of him as my personal friend, a warm and wise one, for I cannot trust myself to do that here. I will, rather, speak about my impressions of him as concerning his public life:

I.—Dr. Newman as a Man—

When I think of Dr. Newman, I think of some words that Paul wrote, as recorded in II Corinthians 6:3-4, "Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God . . ." There was a man sent from God whose name was N. G. Newman, and he was a man of God. He had an unsullied reputation. No smirch was on his name, no finger of suspicion pointed at him, no slander about him, no vulgar word or act from him. He was a man of unquestioned integrity of character. His life was characterized by rugged honesty and true manhood. There was a rare combination of qualities or virtues in his character. He was dignified, but not high-hat or haughty; conservative, but not narrow; consecrated, but not fanatical; firm, but not stubborn; independent, but cooperative; devout, but not peculiar; good, but not disagreeable; critical, but not caustic; gentle, but not weak; strong in faith, but humble in spirit; sound in

(Continued on page 15)

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

I have gone through the 1953 records and checked the amounts sent to us from churches in Georgia and Alabama. Georgia sent us \$66.93; and Alabama has sent \$272.01. These amounts are from churches that had learned of the orphanage before they were received into the State Conferences. This is greatly appreciated and shows a friendship which still lingers in their hearts for the Southern Convention and the Christian Orphanage.

Also, I checked the 1953 records to see exactly how much money came into the orphanage from persons and sources not connected with Southern Convention churches. If a man contributed a sum of money to the orphanage from his business or his personal finances and was a member of one of the churches of our Southern Convention, I did not consider him "outside" the convention. Even so, we received from sources outside our own convention a sum of \$18,635.71. Therefore, from our churches and friends who are members of our churches we received \$32,389.91, this amount may be broken down to be \$25,301.98 accredited to apportionment and "Special Offerings," and \$7,088.03 from individuals who preferred to send contributions directly to the orphanage as their personal contributions above what they had contributed through church channels.

More than I can tell you, I appreciate the cooperation, gifts, donations and contributions of every person who has helped us. It has been a real pleasure to have a share in raising this money. People have been so nice and kind to us.

Yesterday morning, the boiler in the Main Building had burst so much that it was beyond repair. It had been burned out and about ready for the junk heap for sometime it appears. There goes between \$800.00 and \$1,000.00. If you do not have it, why do you spend it, I am asked. Well, when 30 children are going to be without any heat in January, you have to spend it whether you have it or not. I was plenty discouraged. And I know we are doing the job here—the staff-workers, I mean—and I know there are people who are able and will help us with our needs. I have faith in God and I have faith in

the folks. If we only had a backlog upon which to rely in emergencies, it would be good, but what greater backlog is there than hardwork and Christian faith? I hope the spirit which we try to carry to our task will live tomorrow in the men and women who go out from here. I believe it will.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 21, 1954.

Commodities for the Week.

A friend, Towels and wash cloths.
Suffolk Christian Church, Clothing.
Cradle Roll Dept., Suffolk Christian Church, Coupons.
Mrs. W. H. Yates and Miss Gladys Yates, Suffolk, Va., Games.
Holy Neck Christian Church, Carload of hay.

Sunday School Monthly Offerings.

Amount brought forward \$ 388.57
Eastern Va. Conference:
Bethlehem (Nans.)\$ 52.84
Suffolk S. S. 150.00
202.84
N. C. and Va. Conference:
Belew Creek S. S.\$ 7.00
7.00
Total \$ 209.84
Grand total \$ 598.41

Special Offerings.

Amount brought forward \$ 1,449.72
Ladies Bible Class, Windsor (Va.) Christian Ch. \$ 10.00
Smith Electric Repair Co., Burlington, N. C. . 30.00
Miss Arebella Gore, Burlington, N. C. 25.00
Lawrence S. Holt Trust Fund 150.00
Ed. M. Hicklin, Burlington, N. C. 5.00
Mary Sue Brittle S. S. Class 5.00
Beamon's Incorporated, Suffolk, Va. 15.00

C. J. Strickland, Columbus, Ohio 50.00
The C. B. Dodge Co. 7.45
A friend, Raleigh, N. C. . 13.65
In Memory of Mrs. Russell T. Bradford 5.00
In Memory of Dr. N. G. Newman, Sr. 7.50
In Memory of Dr. N. G. Newman, Sr. 10.00
Philathea Class, Suffolk Christian Church 5.00
Special Gifts 168.80
507.40

Grand Total \$ 1,957.12

Total for the week \$ 717.24

Total for the year \$ 2,555.53

FOR OUR CHILDREN.

(Continued from page 10.)

sand times more worthwhile than is forced attention.

Creating the habit of happy practicing centers around human preferences and human relationships. The twins' grandfather had the answer when he made it interesting and fun to practice.

If practice causes boredom there is something wrong. This is important, Parent, Teacher, so you should find the answer, in order that boys and girls will be happy when they say, "We practice!"

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Alas that we will not come to him that we might have life, and have it more abundantly!

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

Christian Position Improves in Egypt

Recent reports from Egypt indicate that the disabilities suffered by the Coptic Christians are being relaxed by the Naguib regime. Perhaps the most important change for the better is that courses in the Christian religion will be offered in public schools for the Christian students, the expense (as with the teaching of Islam) to be borne by the government. These efforts to eliminate religious discrimination represent a victory for minorities in Egypt and for democratic principles. Unexplained is the fact that this new liberal spirit is being supported by President Naguib's Revolutionary Council which has very close ties with the Moslem Brotherhood.—*Exchange*.

A Song of Deliverance

There is a beautiful tale concerning Richard Coeur De Lion, who in one of his famous adventures during the Crusades was taken prisoner and confined within the gloomy walls of an Eastern dungeon. There was in Richard's court in England a favorite minstrel, who was wont to beguile his master's weariness with song. There was one that always cheered the king; and the faithful singer went singing this song outside the walls of many foreign prisons and fortresses, until at last one day he heard it echoed from within a dungeon and knew the voice, and cried out in ecstasy, "O Richard! O my king!" That song had floated around many prisons and had been heard within by many other prisoners, but it meant no more to them than a beautiful song by an idle wanderer; but to Richard it meant deliverance and happiness and home. So Christ may be conceived as stepping with stately tread through the world, passing the prison houses and dungeons of the earth and saying with great tenderness, "Let not your hearts be troubled; ye believe in God, believe also in me." To some who hear his words his song is but that of a poor wayfarer, but to those who know the life of God, it is joy unspeakable.—*G. P. Eckman*.

IN MEMORIAM.

(Continued from page 13.)

judgment, but loath to judge others; stern with himself, but lenient with others. He had a gift for history, but he had the spirit of a prophet. He was unselfish to a fault. He lived frugally that he might give liberally.

He was eager to learn. He had his face to the future. He kept the adventurous spirit to the last—in 1952 he went to California to a General Council on a bus, and in 1953 he went to Europe for an International Council. He had a remarkable memory for names and dates and places and events. He was a good man. He was one of God's finest gentlemen.

II.—*Dr. Newman as a Preacher*—

He was a good preacher, and in some senses a great preacher. He was faithful in his preparation, clear in his thinking, earnest in his spirit, apt in his illustrations. He preached the truth in love. When he preached a sermon, people knew what he said, and they knew that he had preached the truth in love. He was a prophet in that he spoke for God.

III.—*Dr. Newman as a Pastor*—

He had the shepherd heart. He loved folks, he lived close to folks, he was interested in folks, he spent a lot of time with folks. He was a faithful pastor, a good shepherd. He was wise in counsel, loving in spirit, warm in heart. And he kept inviolate all the confidences that his folks shared with him. He never betrayed the confidence of anyone who confided in him. He was a good minister of the Lord Jesus Christ.

IV.—*Dr. Newman as a Churchman*—

He administered the affairs of the local church efficiently, perhaps in the hard way, and at great personal effort and hard work, but he did his parish work well. But he also presented the claims of the larger fellowship of which the local church is a part. He presented the claims of this larger fellowship firmly, persistently, lovingly. And often at the price of self-sacrifice and personal loss. If it was a case of paying the conference apportionments or paying his salary, he insisted that the church pay the conference apportionments. And early in his ministry, while serving a mission church, in spite of the fact that he lived frugally, he had to borrow money to pay for family living expenses. He was a member of various boards and committees, and he was always concerned with the larger program of the Church of Christ at home and abroad. He was a churchman and a Christian statesman. He loved Christ and his church and gave himself for it.

And now, after eighty-five, nearly eighty-six years, of faithful service, his tired old heart has stopped beating, and he has found rest from his

earthly labors. His spirit has left the house in which it has lived all these four score and more years, and has moved into the house not made with hands, eternal in the heavens, in the Father's house of many mansions. But being dead, he yet speaketh. His works do follow him. And a great host which no man can number rises up and calls him blessed. The Lord gave and the Lord taketh away; blessed be the name of the Lord. May a double portion of the spirit of this good man, this man of God, abide in the homes and the hearts of his loved ones, and upon the church which he loved so much, and which he served so well.

H. S. HARDCASTLE.

January 21, 1954.

MENACE OF FIRST DRINK.

(Continued from page 3.)

causes unnumbered drinking episodes with innumerable drinker evils, even including chronic alcoholism.

4. *Menace of the First Drink.* The menace of the first drink and the increasing menace of each drink thereafter were told thousands of years ago by Solomon, and recorded in Proverbs 20 verse 1 and 32:

"Wine is a mockery (deluder), strong drink is raging, and who soever is deceived thereby is not wise." (Anyone old enough to be wise is a fool to drink.) "At last it biteth like a serpent (drunkenness) and stingeth like an adder" (Chronic alcoholism and death).

4. *Wisdom is Acquired.* Therefore, it is the duty of the home, church and school to instill in the minds of children and youth a life-long righteous fear of the first drink and courage to decline to take the first drink. Unless this is done, they will not be wise enough to choose between the downward path to slavery and the upward path to freedom.

Abraham Lincoln said: "Drinking liquor produces a worse slavery than the chattel slavery we fought."

—*P. E. Selby*.

A LETTER FROM ED RIGGS.

(Continued from page 8.)

to put more emphasis on sharing in the family's life during the next few months, and not let this important part of his job be crowded out so much by his outside work.

So we think the New Year has started out very auspiciously for us. May it be a happy one for you.

Best regards,

ED RIGGS.

Day of Prayer for Our College-- January 31, 1953

By L. E. SMITH, President

Prayer is an act of devotion; it is a petition—an earnest prayer to Almighty God by one who believes, who believes in his power and ability to answer prayer. Prayer may be offered for individuals, institutions, countries or anything whose benefit is sought by the petitioner.

Elon College—our college—has a glorious past, replete with sacrificial services rendered to individuals, to the church and to the world. As an answer to prayer, Elon College has sent out young men and young women, not only to pray themselves, but to bear witness to the effectiveness of Christian education and the good wrought in human spirits for the betterment of mankind.

Thirty-three of our active pastors in the Southern Convention in a recent meeting held at Henderson, N. C., by mutual agreement decided that Sunday, January 31, should be set aside as a Day of Prayer for our college in our churches, the churches of the Southern Convention, and thereby called upon all the pastors of our churches in the Convention on that particular day to make reference to Elon College, its needs and its program, and to call upon their people

to engage in prayer for our college. The pastor, will lead in that prayer. Of course, we shall remember our college on other occasions, but the pastors thought that it would be most effective if each pastor realized that every other pastor and congregation in our Convention is offering a prayer to Almighty God for our Elon College.

There are many things about the college that we would like to be different. We would like certain improvements. Perhaps you are not in agreement with the program and procedure of the college. Even so, I am sure that you are in agreement with the fact that Elon College needs your prayers, our prayers, and certainly we all, everyone, shall be glad to pray God's blessing upon our institution, that her wrongs might be righted; that her sins might be forgiven, that her services to young people might be increased, that whatever her needs are, that God Almighty, through his grace and providence, may be pleased to guide his people that these needs may be met. It is the prayer of us all that all may offer their petition on Sunday, January 31, in the interest of Elon College.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VIRGINIA, FEBRUARY 4, 1954

NUMBER 5

To be a True Christian is to be a Missionary



VERY CHRISTIAN to be a true Christian is to be a missionary. We may only be missionaries to our own neighborhood, but in this fast changing world, how far does that neighborhood extend. . . . Because we firmly believe that God does not show any partiality, and that the Africans, Polynesians and Indians are our brothers, we go to serve and work with them to the best of our ability. We are all laborers together with God. What we loose by leaving this country for another country in the way of our friends, family and, perhaps, better living conditions, we truly gain for Christ's sake. . . . We have no worldly goods with which to work and help others, but we do have a life to live. . . .

A Filipino friend, when asked what he thought to be the most important single contribution that a missionary in our day could make to the work of the Church of Christ in the Philippines, replied that the most important thing that any Christian from this land could do for his people would be to be in their midst as a representative of the world-wide Church of Christ.

As we go to the Philippines, we go rejoicing because of the growth of the United Church of Christ in the Philippines and its leaders. I have been assigned as a co-worker with the Filipino moderator in one of the conferences. . . . It is important that we here in America be aware of the church in other lands, how it is growing and advancing, for we are so interdependent one upon the other. . . .

We must not deceive ourselves that we go representing a Christian nation to the un-Christian world, but as Christians representing the Church of Christ. We go from one un-Christian nation to another. . . . Actually, there is only one way, Christ's way, but our task and opportunity is to discern Christ's way, but most important is this, that we are all bound together in this common task, Filipino, African, Japanese, American, and together we seek the answers to the problems before us.

The mission enterprise is not a one-way street from us to them, but a complex system of highways and byways, with three main points of reference, God, ourselves and others. . . .

—A statement made at the American Board session of the Missions Council, by Lloyd G. and Masie D. Van Vactor, young Congregational Christian educators, who will soon sail for work in the Philippine Islands under the American Board.

News Flashes

We regret deeply the cause, but it looks good to see Dr. I. W. Johnson's signature again in *THE SUN*.

We offer our congratulations to Mrs. W. B. Williams upon her election to the office of vice-president of the National Council of Church Women of our denomination. It is really an out-standing honor, and we know of no one who can wear it more fittingly.

Newport News Church began a Family Life Study last Sunday night using the Trueblood's book "Recovery of Family Life." Mrs. Robert Lee House reviewed the first chapter which was followed by discussion led by the minister, the Rev. A. Lanson Granger, Jr.

Mrs. Kernodle accompanied your managing editor to Burlington this week, and we were recipients of the gracious hospitality of Dr. and Mrs. L. E. Smith on Tuesday night and Wednesday morning. Other guests were Mrs. W. V. Leathers of Suffolk and Mrs. W. B. Williams of Newport News.

Dr. Roy C. Helfenstein and Mrs. Helfenstein are spending the month of February at Ormand Beech, Florida. Dr. Helfenstein has been un-well for several weeks and has gone to Florida upon advice of his physician. The Richmond Church pulpit will be filled by his assistant, Mr. Robert H. Fernandez, and supplies.

Dr. Warren H. Denison has been working in our Illinois and Florida churches since the first of the year. He is now at Avon Park Florida. In a personal letter to the managing editor, he writes: "I note the passing of three of our outstanding workers whom I appreciated very much: Mrs. Russell T. Bradford, Dr. N. G. Newman and Roy A. Larriek. What Christian characters, what church workers they all were! What an inspiration they all were to those who knew them and who worked by their sides." We are always glad to hear from Dr. Denison. He, too, is an inspiration to those who know him and who have been fortunate enough to have worked with him.

A large group of ministers met in Burlington on the morning of Tuesday, February 2, in answer to the call of the Executive Committee of the Executive Board of the Southern Convention. Time was given for the consideration of numerous problems as well as opportunities and challenges which confront the convention. The meeting extended into the afternoon, a delightful luncheon being served by the ladies of the Burlington First Church where the meeting was held. The Executive Board held a supper meeting at the Alamance Hotel, beginning at 6:30 o'clock and continuing until past 10 that evening. Several sub-committees carried on further work on Wednesday morning.

Dr. R. C. Helfenstein Invited to be Guest Speaker in the Armed Forces Speaking Mission

Dr. Roy C. Helfenstein, pastor of our church in Richmond, received an urgent invitation the past week from The National Council of Churches Department of Evangelism to be a guest speaker in the Armed Forces Preaching Mission to be held at the U. S. Naval Air Station, Naval Base, Norfolk, Va. from March 7 to 12 inclusive. Sixty such Missions are being held by the National Council Joint Department of Evangelism during the first three months of the year at Military Bases throughout the nation. Dr. Helfenstein regrets that his previous commitments make it impossible for him to accept this urgent invitation. In previous years he has been guest speaker at numerous Missions of the Federal Council of Churches in the principal cities from coast to coast, and believes that The United Preaching Missions offer the denominations their largest opportunity in Evangelism for the present day. He has been guest speaker for the Federal Council of Churches Department of Evangelism at Philadelphia, Baltimore, Washington, D. C., Pittsburg, Altoona, Utica, Syracuse, Chicago, Denver, Minneapolis, Fargo, N. D., Spokane, Seattle, Portland, Sacramento, Los Angeles, Fresno, Whittner, and numerous other cities and most heartily believes in the larger service The National Council is rendering the nation in its even larger schedule of United Preaching Missions as directed by the Evangelism Department Executive Secretary, Dr. Jesse M. Bader.

The North Carolina Council of Churches in Annual Session

The North Carolina Council of Churches met in annual session at the First Presbyterian Church in Durham, N. C., Tuesday and Wednesday, January 26 and 27, 1954. The first day's sessions were meetings of the Executive Committee and of the United Church Women.

There was an optimistic note sounded in the Executive Committee. The Executive Director, Morton Kurtz, brought to our attention the revised organization. Five Commissions with eighteen subcommittees were activated to replace the previous eleven unrelated, and often dormant, commissions. These five new commissions had met and had arranged far-reaching programs for the council.

Another excellent note was that of finance. Receipts increased during the year from \$16,883 to \$18,200. Most of the increase came from larger contributions of several denominations. Congregational Christian Conferences in North Carolina should take note and advance their giving to the council.

The program of the council during the year was far-reaching. The council now ministers to forty-one camps of migrant workers. Through CROP, the council gathered clothing in six collection centers throughout the state and gave to the needy overseas more than 150,000 pounds of clothing.

Dr. Harold Case, president of Boston University, delivered the opening address on Tuesday night. He challenged Christians to ecumenical thinking and working.

Wednesday morning session of the council was spent in the presentation of commission reports. The report of the committee on ministry in institutions recommended that an attempt be made to reach more institutions such as the prison camps, and that the council work with local ministerial associations in order to supply a certain amount of aid to as many institutions as possible.

Workshops in Family Life, in Church recreation, in radio and television, in leadership training and in other departments of the council's work will be held during the coming year.

The committee on National and World Affairs, R. L. Jackson of Chapel Hill, chairman, was charged with the responsibility of notifying

(Continued on page 13.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Send Reservations Now!

Many of the men in the Southern Convention are making their plans now to attend the Rally, February 14 at Elon College. This is to be a very interesting meeting and it is hoped that men will be present from every church in the Southern Convention. Send in your reservations now to J. E. Danieley at Elon College if you expect to attend the dinner in the evening. An interesting program has been planned and we will expect to see you.

J. E. DANIELEY.

* * * * *

The Congregational Christian Layman and His God

PROGRAM FOR FEBRUARY.

SUGGESTED HYMNS: "Holy, Holy, Holy," ; "Onward, Christian Soldiers."

SUGGESTED SCRIPTURE: Genesis 1, 1-31.

PRAYER: O thou God of the past, present and future, speak to and through us that our heritage may be worthy of thy great sacrifice. Amen.

MEDITATION:

Every layman has his own idea of God. Congregational Christian laymen are privileged to both picture and worship God according to the dictates of their own hearts, without pressure for a stereotype super being from anyone.

1. Most men would agree that their God is a God of love. True there seems to be a lot of room for more love here on earth but that is perhaps the fault of us human beings rather than the God we worship. God's love is universal and can be made manifest wherever men make it possible.

2. A majority of men would admit that their God is a just God. While the sun and rain both shine and fall on the good and bad alike, there are certain God made laws that man can not ignore and live. Man does not break God's laws, he breaks himself upon those laws.

3. God was, is and forever will be. Most men believe that God made our

world and us, is ruling our universe and will always be the supreme being to all generations. True progress has always been found when man, as an individual or a group, lives close to God.

4. One line in the play "Green Pastures" suggests another attribute of our God and it was in the form of a question "Does God suffer too?" Surely God loves and cares; he must be grieved when so many people profess a love for him and then live an existence which belies that love.

5. God is also a God of all people, Jew, Protestant, Catholic and all those who belong to no one of that three groups. God is no respecter of persons and all creeds, colors, faiths and shades of grades within the three belong to his one great family.

If we may believe the sayings of Jesus, God does not love or care more for the religious than he does the non-religious. All men count; God looks not alone at what they are but what they can become.

QUESTIONS FOR DISCUSSION:

- How does man's idea of God change?
- When is God most real to man?
- What can man do to better understand God?
- Why does man seek God more often when he is in trouble?
- Why does God not deal more directly in the affairs of man?

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- The Lord Jesus Christ is the only Head of the Church.
- Christian is a sufficient name for the Church.
- The Bible is a sufficient rule of faith and practice.
- Christian character is a sufficient test of fellowship and church membership.
- The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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From the EDITORIAL *Viewpoint*

The Church--the Sum Total

How easy it is for us to get the wrong impression of what the church is. How easy it is for our own church to fail or at least become ineffective, because we assume that it is something other than what it is. Many people have a way of assuming that the church is a distinctive entity which can and does act within itself apart from its human components. But this is not the case at all. The church is not a building which has personality and the ability to act within itself apart from the group of people who compose it. It is not an individual force free to act or not to act, such as you and I, who are individual entities able at will to perform an action, declare an opinion, or express an idea.

No the church is not a distinctive entity by itself. The church is rather the sum total of the faith, the devotion and the Christian personal and social actions of those who make up the body of the church, that is the membership of the church. For example, if a church is strong in its zeal and loyalty to the worship of God, it is because the mem-

bers of that church are zealous and loyal in the worship of God. Or, if a church is known as a strong supporter of missions or of social reform, it is because its members are devoted to these things.

The effectiveness and the success of any given church is a devoted pooling of the faith, devotion and zeal of its members. The force and effectiveness of any church is no more or less than the force and effectiveness of the faith and devotion of its members.

In the final analysis, the church is the assembly of Christian believers. That is what we call in our concept, "The gathered church." The church is not the clergy, or the group of church officers, but it is the gathered group of Christian believers.

No, the church is not an entity within itself, apart from its human components. The church is the sum total of the faith, the devotion, and the zeal of its members. It is nothing more or less than that. Your church is just what you are!

W. MILLARD STEVENS.

The Holy Spirit

Most Christians have more or less definite beliefs about God. Their beliefs may not be very coherent, they may have difficulty in expressing them in words, but their convictions do influence their thoughts and conduct.

When it comes to their knowledge and beliefs about Jesus, they are better informed. They know the main facts which the Gospels record about Jesus. They can name his outstanding miracles and can recount his better known parables. Jesus seems much closer to life as they live it than does God.

The third person of the Trinity, the Holy Spirit, is almost a complete stranger to average Christians. The very name itself seems vague, indefinite and unrelated to everyday life. Reading the Bible, they have not grasped the meaning of its record: the accomplishment of God's purposes, through the Spirit, in his time. Having never had specific teaching in the things of the Spirit, consequently their efforts to live the good life are pointless and random.

Many Christians feel as Mrs. Jemima Luke did when she wrote the hymn, "The Sweet Story of Old." This is the first stanza of her hymn: "I think when I read the sweet story of old, When Jesus was here among men, How he called little children as lambs to his fold, I should like to have been with him then." Presumably they think it impossible to

be so unmistakably with him now. They are wrong.

It has never been the plan of God that those who follow Jesus yearn unsatisfied for the presence, power and peace of his Blessed Son. From the beginning it has been ordained that the children of God should be free to live their lives through the guidance and power of his Spirit. Throughout the Old Testament we encounter men and women to whom God spoke. They received the promise of God that he would go with them in the doing of the task to which he called them. They hesitated perhaps, they faltered when they saw the scope of their duty. They seemed often to fail, but with God's help they triumphed.

So when Jesus began his public ministry, he warned the world that the words which he spoke were the words of God, and that the works which he did were not his works, but the works of the Father who had sent him. Then before Jesus returned to the Father, he promised his friends that they would never be alone: that when he was gone, the Holy Spirit would come into their lives, to perform all that he had done, and more than he had done. To this day, and forever, God has not left us. Through the presence of the Holy Spirit, he establishes his order in our lives and in his world.

STANLEY C. HARRELL.

The Challenge of the Church to Laymen

By REV. ROY C. HELFENSTEIN, D.D.

Pastor of First Church, Richmond, Virginia

The church today is calling for men of courage to engage in a greater spiritual adventure than they have ever yet known. Never was God's need of consecrated laymen greater than it is today. Time was when the imperative need of the Kingdom was for men who would preach, but now the need is for *men who will do*. The need now is not more information but more expression—men who will express to a needy world the principles of Jesus Christ in terms of personal and social life.

The church today challenges every layman to put Christ first in his thoughts and in his life. If our communities are to be won for Christ, it will not be by the preaching of the ministers, but by the witnessing of the laymen. The laymen of our day are challenged by the church to speak to their associates in business, in lodge, in social contacts, and wherever they may meet—to speak to them about their Christ.

Why should any man be backward about witnessing for Christ? Men do not hesitate to make known their appreciation of their military or political heroes—why then should they be reluctant or hesitant in making known their appreciation of their Saviour and Lord?

Certain lay scholars are declaring that the world will either be lost from Christ or won for Christ during the next few years. Every layman of the church should resolve that by the help of God he will do his part to the end that the world shall be won for Christ. The lessons of war-torn Europe and of devastated Korea, where Christ has been crowded out, should be all the challenge laymen of America should require to be spurred to action.

It is time for men who still enjoy the rights of democracy to become aware of the peril that faces any life or any country that ignores Christ. It is time for the laymen of the churches to realize that the greatest privilege they will ever have is to recommend Christ to their fellows. It should be easy for laymen to talk to the men outside the church about their duty to serve God, since they too live in God's world. Christian laymen should enlist their partners in business or professional life as

partners with God in the work of the Kingdom.

The church is entering into a new day because of this new and larger concern of laymen in witnessing for Christ and in seeking to enlist their friends in the work of the church. Of course, there are plenty of critics, but even the critics inspire doers to do more.

The church of America is concerned about democracy, and to save democracy the men of America must be brought on to the side of God in the conflict against the "isms" that are threatening the very existence of a democratic society!

The church offers red-blooded men the greatest opportunity for unselfish service that the world has to give. Laymen who want a man-sized job can find it in the church. To be faithful in attendance at divine worship; to be faithful in supporting one's church; to be faithful in witnessing, is a challenge to the best that any man has to give. In time of war men give their lives for their country. The church offers men the opportunity to give their lives for their country in time of peace.

An American boy who went to France during the last World War wrote back to his father: "I have found Christ here in the trenches. I have come to realize that having given my life to my country, I cannot take it back—so if I live to come back home, I am going to get into the church and serve my country through it." There is no place for self-satisfaction, selfishness and cowardliness in the life of a man who takes Christ seriously! The self-satisfied attitude, selfishness and cowardliness soon have to give way when a man unites sincerely with the church of the courageous Christ.

Men who take their religion seriously, accept their discipleship with the determination to be good stewards of Christ Jesus. They realize that their life is a trust from God, and they wish to use their talents and influence and minds and their resources for God.

The church needs laymen who will carry the message of "a united protestantism" into groups of men everywhere—Rotary Clubs, Chambers of Commerce, American Legion Posts,

Labor Unions, Conventions, Fraternities—and to every group of men they contact. There is something thrilling about hearing laymen express their convictions in the interest of "a united protestantism" upon any occasion when they are privileged to speak.

The church calls for laymen to serve the church in days of peace with the same passion they would serve their nation in time of war. And the best way for one to help his nation keep out of war is for him to engage wholeheartedly in the work of his church in presenting God's peace to the world and in bringing God's peace into the hearts of men.

A monument to Nathan Hale on the campus of Yale University has this striking testimony from the lips of that young hero: "I regret that I have but one life to give to my country." When Christian laymen will be as loyal to their church as patriotic citizens are to their country, and will say, "I regret that I have but one life to give to my God and his church"; and will give that one life wholeheartedly in service, then God's Kingdom will advance with power and with challenge.

Dr. Stanley C. Harrell Honored

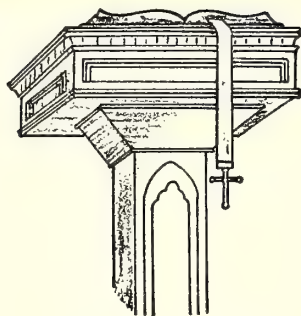
At the recent session of the North Carolina Council of Churches, Dr. S. C. Harrell, minister of the First Congregational Christian Church in Durham, N. C., was given a citation for distinguished service to the North Carolina Council of Churches and to the cause of ecumenical Christianity. The citation read as follows:

"The North Carolina Council of Churches proudly presents to Dr. Stanley C. Harrell this citation for distinguished service in the cause of ecumenical Christianity."

This citation was presented by Rev. Morton Kurtz, the Executive Director of the council, at the final session of the council, a luncheon meeting on January 27, 1954. In presenting the citation, Mr. Kurtz remarked that Dr. Harrell had served two terms as president of the State Council; he had just finished this meeting serving as chairman of the nominating committee; and through the years Dr. Harrell had served in one capacity or another, putting in many years of faithful service which were not always known to those outside the council family.

Our congratulations to Dr. Harrell for such distinguished service.

W. J. ANDES.



Authority in Christ

A Vesper Sermon

By REV. J. F. C. GREEN, D D.,
McKeesport, Pa.

"The very stone which the builders rejected has become the head of the corner. Every one who falls on that stone will be broken in pieces; but when it falls on anyone it will crush him."—Luke 20:17b-18.

The coming of Christ into the world of men was accompanied with signs of authority. He entered an old, an ancient world of faiths and religions. Across that narrow land-bridge of Palestine, flowed the traffic and the ideas of the entire ancient world. The caravans had passed his home in the north, with spices of the Indies, and with the religion of the Orient; with slaves and masters, with treasuries of the Roman world, and with broken idealism of all the world of the decaying society of glorious Rome.

Jesus, the son of his people, knew the ancient, revered prophecies, he knew and observed the laws of the little nation on the West shore of the Middle Sea, through whom flowed all this thought-world of great Rome. Here was the world of mind and soul pitted against the world of law and custom and force. For only the might of Roman legions kept that little land-bridge from the destroying force of revolution. And this revolt came—in futile rising—a lifetime of man after the death of Jesus who had been sacrificed because he refused to revolt against Rome; because his kingdom was not of this world.

The Saviour of Men, who called himself the Son of God, the Promised Messiah of his own people and for all men, established the Kingdom of the Heart. He placed himself squarely against the ideas and the ideals of the world of power by force by appealing to the Power of the Spirit. He died a criminal on the cross, of a death reserved by the

Romans for non-Romans, designed to be of interest and lingering torture. And those who expected the redemption of their world and people from the world of force taunted him in his dying agony. Then they made sure—as they thought—with a pierced side and a military guard at the grave that he would not "rise again the third day," as he had said. But rise again he did. "For there is nothing so powerful in the world as an idea whose hour has come," as The Word, whose hour has come. This wisdom of a conqueror, Napoleon, distilled from his own military glory and ultimate defeat, was re-

Do You Just Belong?

*Are you an active member?
The kind that would be missed?
Or are you just contented
That your name is on the list?
Do you attend the meetings
And mingle with the flock?
Or do you stay at home
And criticize and knock?
Did you ever go and visit
A member who is sick?
Or leave the work to just a few
And talk about the clique?
Come to the meetings often
And help with hand and heart;
Don't be just a member,
But take an active part.
Think this over, member,
You know right from wrong,
Are you an active member,
Or do you just belong?*

—Temple Tidings.

vealed in Christ. And it was of him that he spoke, on St. Helena, at the end, when he confessed that he and other great conquerors, Alexander, Caesar, had been able to course across the stage of history for a very little while, only to pass on into oblivion; and that, though Jesus had been dead for centuries, the loyalty of men remained as great as ever. For he was the conqueror of the hearts of men.

A great philosopher of history has said that its first lesson is that history teaches nothing. For men refuse to learn out of the eloquent and potent wisdom of the generations and the nations. Again and ever, men try to establish salvation by force. They engage upon crusades for the empty sepulchre of the Saviour and mock his spirit in the inhumanities they employ against their fellowmen. They wish to establish democracy and destroy it by using un-demo-

cratic means. They seek to draw near to the Christ but they remove themselves from his presence by devilish thoughts and doings.

Over and over again men and nations have heard the rallying-cry that they are to be aided by some apostle of freedom. And ever more false leaders turns out to be the anti-Christ. Of that Jesus spoke in prophecy as he warned the disciples who gloried in the might and majesty of the temple-building. But a generation later, by the very folly of misguided and misleading leaders, that people was broken and the glory of the temple became ashes and wreckage in the fury of a futile revolution.

It has been said that there has been a westward march, down the avenues of history of twenty-one great nations. They have shone in brilliance; they have perished in rubble and ruin, one and all. The glory that was Rome, and her one-thousand years of mastery in the Mediterranean world; the incomparable beauty and glory of Egypt; the brief, and glorious but inhuman empires of Assyria and Persia; the meteoric brilliance of Alexander; the Holy Roman Empire of the German Nation; the less than four-hundred years of dominance of Britain! and now America!

At the height of the glory of Britain the Poet Laureate was asked to write a fitting poem for the diamond jubilee of Queen Victoria. Possessed by true poetic vision, Kipling was unable to produce a rapid laudation of Empire or the Queen; instead he wrote the vision of destiny, in "Lest We Forget."

Lord God of Hosts, be with us yet, lest we forget, lest we forget.

Far called, our navies melt away, On dune and headland sinks the fire; Lo, all our pomp of yesterday is one with Nineveh and Tyre; Judge of the Nations, spare us yet, Lest we forget; lest we forget.

To every disciple speaks the Master of Authority, "Follow me." The authority of the world is brought to bear by force, in law and by arms. And that world passes away, over and over again, as pass the waves of the sea. "Still stands the ancient sacrifice, a broken and contrite heart. Lord God of Hosts, be with us yet; Lest we forget, lest we forget."

Amen.

Every human mind is a great, slumbering power until awakened by a keen desire and by a definite resolution to do.—Edgar F. Roberts.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Serves the Church

Elon College is not only the one institution of higher education serving our church and the homes of our church by training ministers, Christian workers, laymen, and teachers for our Sunday schools and public schools, but it also serves as a conference and convention center for denominational officials, conferences, and schools of various types conducted in interest of the local churches, the conference and the convention.

The college provides offices and other conveniences for the superintendent, the educational director, and all necessary conveniences for the offices. The facilities of Elon College are always available to boards, organizations, and committees for their annual or more frequent gatherings. The following dates have been reserved:

February 14—Laymen's Meeting—An interesting program has been arranged for this occasion. Mr. W. B. Williams of Newport News, Virginia is Chairman. Dr. Elden Mills of Hartford, Connecticut, will be one of the speakers, Dr. O. W. McCall of Southern Pines will be another. The officials of the organization are looking for and expecting between 500 and 600 laymen. This will be a great occasion for our church.

June 13-19—Young People's Conference—Reverend James H. Lightbourne, Jr., of Holland, Virginia, is the Dean. Miss Pattie Lee Coghill, Educational Director of the convention, is the promoter. They are expecting at least 100 young people in attendance at this occasion.

July 13-16—School of Missions—Mrs. W. B. Williams, President of the Woman's Missionary Convention, has asked that this date be reserved. This is always an inspirational and helpful program for our church women. The attendance usually runs from 100 to 150.

Elon College is always glad to have our church people come to its campus. Their presence makes a good contribution to the school in its program. The summer conferences, of course, come at a time when our full student body is not on the campus,

Attendance at our summer school is limited. This enables us to make room for our visitors and offer to them the best that we have.

During the summer in this section of North Carolina, there was a shortage of water, occasioned by the lack of rainfall. The wells supplying the water for the college, however, did not fail. The college was able to furnish the town with water on different occasions.

Later our water pressure was low. The engineer for the college tried to find the cause. There evidently was a leak somewhere that was wasting a lot of water. The pressure was reduced more and more until it became rather serious. Finally it was discovered that the main pipe from the tank to the ground that distributed water to all sections of the campus, including the veterans' apartments, had completely rusted out and the water was going underground, following the lines of the pipes.

This six inch pipe was installed in 1904. After fifty years of use, it had rusted out. A company from Gastonia was awarded the contract for repairing the pipe and casing. The job will be completed today, Wednesday, January 27. This will restore the water pressure and make it possible for all students to be served.

Since this pipe was rendered useless, water has been pumped directly to the users and at times the college has bought water from town. The administration realizes that this has been an inconvenience to some of our students but it is a situation that could not be helped and the majority of the students understand and are cooperative. It may be that some patrons of the school have heard of this inconvenience, and this note of explanation is sent for their benefit. It is hoped that we shall not only have the understanding of all patrons of the school, but will have cooperation to better conditions on our campus. Elon College has always and shall ever do its utmost for the convenience, the satisfaction, the happiness, and the advancement of its students.

Apportionment Giving

By the time this article reaches the public, January will be gone. From the standpoint of Sundays and weeks, more than one half of 1954 is behind us. January is the first month of the college period. To date, not including the fifth Sunday, of course, twelve churches and Sunday schools have sent in contributions for the college to be credited on conference apportionment. These twelve churches have contributed a total of \$421.33, or an average of a little more than \$35 per church. If the two hundred churches had done as well as the twelve for this period, the total would be nearly half the apportionment.

Other churches are just as good friends of the college as the ones that have contributed. Come along my good friends and join our other churches and give the college an early boost. You will be delighted and the college would be greatly benefited. If the churches would contribute regularly, our friends would be looking each week to see how much the total is rather than turning away at the meager amounts contributed for our college.

Start the New Year right and keep up the pace. The college is grateful for the church's cooperation.

Previously reported	\$ 205.33
Eastern N. C. Conference:	
Chapel Hill	\$ 34.00
Liberty Vance S. S.	24.00
Eastern Va. Conference:	
Isle of Wight	\$ 75.00
New Lebanon S. S.	15.00
Oak Grove	10.00
N. C. and Va. Conference:	
Pleasant Grove	\$ 30.00
Virginia Valley Conference:	
Linville S. S.	\$ 30.00
	218.00
Total to date	\$ 421.33

Many men pray only in time of stress, when they feel they have no other recourse. But prayer, in order to enrich the heart and soul, must become as much a part of us as breathing. It is a living prayer when we do our task to the uttermost. It is a prayer put to work when we give aid and comfort to those in affliction. It is a prayer when we think in the still watches of the night and purge our minds from all evil intentions. Prayer is not merely an act of moving the lips. It is living and loving life and those about us. We will find that prayer is the natural fulfillment of a thankful, consecrated heart.—*A Church Calendar.*

Missions at Home and Abroad

For the Good of the Kingdom of God and for the Good of India

Excerpts from an Address

By REV. RAMOND A. DUDLEY.*

"The time has long passed when Christians can speak with one voice through their missionaries and with another and contradictory voice through government and through business interests. Until we do all we can to correct this situation, we are unprofitable stewards of our citizenship," said Mr. Dudley, speaking before the Missions Council.

"Let us be stewards of our citizenship and use our legitimate influence as citizens for the good of the Kingdom of God and for the good of India. . . ."

Mr. Dudley stated that "We need to make an intensive effort to understand India—to understand, whether or not we approve. We need to listen to India," and he listed five factors that might help those who seek to understand India:

"1. *Indians are hungry*, hungrier than they were before World War II. The contrast with respect to nutrition between India and the West is probably greater than it was two decades ago. Furthermore, this disparity and availability of food is now widely known in India. A mighty conviction is growing in India that this disparity between conditions in the East and the West can be, and should be minimized.

laws, compensate large landowners

"2. *Indians smart under a sting-ing injustice.* The most important element in this injustice is bad distribution of land in Asia. Russia has her way of correcting this. China has taken her way. We understand that MacArthur effectively redistributed land in Japan. How is India to redistribute her land?"

"There is no instance in modern times where a great nation has redistributed its land by democratic means without outside help. The Congress Party in India is trying by democratic means to change the

and give land to the poor. This is difficult. Confiscation of land is high handed. Compensation is costly. Many influential members of the Congress Party are themselves landlords. Yet Nehru and the Congress Party must solve this problem. *If they do not solve it, the Communists will.*

"Here let it be noted that the driving force of Communism is in the relatively young, relatively rich, and relatively well educated, who see this injustice and organize pressure against it.

3. *Indians prefer economic measures to military measures.* India needs to use all her resources to build up her economy. She cannot afford the luxury of huge expenditures in preparation for war. Furthermore, the idea of dropping the atom bomb on innocent women and children is revolting. India resents the fact that the bomb was used on Asians. Millions of Indians are profoundly moved by the pacifism of Gandhi, which won freedom for India by peaceful means. India does not want to be drawn into war either against Russia or against America. India wants time to develop her economy.

"4. *Indians abhor colonialism.* India lost her freedom about the time the United States won hers. After 150 years under colonialism, she has won freedom again. She wants to remain free from colonialism and imperialism, be it political, military, economic or cultural. Hence, she is suspicious of anything that has, or may have, the taint of Western control. India says there is no place for colonialism anywhere in Asia.

"Let us remember that Nehru suffered under colonialism in jail, for thirteen years. There are emotional overtones in India's abhorrence of colonialism that sons and daughters of the American Revolution ought to be able to understand. Let us try to understand them.

"5. *Indians abhor racial discrimination.* India resents the action that the United States took in joining France in preventing the placing of the Tunisian question on the agenda of the Security Council a few months ago. On this subject Nehru said 'If the whole of Asia and Africa combined cannot get an object discussed

in the Security Council because two or three great powers object, then the time may well come when these countries of Asia and Africa feel that they are happier in their own countries and not in the United Nations. That will be a tragic decision.'

"These five factors profoundly condition India today and explain (many good Americans will question this) her reactions which seem otherwise unaccountable to Americans."

Mr. Dudley also pointed out that the religious movements in India today must be understood. He stated:

"Some Indians revert to Orthodox Hinduism, a reactionary religious trend that has its parallel in ultra-conservative communal parties.

"Some intellectuals have cast off the old religion and have become secular. This trend is in keeping with the development of Communism.

"Some appreciate the social service that is rendered by Christian missions and are drawn to Christ, but they do not want to leave Hinduism, rather they would bring Christ into Hinduism. Some feel that this tendency to syncretism is the worst danger to Christianity in India today.

"In this fluid religious situation in India today the government of India has been very liberal. Under the new Constitution, India is a secular state, in theory, and largely in practice, open to all religions equally. There are 1,000 more missionaries in India today than there were in 1947. During the last year there has been some controversy about admitting missionaries from non-Commonwealth nations, but no American Board missionary has been refused admission or re-admission.

"In the midst of all this, seventy American Board ministers, teachers, nurses and doctors, along with ten times that number of national workers, are cooperating with many other denominations in building a church in India and Ceylon that is growing in numbers, growing in unity, and growing in capacity to function as an Indian Church. . . ."

Pointing out that there are 35,000 foreign students in our universities, Mr. Dudley urged that Americans take these students into their homes. He said: "They go back to their own countries to fill the most important positions in their lands. They weigh our Christian democracy in the balance. Too often they find it wanting. A little kindness or a little callousness can tip the scales of a life one way or the other. . . ."

*Rev. Mr. Dudley is Secretary for India and Ceylon of the American Board. He lived for 24 years in India, and made his latest administrative visit there the past year. This address was delivered before the Mid-winter Meeting of the Missions Council, meeting in Cleveland last week.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

"Williams" in the Limelight

Word has come to us from Mrs. W. E. Wisseman concerning two Mrs. Williams, both of them in our denomination, who have come into the "limelight" at the recent Mid-Winter Meetings.

The one closest home is Mrs. W. B. (Tudor) Williams, president of the Southern Convention women. She has been elected the vice-president of the National Fellowship of Congregational Christian Women—a two-year term. We have known for a long time that she was "tops" and now the denomination at large realizes what a fine person we have sent to the national meetings as our representative. Congratulations, Tudor, we're proud of you!

And then Mrs. Robert G. (Mary Ann) Williams was installed as first president of the International Fellowship of Congregational Christian Women. This Mrs. Williams is from Florida, where she has been the state president of our women, and has spoken to our rallies in this area. Incidentally, long, long ago she was an extension worker for our denomination and held vacation Bible schools in churches in this area, where she is still fondly remembered by people in our Flint Hill and Sophia churches as "Mary Ann Jeffreys."

And so, hat's off to both Mrs. Williams—and best wishes in their work.

* * * * *

Food for Korea—Letter from Miss Galt

Miss Edith J. Galt, sister of Ralph Galt of our Valley Conference, daughter of missionary parents to China, a missionary nurse there and now a nurse in Korea is pictured and written up in a printed folder called "Report from Korea" from the Congregational Christian Service Committee which has been distributed to our churches. If your society has not seen these interesting and up-to-date folders, write for as many free copies as you desire to the Service Committee, 110 East 29th St., New York 16, N. Y.

An interesting letter from Miss

Galt to Mrs. Brittle has come to us through Miss Coghill. Below are excerpts from it:

"If you could see with your own eyes the gratitude of the individuals or institutions which are helped, you would not need me as go-between to convey thanks. Yesterday I gave some CARE food to a mother discharged from our hospital so that she and her family would have something to eat when she got home. She broke down in tears as she thanked me.

"My work is mainly in the II Sin Woman's Hospital, established here in Pusan in the fall of 1952 by the Australian Presbyterian Mission. Our Congregational Christian Churches have not had mission work here in Korea in the past, so I am affiliated with this mission and there could not be finer people with whom to work. Our hospital is doing mainly obstetrics and we are training Korean nurses in midwifery, so my work is similar to that I did in China. There is never a dull moment in the baby business, and we have frequent night calls as well as busy days.

"Thank you again for what you have done to express your felling of Christian brotherhood to those who need help at this time."

Money for CARE packages designated for the work of Miss Galt may be sent to our Congregational Christian Service Committee. This is a fine act of Friendly Service which will show immediate results in lives saved and bridges of brotherhood built.

* * * * *

Sophia Has Church Supper

The Ladies Missionary Society of Sophia Congregational Church recently had a chicken supper, with a good crowd. They made two-hundred dollars that was applied on the new church building fund. The building fund is coming along nicely with the fifth Sunday in January set aside for building fund Sunday and we hope to have a good sum added to it then.

MRS. MABLE STALEY,
Reporter.

Treasurer's Report

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches.

RECEIPTS.

N. C. Conference:

Women	\$3,832.89	
Juniors	37.42	
Cradle Rolls	19.89	
		\$3,890.20

Virginia Valley Conference:

Women	\$ 461.37	
Young People	21.00	
Juniors	5.00	
Cradle Rolls	14.00	
		\$ 501.37

Eastern Va. Conference:

Women	\$3,272.08	
Young People	225.33	
Juniors	84.45	
Cradle Rolls	42.33	
		\$3,624.19

Total \$8,015.76

DISBURSEMENTS.

Home Missions General Fund	\$1,465.97	
Young People's Home Missions Fund	98.07	
Goats for Puerto Rico	1,092.87	
Proceeds, Film, "Hidden Heart"	3.65	
Ellis Island	13.00	
Christian Orphanage at Elon College	12.00	
World Community Day	5.50	
		\$2,691.06

Foreign Missions General Fund	\$1,465.97	
Young People's Foreign Fund	98.08	
Thank Offering, Mindanao	3,616.65	
Dr. Riggs	10.00	
Rachanyapuram School for A. Papas	9.00	
Christian World Mission	15.00	
		\$5,214.70

Check to George D. Colclough, Treasurer, S. C. C.	\$7,905.76	
Check, Mrs. Leathers, Treasurer, Life Memberships & Memorials	110.00	

Total \$8,015.76

MRS. W. V. LEATHERS,
Treasurer.

* * * * *

Impressions from the Meeting of the N. C. Council of Churches

On January 26 and 27 I had the privilege of attending a meeting of the North Carolina Council of Churches for the first time. Most of the time I was in the meeting of the Woman's Department, but saw and heard enough of the total work to be greatly impressed and become very enthusiastic about this great ecumenical movement.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Think of the men and women who first came to America and the book they brought with them.

Here was a people coming to a new and unknown land, knowing little of the hardships which faced them and which would send many of their number to an early grave, but knowing much about the desire for liberty of conscience.

Poor in world's goods, as they were, they yet possessed a great treasure from which both they and their children would bring forth such riches of the soul as to build a singularly precious society. We call the society American democracy, and the treasure which built it the Holy Bible.

The Bible was no dead book to them. It was a living reality and it had the message for their times—as indeed it has for ours, too. They valued it so highly that they learned Hebrew in order better to understand its meaning. By 1750 Hebrew was studied at Harvard where such future leaders of American thought as Ezra Stiles and Cotton Mather pondered long and lovingly over the ideals set forth in the Holy Scriptures. One day they were going to proclaim them as the inspiration of the gradually forming American nation.

The legal codes which our fathers adopted to govern their early communities were profoundly influenced by what the Bible said about human relations. The Mayflower Compact of 1620 was based almost literally on the Old Testament. The New Haven Code of 1639 drew at least half of its provisions from the same source.

Thus the pattern for American life was formed. Justice, fair-dealing, love of one's neighbor, liberty of conscience, equal rights—these were the ideals which our fathers held before them. They were the ideals of the Bible—their great living reality.

Later they were to be translated in terms of the Declaration of Independence and the Constitution. And when the Liberty Bell was rung, inscribed on it were the words of Leviticus, "Proclaim liberty throughout

the land, unto all the inhabitants thereof." It was the message of the Bible to America, and to all the world. The living book for every generation! The living book for this age.

February is the birth month of two great Americans and reminds us of our heritage and our future.

* * * * *

"It is Fun!"

By IRMA DOVEY.

Issued by the National Kindergarten Association.

"It was fun to learn how butter is made from cream," said John, as he put his shiny clean jar on the table beside the cups and spoons. He was just home from his summer kindergarten class.

Of course it was fun. And the fact that butter is made from cream is something he will never forget. How could he fail to remember sloshing the cream up and down in the jar, or the excitement of hearing and saying, "It's coming butter; it's coming butter!"

How can *we* fail to remember the important rule of learning that was here exemplified? It can work so readily for us at home, and yet we often let it work against us. The learner must enjoy doing things, and, if the "doing" is tiresome or difficult he will enjoy it only if he gets a little praise.

If Tom has come to dislike being careful regarding his table manners, is it, quite likely, because of a nagging parent who corrects him too constantly? Perhaps he seems always to be hearing: "Sit up straight." "Don't talk while you eat." "Oh, Tom, such a looking plate!" "Doing" is an unhappy experience in such a case, so there is no "learning," and good manners while eating are a lost cause.

Does Susan dread introductions because of her embarrassment the first time she was presented to Mrs. Smith and she could think of no word to say? She had been thrust into a new situation with no warning, and it may be that she received only condemnation afterward: "What do

you suppose Mrs. Smith thought? You just looked at her with your mouth wide open!"

Learning about caterpillars and snakes is fun for the small child. Certainly he has to have cooperation from Mother and Dad. Probably his pets are not allowed to live in the dining room, but Dad helps him build a suitable house and perhaps Mother is not too squeamish to let "the most wonderful wooly bear" slide fuzzily across her palm.

It is fun to learn to sew, and the stitches are neater and straighter in proportion to the praise received. It is no fun if the thread is old and tangled, or if the cloth is worn and ugly in pattern. It is delightful when Mother provides attractive materials, and knows when to step in and help with a stitch and when to keep "hands off." Sewing goes slowly, ever so slowly, when it is a chore that must be done.

We do fairly well letting children set the table, even when they get knives and forks scattered about aimlessly. We let them bake cookies when they ask to do so, for we know that discouragement at this point is almost a sure way of causing a dislike for cooking. There are many other tasks that are just as much fun and through which children will learn by doing.

Helping to wash the family car can be fun. Father might prefer to do it by himself, eliminating the danger of scratches, and getting it done sooner than when Johnny turns the hose on the spot which he has just finished polishing. But here is something to share, and "It's fun doing things" together.

Why do so many adults like bowling or canning or being on committees? It is, no doubt, because they get right in and *do* what has to be done. Without this urge, there would be some danger of our people becoming a nation of mere spectators. We watch other people doing things in the movies, on television, and in sports. As much as possible, let us encourage the children to be active participants, not just watchers. Whether it is building a rabbit cage, sandpapering the new bookshelves, or designing and sewing dolls' or puppets' clothes, it is through doing and even through making mistakes that they learn. We have here more than a dull pedagogical statement; It is an educational principal upon which you may always depend.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

If you haven't ordered your Lenten Devotions, you should do so at once.

The part the young people in the church life should not end with Youth Week but they could be of active service all year around.

Youth Week is in process, but it isn't too late to do something about it in your own church on Sunday. The youth can take an active part in the worship service, filling in where needed or replacing others. Young People, here is the chance to show your colors. I heard of one church where every position from usher to the minister was being replaced by youth for the entire week. Let's use this as an example for our own group this week.

* * * * *

Book of Programs Ready for Distribution

"Crossroad Decisions" by Henry R. Rust, new book of Young People's Programs, is now ready for distribution. It is a new booklet of helpful and worthwhile discussion material. Two or more alternate plans are offered for the presentation of each program. Topics included are as follows:

A Picture of Us.

What Is High School For?

21,000 Jobs! Which One for Me?
Jesus' Teachings About the Kingdom of God.

Jesus' Teachings About Others.

Jesus' Teachings About Ourselves.
Would I Date Me?

Easter Plans.

I Want My Rights! . . . For Everyone.

Religious Liberty in the U. S.

Bringing Up Parents.

I Don't Have Time.

What Do Missions Do?

"Kids" and Grownups.

Should I Go to College?

Rev. Henry R. Rust is our National Young People's Secretary. This is Youth Fellowship Programs, No. 4. The three first booklets have been published and used by many of our groups during the last two years.

No. 1. "Everyday Christians" by Kirk M. Dewey; No. 2. "Faith in Action" by Theodore C. Schoonmaker, and, No. 3, "Living Our Religion" by Oswell R. Warford. Each of these booklets costs \$1.00 and may be ordered from Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts.

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Young Adult Class of Lebanon Reports

The Young Adult Class of Lebanon Christian Church, Semora, N. C., which was organized two years ago has just completed another successful year.

The class met twice a month in the homes of its members. For two meetings this year, the men were hosts to the class.

The first project the class took up this year was the building of an outdoor fireplace on the church lawn. This was paid for out of the treasury. Our second project was to buy two offering plates for the church. In order to pay for these plates we held an Old Fashion Box Supper on March 17. This was a great success as we raised \$200.00. The remainder of the money went toward the building fund.

On Easter Sunday morning we held a Sunrise Service in front of the church which was well attended.

In July, the class motored to Virgilina, Va., to have a picnic supper with the pastor and his wife, Rev. and Mrs. Mark Andes. This was thoroughly enjoyed by everyone. On August 25, we entertained the Sunday school with a weiner roast.

Since our pastor, Rev. Mark Andes, had vacation for the month of August, the Young Adult Class had charge of the third Sunday morning worship service. The theme of this service was "Prayers."

In December, we elected new officers which consists of the following:

President—Mr. Clyde Owen McSherry.

Vice-President—Mrs. Willard Brandon.

Secretary—Mrs. Carlton Scott.

Treasurer—Mr. Ezra Stowe.

Teacher—Mrs. Clyde Owen McSherry.

Assistant—Mrs. W. F. Hudson, Jr.

The devotional and program committees are combined into four groups with three people serving in each group.

On February 5, 1954, we will present a three act comedy play, "Aaron Slick From Pumpkin Creek," to secure funds to purchase pulpit furnishings for the church.

We feel that the Lord has blessed us this year. We are looking forward to another year of good service under the leadership of our new pastor, Rev. B. A. Leebrick.

MRS. MAYNARD WELLS.

Semora, N. C.

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Relax With Max

I'm very sorry that I didn't get time to relax for the last issue. That was the week-end that it snowed and I had an exam, and I couldn't get my car out of the parking lot, and everything was just wonderful.

* * *

What did your youth group do for Youth Week? If you enjoyed taking a more active part, why not continue?

* * *

Sunday school teacher—"Who can tell me anything about Ruth?"

Johnnie—"He made sixty home runs in one season."

* * *

Two boys were so disorderly in school that their teacher ordered them to remain after hours and write their names 500 times. Some fifteen minutes later one of them burst out in anger and sorrow and between sobs said: "Tain't fair! His name's Nye and mine's Featherstone!"

* * *

Men show their characters in nothing more clearly than in what they think laughable. —Goethe.

Life is an obligation. We are obligated to the Great Executive for the privilege of helping him in his work of bettering the world. Every time I see a man going through life tearing down, through hate, rather than building up, through love, I seem to feel that he is a "scab" in God's union—a union whose constitution is the Golden Rule and whose by-laws are founded on service.—Jerome P. Fleishman.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Can This be the Christ?"

LESSON VII—FEBRUARY 14, 1954.

MEMORY SELECTION: "*I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.*"—John 8:12.

BACKGROUND SCRIPTURE: John 7, 8.

DEVOTIONAL READING: Collosians 1: 15-23.

The incidents in today's lesson took place at the Feast of the Tabernacles. This was a general "harvest festival" and also the anniversary of the beginning of the wanderings of the Hebrews in the wilderness. It lasted eight days, and was largely attended by Jews from near and far. As with most of the other Jewish festivals, it had a distinctive religious aspect. In keeping with his custom, Jesus went up to Jerusalem for this feast or festival. Here, as elsewhere, Jesus gives us an example.

The Waters of Life.

"On the last day, the great day of the feast, Jesus stood up and said, If any man thirst, let him come to me and drink. He who believes in me, as the scriptures say, Out of his heart shall flow rivers of living water." Previously he had said that he was the "water of life." He was saying in familiar language that in him was the satisfaction of the deepest thirsts, the deepest needs of the human heart, the deepest longings of their souls. Indeed, he was saying that without him, men really could not live. Men can get along for a long time without food. General Dean, in an article appearing in the current number of the *Saturday Evening Post*, tells how for twenty-five days the only food he had was a few berries and four shriveled Irish potatoes which he found in a field. He went that long, and he probably could have gone longer without food, but he could not have gone that long, indeed he could not have gone very long, without water. Water is essential to life. Just as water refreshes, renews, restores, nourishes, life, just so does Christ, the Water of Life, renew, restore, nourish the spirit of men. And more, he gives life to men.

"Out of his heart shall flow rivers of living water." Those who drink of Christ, those who have his spirit in their hearts, have life-giving powers within them. The words "living waters" are suggestive. It was not water caught in a cistern, a tank, but water coming from a spring, bubbling up, indeed gushing forth from the earth, living water. Every sincere Christian is a living spring of the water of life!

Division of Opinion.

"So there was a division among the people over him." Some of them felt sure he was a prophet. "This is really a prophet," they said. Others said, "This is the Christ." For a long time, in fact for centuries, the Jewish people had been looking forward to the coming of the Messiah, or the Christ, the Promised One. And when some of the people at the feast heard Jesus speak, and saw his mighty acts, they felt that, at long last, the Christ had come. But even this posed a problem for some. Did not the Scriptures say that the Christ would be descended from David, and would come from Bethlehem, the village where David was? "Is the Christ to come from Galilee?" Well, what of it? Was he not of the royal line of David? And had he not been born in Bethlehem? Had they so soon forgotten all this?

There is still a division among the people over him. There are those who see in him a good man and great man, a great teacher, a good example, a prophet, an unusual man. He is that, and nothing more. But there are those who see in him all these things, and more. They see him as the Son of God, the fulfilment of prophecy, the revelation of God, the Divine Saviour of the world. They see in him, God made manifest in the flesh, one with God. He is the Son of Man and the Son of God. He is divine and he is Deity.

The Light of the World.

"I am the light of the world, he who follows me will not walk in darkness, but will have the light of life." Here again, Jesus puts much in little. The "Light of the world." Think of the function of light! It

illuminates, it cheers, it guides, it cleanses, it heals, it gives life. Jesus is to the soul of man what light is to the life of the world. In him, God shone into the darkness, and gave to us the light of the knowledge of the glory of God in Jesus Christ. Jesus is the Light of the World.

And those who follow Christ will walk in the light, they will see where they are going, they will not wander in darkness, they shall see more light. In them will be the light of life.

The Witness.

The Pharisees were troubled about the witness which Jesus was bearing to himself. "You are bearing witness to yourself; your testimony is not true," they said. In reply, Jesus said that even so, there was validity to his witness. In him was truth. His works revealed divine certification. But he needed not to bear witness of himself. God his father also bore witness to him. "I bear witness to myself, and the father who sent me bears witness to me." There was the witness of two; that was all that their law required. But of course, they were not convinced. Their prejudice and their pride and their desire for place and privilege had blinded their eyes and hardened their hearts.

The Revelation—The Word Made Flesh.

"If you knew me, you would know my Father also." On more than one occasion Jesus told his hearers that those who saw him saw the Father, that he and the Father were one. He was the image of the invisible and the unseeable God. It pleased God that in him should all the fulness of the godhead dwell bodily. In Christ we see God. We have a Christlike God, and a Godlike Christ.

At long last, a young lieutenant who had been away from home for more than two years, and who had never seen his young son, now almost two years old, came back home. In an effort to help the little fellow to become acquainted in some small way, with his father whom he had never seen in the flesh, the mother used to take the boy to the mantel in the living room on which there was a fine picture of his daddy, and pointing to the picture, she would say, "Daddy, that's Daddy." Unable to meet her husband at the station on account of a bad cold, she awaited his arrival at home. When he came

(Continued on page 15.)

NORTH CAROLINA COUNCIL IN ANNUAL SESSION.

(Continued from page 2.)

the Congressmen from North Carolina and the State Department in Washington of our support of the United Nations. It was urged upon the hearts of all church people to support United Nations and thus help defeat the wave of antagonism against it.

Oscar K. Meritt of Mount Airy attended the World Order Conference held last year in Cleveland. Out of that conference, he brought to the council the highlights and hopes of a world order based on Christian principles and life.

The Rev. Cecil A. Jarman of Wilson, N. C. was elected president, succeeding Dr. Kelsey Regen of Durham. Among those honored for their ecumenical services during the past years were: Dr. S. C. Harell, minister of the First Congregational Christian Church of Durham; Dr. John R. Cunningham, president of Davidson College; and Mrs. R. W. Barnwell of Burlington.

This report would be incomplete without the mention of the great work of Dr. H. Shelton Smith, a member of our church in Durham, a professor at the Duke Divinity School and a friend of the council from its beginning. He, with others on his committee, has just completed a revision of the constitution of the council. Always present and ready to help, Dr. Smith has worked incessantly for the council. One of his observations set me to thinking—"Where are the Congregational Christians? They are not providing the leadership they should at these meetings." We have been there, and we were there this time, but we weren't there with power and with enthusiasm for this cooperative movement. Dr. Smith, Dr. Harrell and Carl Key have carried the burden for us in the council. Should we as a church feel the spirit of our denomination as a whole, we would be in the vanguard of the ecumenical movement, even in North Carolina and in Virginia.

W. J. ANDES.

IMPRESSIONS FROM MEETING OF N. C. COUNCIL.

(Continued from page 9.)

menical organization. I am convinced that the more we Protestants can do and say together, the sooner we can hope for a better world.

The caliber of the leadership of both the Council and the Woman's Department were of the highest. To witness their manner of presiding over the sessions, to hear and to read results of their work, was an inspiration. I am so proud that my denomination is taking such an active part in the Council work.

Not all of the highlights were from key-note speakers. There was many a smaller "dynamo" present and their zeal for their work was infectious.

A few of the meaningful quotations gleamed from the two days were these:

More uncommon men and women are needed in our churches.

Prayer—a pipeline from a person to God. Making religion the dynamo that runs our life.

What do you know about UNESCO? Never heard of it—I use Crisco.

Don't underestimate the value of an individual.

Hearsays ain't like eyesights.

Christianity may be failing to appeal to many people because we Christians profess one thing and then deny it or act another way.

The Christian Church is not against evils, it is the answer to evils.

Christian witnessing: We cannot give anyone something we do not have ourselves.

Christ can take an ordinary person and make an extraordinary person who can do extraordinary things.

Communism appeals to the person who feels individually insignificant.

The church is full of lack-luster Christians who lack a philosophy to live by.

Pessimism is pagan and therefore should not be indulged in by the Christian.

There is not such a thing as "the good old days" except in the imagination of a person at least one generation removed from the situation. There has always been a maximum of problems—even more than could be handled except with the help of Almighty God.

Isolationist movement is growing—trying to get the UN out of the US and the US out of the UN.

Believe the United Nations is the organization through which we can most effectively work for peace.

I hope all of us can be alert to ways in which we can cooperate with other denominations—not just on the three special days in which the women particularly participate, but in any opportunity that presents itself or is of our own making. That may be God's assignment for us.

MRS. RUSSELL V. POWELL.

Segregation in the Public Schools

The following is a resolution adopted by the N. C. Council of Churches, January 27, 1954:

Mankind has a right to expect the Christian Church to give guidance in

all the pressing social issues of our day. Indeed, the church of Christ must be sensitive to every problem that affects human personality. It must be the pioneer in every movement that would release the bodies and minds and souls of men in their struggle for freedom and the development of their full capacities.

Therefore, the church cannot sit on the sidelines as millions of Americans, as well as multiplied millions of people throughout the world, await the decision of the United Supreme Court concerning segregation in our public schools. We are fully aware that within the Christian community are honest differences of opinion regarding segregation. Some Christians hold that segregation for the time being, at least, is better for both races in the South. Others, just as honest in their beliefs, hold that the church cannot sanction any custom that separates the children of God.

No one knows, of course, what the decision of the Supreme Court will be. Nor is it the purpose of this paper to state what the decision should be. When the court speaks, we call upon all of our church people to be patient, tolerant, forbearing, to abide by the decision and to seek for a Christian solution of this, as well as every problem confronting us today. We particularly urge our people to pray, to ask God's guidance as we seek to solve this, as well as other urgent issues before us.

We have confidence in our Supreme Court, as well as other judicial bodies in our land. Our laws are just, fair, human—founded upon Christian principles. Citizens of North Carolina of all races will abide by the decision of the highest court in the land.

Furthermore, We believe in our public schools. They have proved their worth. Under our present public school system great progress has been made. Under this system every child, regardless of his economic or social condition, can get an education. It would be a tragedy if our public school system were to be impaired in any way.

But our hope for an ultimate solution of this issue does not lie in the courts or even in our schools, but in the human heart. It can come only when men and women are willing to follow the way of Christ in all of their relations. Therefore, this issue is a great challenge to the church.

(Continued on page 15.)

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

I feel like I would like to tell each of the fourteen churches which have helped us with their monthly offering in this week's report how very much I appreciate each monthly offering. It is a good way to enter into the program of supporting the orphanage.

It is most gratifying to see the number of memorials listed in this report. The noble lives of five persons are memorialized this week: Dr. Newman, Mrs. Bradford, Mr. Roscoe Harrell, Dr. George Chrisman, and Mr. W. H. Provost. A beautiful card was mailed to each bereft family for each gift and an appropriate acknowledgement was mailed to each contributor.

Sixteen dentists of Burlington and Graham in meeting assembled, discussed and voted unanimously to adopt a pro rata number of the children at the orphanage for the care of their teeth regularly. Two representatives called on me with cards made in duplicate with name, office address and telephone number of each of the sixteen dentist. I was requested to assign children to each dentist, list them on the duplicate cards, keep one for my records and mail the other to the respective dentist. This has been done and already some of the children have started on this new plan. In this way a dentist will have the same children right along until they complete their stay here. This is a most generous project and I cannot praise it too highly. In appreciation of their help I list their names as follows: Drs. R. W. Brannock, F. S. Caddell, L. N. Foushee, F. E. Gilliam, H. S. Long, W. G. McFarland, H. V. Murray, J. B. Newman, H. M. Patterson, H. L. Perdue, J. E. Roberts, John A. Stephens, Edwin F. Slott, Thomas Vollmer, W. W. Walker, and R. A. Wilkins.

Physicians are looking after our children, and have made no charge, just as dentists hitherto have made no charge. Our two local hospitals charge us only half the regular rate for children who must remain over night. We are very grateful to them for their invaluable services. It is something to see how our children yield themselves without complaint to treatment or examination.

And while I am writing of the above services so generously rendered I wish to tell you how much I appreciate the patience and attention given the children of the orphanage by the teachers of the public school here. Dr. James W. Hill, the principal, has a son of pre-school age, and his wife is able to be a wise counselor as well as home-maker because she is herself well trained for, and deeply interested in, public school work. They are faithful to the church and community, and are devoted to the school. But the long hours of patient, sometimes perplexing service, is rendered by the classroom teachers who take an interest in the orphanage children and try to do well by them.

Children at the orphanage have good care, and I believe the churches of the Southern Convention are benefited in having the privilege of rendering it possible for homeless children to have a chance in the world.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JANUARY 28, 1954.

Commodities for the Week

Charles W. Parker, Jr., Washington, D. C., Overcoat.

Pleasant Grove Church, South Boston, Va., Coupons.

Sunday School Monthly Offerings.

Amount brought forward	\$ 598.41
Eastern N. C. Conference:	
Catawba Springs	\$ 45.35
Damascus	29.00
Pleasant Hill	12.65
Plymouth S. S.	6.90
Wake Chapel	52.57
	146.47
N. C. and Va. Conference:	
Burlington, First S. S. ..	\$ 77.98
Durham S. S.	70.58
Shallow Ford	18.00
	166.56

Western N. C. Conference:	
Brown's Chapel S. S. ...	\$ 15.00
Grace's Chapel, Special ..	66.83
Zion	60.00
	141.83

Virginia Valley Conference:	
Mt. Olivet (G.) S. S.	\$ 6.00
New Hope, Thanksgiving	13.08
New Hope S. S.	10.00
	29.08

Total	\$ 483.94
Grand total	\$ 1,082.35

Special Offerings.

Amount brought forward	\$ 1,957.12
Woman's Fellowship, Bay View Cong. Christian Church	\$ 10.00
Berea Christian Church, Norfolk, Va. (to help pay freight on peanut hay)	10.00
Lehigh Valley Railroad Co. (dividend)	1.20
H. B. Newman, Henderson, N. C.	100.00
W. B. Franks, Raleigh, N. C.	100.00
I. H. Vickery, Henderson, N. C.	100.00
Philathea Class, Reidsville Church	10.00
Chester H. Roth Co.	500.00
United Cong. Christian Ch. Columbus, Ga.	5.84
J. R. Avery, Fuquay Spring, N. C.	10.00
Lorrey M. Johnson, Steadman, N. C.	25.00
In Memory of Dr. N. G. Newman, Sr.	5.00
In Memory of Dr. N. G. Newman, Sr.	7.50
In Memory of Dr. N. G. Newman, Sr.	100.00
In Memory of Roscoe Harrell	5.00
In Memory of Dr. N. G. Newman, Sr.	10.00
In Memory of Dr. George Chrisman	10.00
In Memory of W. H. Provost	10.00

(Continued on page 15.)

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

..... (Name of Deceased) (City) (Date of Death)

..... (Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

Dr. N. G. Newman, Sr.

My intimate association with Dr. N. G. Newman, covering a period of more than fifty years, prompts me to write my impressions of this faithful minister. A brief biological sketch was printed in a recent issue of THE SUN. I shall not repeat the facts already stated except to give a complete list of the churches he served as pastor.

He served the following churches during his ministry: Berea (Nansemond), Holy Neck, Holland, Franklin, Newport News, Defiance College (Pastor and Teacher), Elon College (Pastor and Teacher). It should be stated that he served Holy Neck Church at three different periods; first, in his early ministry when it was on a charge with Franklin and Berea; later, when it was on a charge with Holland Church; and finally when it was a full time charge where he remained until his retirement in November 1937.

After his retirement from the active pastorate, he and his wife moved to his farm near Everet's Bridge, where his parents had lived until their death. This brought them back to Oakland, the church of his youthful days. After the death of his wife in 1940 he decided to remain at his home on the farm. A tenant family lived nearby his home on the same farm. He was his own cook and housekeeper for several years; except for the winter months spent each year with his daughter and family in Raleigh, N. C. His final years of association with Oakland Church were wonderful for him and for the church. Soon after returning to this church he was elected assistant pastor, without salary and any obligation to do any specific work. In 1938—during my illness from a heart ailment, he supplied as pastor for Oakland, Berea and Liberty Spring for several months. He preached occasionally in other churches, as opportunity was afforded him. But his major interest, in his sixteen years of retirement, was Oakland Church—with special emphasis upon beautifying the church cemetery and providing for its future upkeep. In appreciation of his distinguished service in behalf of the cemetery, the church voted to name the cemetery—"The Newman Memorial Cemetery."

During the years of his retirement he spent much time working out doors in his garden and keeping up his yard. Much to his surprise this resulted in great improvement to his health. He gained in weight and he was stronger and more able to work in his garden at 80 than he was at the age of 30 years. Oakland Church was strengthened in many ways by having him during these years. He was a type of man whose real value may be discovered by close association. His friendly, unselfish, spiritual fellowship greatly impressed the church and community. More than one man said to me: "I would never have really known Dr. Newman, if he had not lived as he did, in our community and worked in our church." He was humble and dignified; humorous and serious; friendly and firm. His friendly approach, his gentleness of spirit won friends among young and old. He was chaste in speech and fair in his judgment. He had a keen mind, open to give due consideration to new truth and to keep a proper regard for the historic past.

He was best known and loved as a preacher and pastor. For him the Bible held first place as the basis of his ministry in the pulpit. He carefully and prayerfully prepared his sermons. His thought was clear and his presentation of gospel truth was impressive and convincing. As a pastor he wrought a great and good work. People were drawn to him and they took him into their confidence. He was a wise counsellor and he reached many people by his prudence, his holy life and his sound advice in the home. His sincerity was so evident that people were compelled to believe in him, trust his word and accept his judgement.

He suffered much during the last months of his life. He was ready for the home-going. His faith did not falter or fail him. His work was done and well done. Our church needs more of his kind, people who are properly educated, fully consecrated and willing to render sacrificial service for the church and the kingdom of God.

I. W. JOHNSON.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

into the room, she stood there, holding the baby boy, now almost two years old in her arms. As the fine looking Lieutenant stood there for a moment, transfixed with joy, looking

at his wife and his boy, the little fellow looked at his father and then at the picture on the mantel, and said, "Daddy that's Daddy." Reverently speaking, Christ is a picture of God, but a living picture. We see God in Christ.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

SEGREGATION IN SCHOOLS.

(Continued from page 13.)

Christian leaders, clerical and lay, must seek to discover the mind of Christ, must give to a waiting, frustrated, wistful humanity a Gospel that will help all men to live together as brothers and that will enable all the children of God to have full opportunity for "life, liberty and the pursuit of happiness." Although not undertaking to speak officially for its Constituent members, the North Carolina Council of Churches calls upon all of its member churches, its clergy and laymen, to work wholeheartedly to this end. It is gratifying that Christian groups and individuals of all races all over the South are facing this issue with courage and a dedication to true Christian principles. Great progress is being made. Working together in true Christian humility, the quest for a better understanding in every area of life will be achieved.

D. D. JONES, *Chairman,*
Committee on Human Relations,
C. W. ROBINSON, *Chairman,*
Committee on Public Affairs.

THE ORPHANAGE.

(Continued from page 14.)

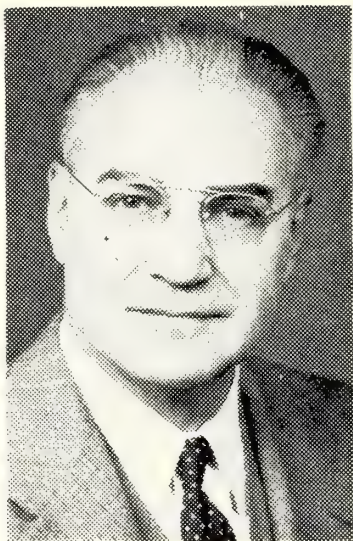
In Memory of Mrs. Russell T. Bradford	10.00
In Memory of Dr. N. G. Newman, Sr.	10.00
In Memory of Dr. N. G. Newman, Sr.	10.00
Special Gifts	215.00
	\$ 1,264.54
Grand total	
	\$ 3,221.66
Total for the week	
	\$ 1,748.48
Total for the year	
	\$ 4,304.01

SPECIAL INVITATION

To encourage you to try "The Reader's Digest" you are offered the next 8 issues—regular price \$2.00—for only \$1.00—You save half (new subscribers only).

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Dr. Elden H. Mills

LAYMEN'S

Mid-Winter Rally

ELON COLLEGE

Sunday, February 14, 1954

For All Men of the Southern Convention
Inspirational Addresses---Fine Fellowship
Big Banquet---A Day You'll Remember

Starts---2:00 p. m.

Adjourns---7:00 p. m.



Dr. O. W. S. McCall

THE LAYMEN'S FELLOWSHIP
THE SOUTHERN CONVENTION
of Congregational Christian Churches

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VIRGINIA, FEBRUARY 11, 1954

NUMBER 6

Wake Chapel Laymen Meet Prior to Every Member Canvass



One of the most encouraging signs of our church work is the increasing activity of organized laymen of the church. The picture above shows a group of Wake Chapel laymen who, under the leadership of Dr. Warren H. Denison (second from left, kneeling) conducted an Every Member Canvass that "was more than gratifying." On Sunday afternoon of this week, another group of laymen will meet in a Convention-wide program at Elon College to lay plans for increased lay activities in our church. In Chicago, Illinois, February 25 to 27, 1955, a nation-wide convention of Congregational Christian laymen will be held. It is a good day for the church. Laymen have decided to go places.

News Flashes

Sunday, February 14, is sponsored by the National Council of Churches as Race Relations Sunday.

Southern Pines has recently bought a new parsonage. This project was planned some five years ago, but was delayed because of the fire and the consequent re-building program.

The Convention Office has received a Declaration of Purpose for the National Church Building Loan Fund from the Dendron, Virginia Church, Rev. James W. Madren, pastor, in the sum of \$209.00.

Dr. Rockwell Harmon Potter will be with the Newport News Congregational Christian Church for special services, beginning the week of February 27. The church is paying off its debt, and there will be special services on March 7, celebrating this great event.

In the absence of Dr. Roy C. Helfenstein, the pulpit in the Richmond Church will be filled this Sunday by Mr. James H. Allen, a student of the Union Theological Seminary. The assistant pastor, Mr. Robert H. Fernandez, will bring the message of worship on Sunday, February 21.

Dr. and Mrs. Wm. T. Scott attended the service of ordination for the Christian Ministry for Rev. Wm. T. Scott, Jr., which was held at the First Church of Christ, Cornwall, Connecticut, on February 10. Congratulations to William T. Junior. We look forward to the time when he will return to his Southland home.

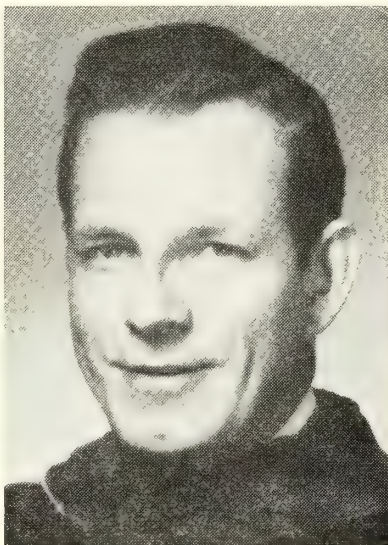
Mrs. J. S. Rollings, Sr., who is the secretary of the Pulpit Committee of the Suffolk, Virginia, Church, says: "When I first communicated with Mr. Alley, my approach to him was, 'Since you were born in Asheville, North Carolina, it would appear that you should be coming back home.' His reply was, 'Truly, a move to Suffolk would be like coming home, and I have long felt that the South is where I belong.' He was extended a unanimous call, December 13." THE CHRISTIAN SUN welcomes Rev. Mr. Alley "back home" and wishes for him a long, useful and happy life in our midst.

Rev. George D. Alley Becomes Pastor of Suffolk Church

The Rev. George Douglas Alley, preached his first sermon as minister of the Suffolk, Virginia, Christian Church on last Sunday. Mr. Alley came to Suffolk last week from Dundee, Illinois, where he has served as pastor for the past five and one-half years as pastor of the First Congregational Church.

Mr. Alley was accompanied by his wife, the former Joanne Winfred Ellis of Dundee, and his two children, Lloyd Douglas and Rebecca Jane, and his mother, Mrs. S. Faye Alley. They will make their home at the new parsonage of the Christian Church on Butler Avenue, in Riverview.

A native of Asheville, N. C., the Rev. Mr. Alley is a graduate of Berea



REV. GEORGE D. ALLEY

College, in Kentucky, the Chicago Seminary, and the Federated Theological Faculty of the University of Chicago. He was ordained to the ministry in 1946, and served as minister of the Federated Church of El Paso, Illinois, prior to moving to Dundee, in 1948.

Before his formal ordination Mr. Alley served as director of boys' work in the First Congregational Church in Chicago, worked as a research assistant in religious sociology for the Chicago Congregational Union and the Church Federation of Greater Chicago, acted as interim pastor of the Bethel Congregational Church in Beaverton, Oregon, and served for two seasons as director of Star Lake Camp for boys under the Salvation Army of New York City.

He served for four years as a member of the Advisory Board of the

(Continued on page 15.)

Union Church, Virgilina, Virginia Responds to C. M. A. Appeal

The Union Congregational Christian Church of Virgilina, Virginia, has responded generously to the appeal of the Conference Missionary Association of the North Carolina and Virginia Conference. The association's project is to help purchase the building lot for the recently organized Congregational Christian Church in the south-Boston-Halifax area. The matter was presented to the Union congregation upon the recommendation of its official board on Sunday, February 7. Seventeen five-dollar memberships were subscribed. The church had already sent in the \$20 which it carries in its budget. This makes a total, so far, of twenty-one memberships, or \$105.00, from Union Church to help the South Boston group.

Standing Committees of the N. C. and Va. Conference, 1953-1954

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Rev. W. J. Andes, 637 South Sunset Drive, Winston, Salem, N. C.
Mr. Martin Garren, 508 N. Edgeworth St., Greensboro, N. C.

Dr. H. E. Robinson, 401 Church St., Burlington, N. C.

Program—

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Rev. Mark W. Andes.

Dr. W. E. Wisseman, 315 N. Edgeworth St., Greensboro, N. C.

Rev. W. J. Andes.

Evangelism—

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Rev. M. V. Welch, 1612 Buffalo St., Greensboro, N. C.

Rev. Harold Loman, Box 1, Denim Station, Greensboro, N. C.

Rev. Thomas D. Sutton, Route No. 3, Burlington, N. C.

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Ministry—

Dr. Stanley C. Harrell, 1010 W. Markham Ave., Durham, N. C.

Dr. F. E. Reynolds, Elon College, N. C.

Rev. H. P. Bozarth, Elon College, N. C.

Dr. W. E. Wisseman.

Dr. H. S. Smith, No. 4 Manchester Apts., 1813 Second St., Durham, N. C.

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Be Sure Your Church is Represented at the Elon Rally

Every church in the Southern Convention is urged to have at least one representative present for the Convention-Wide Rally being held this Sunday afternoon at Elon College. The program which has been arranged is exceptionally fine, and it will be an opportunity missed if you are not represented.

* * * * *

Nation-Wide Laymen's Meeting Will be Held in Chicago

The first nation-wide convention of Congregational Christian laymen is to be held in Chicago, Illinois, from February 25 to 27, 1955, according to recent announcement by Dr. Fred S. Richards of Forest Grove, Oregon, chairman of the National Laymen's Fellowship.

Dr. Ronald Bridges of Sanford, Maine, one of the outstanding laymen of the Congregational Christian Fellowship, has been chosen as the Convention Chairman and will lead a committee of fifteen laymen from all over the United States to plan and promote the convention. A goal of 1,000 men has been set for this historic meeting.

Mr. Walter A. Graham of Pembroke, Kentucky, first full-time director of the Laymen's Fellowship, will be in charge of the executive details of the convention.

* * * * *

Town and Country Church Development Program

Nearly five hundred churches have already enrolled in the 1953-54 Town and Country Church Development Program which is sponsored jointly by Emory University, the Sears-Roebuck Foundation and thirteen state committees.

The purpose of this program is to spread stimulating ideas for church development across the South, to furnish guidance in surveying and planning progressive programs, to encourage participation in community improvement activities, to promote the world mission of the church, and to recognize outstanding achievement.

To participate, a local church enrolls, examines its present program, selects some project in each of three areas, and sends in a report of its progress by May 1, 1954. Complete information is sent to each church that enrolls in the "Development Packet."

A state committee will examine the "Reports of Progress" and on the basis of them will select the ten top churches. The Sears-Roebuck Foundation will write checks totaling \$12,650 for those showing the most outstanding progress during the year.

This is a project that should appeal especially to our laymen. Why not consider it? Enrollments will be accepted through March 1, 1954.

Any church interested in participating can write Box 309, Emory University, Georgia.

Winona Lake School of Theology Has New President

Winona Lake School of Theology, Winona Lake, Indiana recently elected a new president in the person of Prof. John A. Huffman, son of Dr. Jasper A. Huffman, who has been president since 1939. Dr. Huffman was elected as president emeritus. Winona Lake School of Theology was founded by Dr. G. Campbell Morgan in 1920, and has been presided over successively by Dr. George W. Taft, Dr. W. E. Biederwolf and Dr. Huffman.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Patriotism Is Character--Not Emotionalism

A large company of business and professional men were gathered at a banquet in one of our large cities. They sang "My Country, 'Tis of Thee" and "God Bless America." The chairman presiding at the occasion reached for the folds of the flag that was standing close by. He raised it to his lips and kissed it, saying, "I wish I could die for this flag and the country it represents." Hushed silence followed. Some had eyes moist with tears of appreciation for the words of pretended patriotism.

And yet that very night that same man participated in a drunken brawl, brazenly profaned the name of the God of his country, and personally connived in a bribing compact which involved the entire City Council, in order to obtain a selfish objective for the personal profit of each member of the council.

Fancying that he was so patriotic that he would like to die for his country in that moment of high emotion, he failed in the hours that followed—as he had no doubt failed all along the way—to stand for the right and for honor, and to show sufficient

patriotism to give his community and his country an honest life, a living example of clean politics and social decency. He threw personal honor to the wind and betrayed the flag by his misconduct. Fancying that he would like to die for his country—a thing that every American citizen can do and is honor bound to be willing to do if occasion so demands—he had lustily joined with others of his group in singing "God Bless America," but sold himself for selfish advantage and permitted his own life to be a reproach to his country, permitting his connivance to give the lie to his boasted patriotism.

Those who sing "God Bless America" are honor bound to show that they sing those words in sincere petition, and that they make their own lives a blessing to their country. Else to sing those words is but hollow mockery and blasphemous hypocrisy. America's greatest need today is patriotism that is sincere, patriotism that is based upon religious conviction, patriotism that depends upon conduct and character rather than upon mere emotionalism.

ROY C. HELFENSTEIN.

Race and School

The decision of the Supreme Court of the United States on the question of segregation in the public schools probably will be made known this spring. No one can state with certainty what that decision will be, but the consensus of informed opinion appears to be that the court will rule segregation as unconstitutional.

Should that be the decision of the court, there is the possibility the shock to the school systems presently operating on a segregated basis will be softened by a period for orderly transition. Of course any observations about what the court will do are in the area of sheer speculation. But the court might rule against segregation, and the areas most vitally concerned should be thinking of what is to take place if the ruling does come.

Several states have indicated that the public schools as such will be discontinued and the system turned over to private enterprises if the court rules against segregation in the schools. The constitutionality of such a movement is doubtful and its practicability is questionable. In the long run, this radical cure is more likely to incapacitate the patient. Strong backing for it is not likely in North

Carolina or Virginia because, if for no other reason, many areas in these states can handle the non-segregated school and have no desire to wreck the public school system over the problem.

The General Council of Congregational Christian Churches is on record as working for "the non-segregated church in the non-segregated community." That goal is not arousing much enthusiasm in the churches of the Southern Convention. Apparently there is not much more enthusiasm for non-segregated schools however the rest of the community may be segregated. But if the court decision is against segregation, the churches are not going to be able to hide behind the accepted mores of the segregated community.

Responsible churchmanship and citizenship will demand that the decision of the court be accepted without strife and in good faith, and that every effort be made to comply with the decision. The transition can be orderly, if painful, and can be achieved without violence. If the need should arise, let us pray that our churches will be equal to the occasion.

JAMES H. LIGHTBOURNE, Jr.

For . . . Healing of the Nations

A Message for Race Relations Sunday, February 14, 1954
From the National Council of Churches of Christ, U. S. A.

As American citizens, we may take satisfaction in the progress being made toward improved relations among racial groups within our nation. The sweeping indictments of American life which were justifiable twenty or even ten years ago must be qualified and limited when they are made today. It is becoming easier for a man to get and hold a job regardless of his ancestry. Travel in public conveyances is more congenial for Negroes than it was. In some cities it is less difficult for a member of a minority group to rent or buy a home in an attractive neighborhood. The franchise is denied to fewer persons and the political effectiveness of members of racial groups is gradually becoming what it should be—their effectiveness as individual citizens, regardless of group identity. A long series of court decisions is gradually opening up the universities of the nation to all persons solely on the basis of individual merit, and it is not unreasonable to hope that segregation in education at all levels will end. Sporadic expressions of violence still mar the record; but lynchings are so rare that we may soon be able to say that they no longer take place in the United States.

All these things are good signs of sanity and decency. They are important demonstrations of the fact that Americans are uneasy in conscience and therefore are moving to correct segregation and other forms of discrimination. The unevenness of progress, and our embarrassment when political expediency or deep-seated traditions provide formidable obstacles, do not destroy the hope of greater advance throughout the whole nation. All things considered, the citizens of the United States may take a measure of genuine satisfaction over improved relations among racial groups within our borders.

But there is a disquieting lesson to be drawn merely from the fact that we have to stop and take note of such progress. This nation was founded on the religious principles of freedom, equality and fraternity. As we approach the end of two centuries of national life, we still have to ask ourselves whether we are building on those foundations. If there were no

sincere efforts to realize the basic goals of a free and democratic people, we would stand convicted of hypocrisy for having lived so long with the compromise of segregation and of social and political discrimination. Surely there must come a time when it will no longer be necessary to observe Race Relations Sunday in our churches or to fight for the rights of racial minority groups or to decry the presence of prejudice. Surely we must with confidence look forward to a day of mental and spiritual health, unmarred by racial prejudice, which is a sign and symptom of illness both of mind and of spirit.

Moreover, while it is true that great progress has been made within the churches in bringing about a greater awareness of the demands of brotherhood and in the practice of racially inclusive membership by an increasing number, it must be recorded, to our shame, on this Race Relations Sunday that it is within the churches themselves and in church-related institutions that significant advances need to be made. It is still true that only in exceptional instances do white and non-white Christians worship regularly together. In some church-supported colleges, racial prejudice and discrimination in social life contradict their Christian profession. In many church-related hospitals and homes discriminatory practices still prevail. Is it not strange that religion, which is a force for the healing of the nations, is itself hampered in its influence by the sickness of racial prejudice?

Indeed, it can be said that, judged from the perspective of Christian insight, even the progress made in secular life is belated and far from adequate. The demands of Christian conscience are so clear and unmistakable, the road so straight and unavoidable, and the oft-repeated convictions so unequivocal and compelling, that the genuine satisfaction of partial progress in secular affairs are cancelled out by the continuing condemnation of ourselves for failing to live as children of God, brothers one of another.

Finally, when the whole matter is viewed in world-wide perspective, the healing of the nations calls for a

medicine which—up to this moment—we, as Christians, have been unwilling to take. The non-white peoples of the world are unconvinced by a Christianity which accepts a color line. If we really believe that true religion is for the healing of the nations, and if we intend to continue offering to others the leaves and fruits of the Tree which grows beside the River of Life, there is but one appropriate way: we must practice what we preach, match creed with deed, and express in our lives the truths we claim to believe.

"The Living Desert"

PICTURE OF THE MONTH.

In this full-length color film of "Nature in the Raw"—the latest in the True Life Adventure series produced by the Walt Disney studios—many cameras have probed into the remote corners of the great American desert to photograph the life and death of its animals, insects, birds and reptiles. A big cast is featured in this stirring saga of the survival of the fittest in which each character presents his own dramatic story. The small kangaroo rat fearlessly protects itself and its young from the "sidewinder"—a strange snake which moves sideways—by throwing sand into its lidless eyes. In search of food, the red-tailed hawk attacks and subdues the deadly rattlesnake. As they have done since prehistoric days, the gecko and Gila monster slither over the earth, searching for their prey or fleeing from their enemies. Like lumbering armored tanks, tortoises fight for a "lady's favor." The pepsis wasp vanquishes the much larger tarantula—and then uses its victim as an incubator for its eggs. And, for comedy relief, the mating dance of two lively scorpions is presented to the accompaniment of Jig-time hillbilly music.

From this grim tooth-and-claw story the theme changes to the serene and beautiful side of Nature. When a heavy downpour quenches its desperate thirst, the desert radiantly comes to life; and through the magic of the time-lapse camera, the cactus flowers slowly unfold in all their delicacy and hauntingly vivid colors. And with a larger sweep, the camera turns to show nature in its most esthetic manifestations in blossom and leaf, earth and sky, day and night. An excellent musical background adds to the film's artistic, educational and entertaining values.

Our Churches Report . . .

Wake Chapel

In 1953, Wake Chapel Congregational Christian Church had its first year of full-time ministry and realized a dream of many years in the completion of its parsonage. It is a modern, story-and-a-half home, erected at a cost of approximately \$17,500. Open house was held in November.

Laymen's Fellowship.

Wake Chapel is working to achieve an active Laymen's Fellowship. An effort is made to have each meeting worth while—an inspirational speaker, a project to discuss, or a fellowship banquet with invited guests.

Two weeks prior to the Religious Emphasis Week, the laymen planned for four nights of cottage prayer meetings in three different areas. The week immediately preceding, 22 laymen made 85 personal visitation evangelism calls. Our pastor, the Rev. Fred P. Register, gave special training sessions for four nights using the chart prepared especially for this by "Tidings." Rev. Clyde L. Fields, of Hunterdale, Franklin, Va., was guest minister for the week. Sixteen new members were received into the church.

In November, the Laymen's Fellowship held its annual banquet with Mr. W. P. Schumacher of Robbins, N. C., outstanding Presbyterian layman and brother of Curtis Schumacher of the Congregational Building Society, as guest speaker. Invited guests were laymen from Zion, Wentworth, Auburn, and Hayes' Chapel Churches.

Woman's Missionary Society.

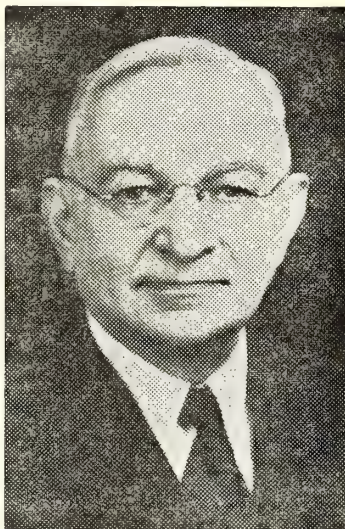
The two circles of the Women's Missionary Society of the church enjoyed several outstanding opportunities to catch the vision of larger areas of service. At the beginning of the year, Mrs. Sloan, of Elon College, showed most interesting slides of Africa, the country selected for the foreign mission study for the year.

In October, the women of the local Presbyterian Fellowship invited us to share with them a Sunday afternoon and evening teaching session on Selected Psalms by the late Lucy Steele, of Peace College.

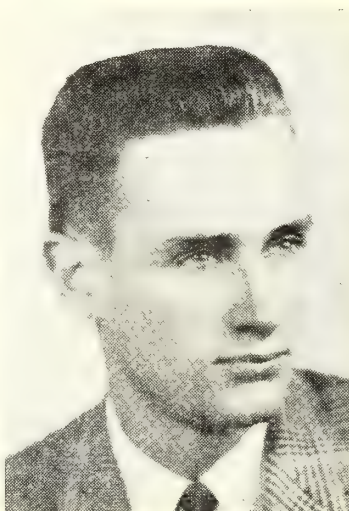
At the Thank Offering Service in November, Miss Alice Huggins told of her personal experiences as one of

our denomination's teachers during the rising tide of communism in China and her internment in the Philippines.

The Friendly Service Program in December proved again how much



DR. WARREN H. DENISON



REV. FRED P. REGISTER

good fellowship results in planning and making things together. Twenty-five pairs of terry-cloth scuffs for the children in Ryder Memorial Hospital were added to the box of soap and vitamins. A Wake Chapel goat joins the herd on its way to Puerto Rico.

Choirs.

The Senior Choir of about 22 voices has greatly enriched our worship service. They presented, on a community basis with the Methodist

Choir sharing, a special Easter Sunrise Service consisting of traditional scripture and hymns and anthems by Praetorius, Burleigh, Gross, Kopolyoff, Cooke and Wilson. The Christmas cantata was "Christ Is Born" by Joseph W. Clokey and a portion of the "Hallelujah Chorus" from Handel's "Messiah." Much of the credit for the fine work of the choir must go to Mr. Joseph Bouchard, director, from Raleigh.

The youth Fellowship has a choir of thirty voices under the direction of the church organist. This choir provides special music once a month and assists with the hymns at the regular worship service each Sunday.

Youth Fellowship.

The Youth Fellowship meets each Sunday evening with an average attendance of 25. They are using *Youth Fellowship Programs* prepared by our denomination and think these are by far the finest programs they have ever used.

The Fellowship attended all Conference and Convention rallies and was represented at the North Carolina Council of Churches' Workshop for Youth Leaders. It had a one day retreat at White Lake last year and is planning a week at the beach this summer.

The members of the Fellowship planned and conducted the worship service on Sunday evening, November 15, at the close of which their officers were formally installed.

Stewardship Week.

In October, 1953, the church was most fortunate to have had Dr. Warren H. Denison, one of our denomination's foremost authorities on Christian Stewardship for a week of special study to help put "God at the center of our lives and things on the fringe." During the week, Dr. Denison held twelve meetings covering church finance, every-member canvases, church administration, and general Christian stewardship. At the Sunday morning worship service, following the sermon by Dr. Denison, the canvassers were commissioned, and, during the afternoon, the annual every-member canvas was held. The subscription over and above local church needs, presenting a heavy percentage of the budget "for others"—mission work and benevolences—was most gratifying.

Sunday School Planning.

During 1953, the average attendance of the Sunday school was 172.

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Registration Reaches 1537 for High School Day at Elon College

For the past five years, Elon College has observed High School Day on its campus. All high schools in North Carolina and Virginia are invited to participate. Each high school is asked to bring all members of its senior class for a program of information, instruction, entertainment, and joy. The program begins at 2:00 with registration in the gymnasium. Following registration, there are conducted tours about the campus and through all the buildings, acquainting the visitors with the school in detail. Dinner is served from 4:00 to 6:00.

There is a program in the auditorium at 6:00 which consists of welcome by the Field Secretary, special numbers by the dramatic and music departments. The president extends greetings and gives expression of appreciation of the day. The program closes with a basketball game in the gymnasium. This year the Appalachian College quint was the opposition for Elon College and a thrilling game it was. Elon finally won 84 to 73.

Last year a new feature was introduced. Scholarships were offered totaling \$4,400 over a four year period. The scholarship awards were determined by a series of contests. These contests were educational, personal, and social. There were two scholarships, one to a young woman and one to a young man, which totaled \$200 each, \$50 annually for four years; two scholarships totaling \$600, \$150 annually for four years; and two scholarships of \$1,000, \$250 annually for four years. There were fifty-two contestants. No school was permitted over two contestants.

These awards were presented in the gymnasium during half time period of the basketball game. The four young women winners were each presented a beautiful bouquet of flowers as a gift from Trollinger, the florist, of Burlington. The young woman winner and the young man winner were crowned Queen and King of High School Day at Elon College.

There were 1,537 who registered in the gymnasium. There were some

who did not register and, of course, the county superintendents, the high school principals, teachers and sponsors, who were present did not register. There were more than 1,700 visitors on the campus for the day.

All who were interested felt that this was the most successful occasion of its kind yet held at the college. It certainly brings a host of prospective students to our campus, introduces them to our campus, our facilities, our faculty, and our student body.

This is the fifth High School Day observed by Elon College and certainly one of the most, if not the most, successful one. About fifty percent of these high school students requested additional information about the college and expressed their interest in attending. This certainly presents a large number of students who have been in touch with Elon College to whom the organization may appeal for definite commitments to enter Elon College in September. A good day it was and may it prove a successful one for our college.

* * * * *

Report of Committee on Memoirs

The Board of Trustees of Elon College has suffered a severe loss in the death of two of its faithful members, Dr. Harry K. Eversull of Cincinnati, Ohio, and Mrs. Russell T. Bradford of Town Point, Virginia:

DR. HARRY K. EVERSULL.

Dr. Harry K. Eversull was born in Cincinnati, Ohio, September 29, 1893, and died in the city of his birth on September 13, 1953. He was ordained as a minister of the Congregational Church in 1922. He was recognized as an outstanding minister and educator. With the exception of the time he occupied the presidency of Marietta College in Ohio, he served as pastor of Congregational and Presbyterian churches.

He was elected a member of the Board of Trustees of Elon College in 1932. From that time until his death he was regular in his attendance at board meetings, and took an active interest in all phases of Elon College's program and well-being. His experience as a

college president made his contribution to this board especially valuable.

This board hereby expresses its deep appreciation of the services Dr. Eversull contributed to Elon College; its sincere regret that his useful life was cut off so abruptly; and extends to the surviving members of his family its sincere sympathy in their great loss.

MRS. RUSSELL T. BRADFORD.

Mrs. Russell T. Bradford, nee Jennie Willis Atkinson, died following only a few hours of illness, on December 31, 1953, at her home, Town Point, Virginia. Mrs. Bradford grew up at Elon College, in a home where loyalty and love for the Church of Christ was a consuming passion that expressed itself through service to the interests and institutions of the Southern Convention.

If Mrs. Bradford ever had any conflicts of loyalties they were never apparent. She was interested in all the worthwhile realities of life and entered into them heartily. Service to Christ and to humanity through the work of the church was the joy of her life.

When she was elected to membership on the Board of Trustees of Elon College, the responsibilities of the position were accepted as a privilege. Not only were her counsels and judgment of incalculable value; the influence of her presence and her radiant personality were an inspiration and a joy.

This board hereby records its deep appreciation of the life and service of Mrs. Bradford. It mourns her going, and extends to her family the sympathy of those who share in the loss occasioned by her going.

* * * * *

Apportionment Giving

We have a fine report this week from the churches and Sunday schools that contributed. Six churches and five Sunday schools contributed a total of \$339.84 which is very good. If all the other 189 Sunday schools and churches had contributed equally as much, we would have had an offering sure enough. I am sure that many churches that did not contribute are just as able and just as willing but somehow did not get to it. Fifth Sunday offerings will continue to come in through the week and

(Continued on page 11.)

Missions at Home and Abroad

Miss Jennie M. Doidge Reports on World Christian Missions

"Asians often equate Christianity with colonialism and Asian youth shy away from the Christian religion because it sometimes seems tainted with Westernism, which in these days of fervent nationalism, they wish to avoid," said Miss Jennie M. Doidge, an associate secretary of the Missions Council at the recent Mid-Winter meeting.

Miss Doidge has just returned from a world tour which took her approximately a year and carried her into six newly independent Asian countries, Indonesia, Burma, the Philippines, India, Pakistan and Malaya, as well as Australia, New Zealand and Ceylon, and the continent of Europe. She visited the work of 41 missions, boards of various denominations and 15 national councils of churches.

As she studied the currents of opinion and aspiration in these lands, she brought back several strong convictions which she illustrated with anecdotes and personal experiences.

"It seems to me that there is a real need for non-white missionaries. White is all too likely to signify foreign control," said Miss Doidge, who everywhere ran into the race problem. One of the first questions asked her by students in Silliman University, in the Philippine Islands, was regarding racial discrimination in such countries as New Zealand and Australia, where she had visited.

"Much of the world is hungry, spiritually and physically; nationalism rides high in the newly independent countries, and thousands seek independence. The Christian church, through its schools, hospitals and indigenous congregations, is playing an increasingly opportune part; and there is a tremendous opportunity and challenge to the Christian missionary movement with special need for more non-white missionaries from America."

"Young people throughout Asian countries, and around the world for that matter, are alert to any line being drawn by the white man." . . . Miss Doidge also found that the immigration of Chinese and Indians had

been causing much tension throughout Asia. She found Indians in Burma, Malaya, and even in the Fiji Islands, where they now outnumber the Fijis. The Chinese outnumber the Malaysians in Malaya if you include Singapore, and there are large numbers of Chinese in the Philippines and Burma. This situation inevitably causes tension.

Everywhere Miss Doidge saw hunger or the effects of hunger. In Athens, Greece, a U. S. Navy ship had just brought seven tons of clothes. "Sharing is still needed until a better solution for food, shelter, clothing and education can be worked out," commented Miss Doidge.

In Japan Miss Doidge spoke with a college president and found that the Japanese fear militarism more than Communism, and some of them feel that if there has to be a choice between Japan becoming a China or a Korea, they would prefer to take chances as a China.

Throughout her travels around the world Miss Doidge found the Christian church at work, both as an indigenous body and through Christian missions of various denominations. She was impressed particularly by the continuing need for schools in most of the lands, although in many, like the Philippines, Burma, Japan and India, the governments are increasingly taking over the schools and supporting them.

"With most of Asia struggling to become literate, the Philippines, so Filipinos told me, faced a period after the war when it looked as if public education would not be re-established. They were faced with many schools destroyed and there was little teacher training for a five-year period. Many children eleven years old had never been in school," commented Miss Doidge. "A Filipino teacher said to me, 'One of the marvels of the Philippines is that we can have public schools.'"

In Burma, before the war, there were some 800 schools under the American Baptist Mission. Today they can count their church-controlled schools on two hands, since the schools have been transferred to the government.

In India alone we have 300 Chris-

tian high schools and 40 Christian churches, and in Japan in the 72 Christian schools we have 103,000 students. No sacrifice seems too great for Japanese students or parents in order that they might have an education. From 7 in the morning till 8 o'clock at night, boys and girls are on trains going to and from school, while college students often travel as much as three hours each way a day.

"In Malaya, the open door to Christianity is through the school. As one Japanese leader there told me, 'A Christian teacher does of necessity become a Christian evangel.' The need for this type of teacher in the schools of Asian countries commands the best thought of the church there and here. I certainly found the church there in the schools."

In India Miss Doidge saw a new sense of interest among the Indian Christians to strengthen the church. One Indian minister said to her, "We are a new India. We can look anyone in the face. We have a latchkey, and in this new India we need a United church such as the Church of South India. We cannot be denominationally minded."

Miss Doidge concluded her address with four word pictures laid in Rangoon, Jerusalem, Bridgeport, Conn., and Hong Kong:

"In Rangoon, a city which looked ablaze with light, down on the streets the lights were out—our doorway was in darkness, no light shown.

"In Jerusalem on Palm Sunday at the Angelican School for the Blind, we were asked to leave church in an unfamiliar way. The girl who was leading had a little sight, but she stumbled before anyone could reach her, and so half the group stumbled. The blind cannot lead the blind.

"In Bridgeport, after I had returned home, I was looking at world globes of various prices. Among them was one lighted from the inside. When I expressed surprise at the price, the clerk said, 'An illuminated world costs more—an illuminated world costs more, not in money alone, but in prayer, understanding, and the acceptance of new ways for old.

"In Hong Kong, at a school for deaf and dumb children, I saw the expression on a child's face, who had just heard for the first time his own laugh and voice. I noticed that in the new dormitory there were round windows between the teachers' cell-like rooms and the children's six to

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Interdenominational Cooperation

That title certainly is a "mouthful" and yet no one has yet devised for us a term which means the same but uses shorter words! Mrs. Russell V. Powell, superintendent for this department for the North Carolina women, has recently sent a letter to all societies about this phase of our work.

World Day of Prayer.

About the World Day of Prayer, Mrs. Powell says: "Time is short for us to prepare for the observance which is held on the first Friday in Lent—this year on March 4. The theme is 'That They May Have Life.' (See center box for list of material.)"

"Will you or your Interdenominational Cooperation Chairman (if you do not have one, perhaps this will be a good time to elect one!), please start right away publicizing the date, theme, project, etc. If you have a local council of church women, find out their plans and cooperate in every way possible. If you are not part of a council, plan to attend the observance closest to your community—get yourself invited!—or have your own observance with your own group. The purpose of the World Day of Prayer is two-fold: To unite all Christians in a bond of peace and to make an offering for interdenominational Christian missions at home and abroad.

"Let us each be praying for the leaders of the World Day of Prayer and for the blessings which should come from the day."

Report from 1952-53.

According to Mrs. Powell's report there are 87 societies in the North Carolina Women's Conference and only 58 of them reported on this phase of their activities. Of these 49 observed the World Day of Prayer; 37 observed World Community Day; 35 observed May Fellowship Day; 16 are active in local councils of church women; and 13 societies have an interdenominational chairman.

* * * * *

Ideas for the Cradle Roll

According to our set-up in this area, the women's society is responsi-

ble for the cradle roll department of the church. Therefore it is appropriate that we consider on this page plans for work with these smallest members of our church family. Mrs. W. R. Skelly, Jr., cradle roll superintendent of our Eastern Virginia women, has recently sent a letter to each society concerning this part of our work. In it she says: "We plant the seed and with God's blessings it grows to be a strong tree. And so it

ORDER MATERIAL IMMEDIATELY!

According to information sent out by Mrs. R. V. Powell, N. C. Woman's Conference chairman of Interdenominational Cooperation, orders for material for the World Day of Prayer must be received in New York by February 19. This means that if your society is responsible for a program and has not secured the material, an order should go off immediately.

Material available:

Worship Service	5c
Call to Prayer, per 100	30c
Children's Service	5c
Guide for Leaders	15c
"These Others" (dramatization) ..	10c
Poster (11 in. x 17 in.) ..	15c
Report Blank	Free

One copy of each of the above is included in the World Day of Prayer Packet, which may be ordered for 40c. Two copies of the dramatization are needed for presenting it. Please add 10c handling charge for orders less than \$2.00. Send no stamps. Order from:

Department of Publication & Distribution
National Council, 120 East 23rd. Street,
New York 10, New York.

is with little children—we plant ideas and ideals and they grow to make strong character."

Here are four suggestions she gives for promoting cradle roll work in the local church:

1. Have a party in the spring. The packet contains an excellent program. Mite boxes may be ordered from the Methodist Publishing House, Richmond, Va.

2. Have your superintendent visit the mother and the new baby in the hospital, if possible, and present a certificate at that time. A stimulating idea is to have a small picture of your minister pasted in the corner of each certificate so that as the child grows up, he will know his minister.

3. Have a cradle roll poster in your church somewhere. The Standard Nursery Roll with space for 125 names may be bought for \$1.10. Small groups might prefer the attractive cradle or baby shoe wall cart which has 20 name cards. The price is \$2.50 unassembled or \$3.00 assembled. These may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts.

4. Have a monthly or quarterly Cradle Roll Newssheet included in your church bulletin. A sample by Mrs. Carl Wallace is in the packet. This contains announcement of births, birthdays, prayer, baby sitters available, baptismal services, baby equipment exchange, or other items of interest to parents of small children.

* * * * *

Reports of North Carolina Woman's Conference 1952-53

VISUAL AIDS.

As Mrs. W. T. Scott said in her report to the Woman's Convention, in the field of Visual Aids in the realm of the hope for the future, the promise is great. A great number of our churches have not yet used this great method of teaching.

According to statistics there are nine churches that own their Visual Aid equipment, sixteen have used Conference equipment, and one has access to a projector. One district reported no visual aids used.

As to a personal report, I attended one meeting of the Conference Board (I was appointed to this office after the Board met the first time), wrote one article for THE CHRISTIAN SUN, and represented the Conference Board by pinch-hitting for Mrs. Scott at the service of installation for the Haw River Woman's Society. I have subscribed to the *Audio Visual Aids News Letter*.

During the coming year I plan to contact societies not using visual aid and try to promote the use of this method of teaching in all our churches.

MRS. KENNETH REGISTER.

HENDERSON DISTRICT.

The Henderson District is made up of 14 churches, nine of which have active Missionary Societies with a total membership of 229 women. Thirty-one attended the 1952 fall Conference, while 58 attended the Spring Rally. All societies reported
(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

There are many special weeks during the short month of February: Youth, Brotherhood, to name two of them. Christian Endeavor has been celebrating its 73rd. birthday and tomorrow is the birth anniversary of Abraham Lincoln. It is good for us to mark the passing of special weeks and days.

When we think of families and good times they share, one of the times that comes to mind is the time spent around the table. Some families eat in relays, but most of us eat together. Many of our churches have the pleasant and spiritually profitable Church Night or Friday Night supper.

Last week, we went to such a supper. The Fellowship Hall was packed with people—families of people, a bounteous board was spread and then came the program. Various talents were presented: singing, skits, piano playing, a terrific kitchen band and an almost too true playlet about the last minute rush on Sunday mornings as the family prepared to go to Sunday school. This playlet was given by a class that has 21 children in the primary departments, so they were well qualified in their conclusions!

The highlight of the program was a piece of nonsense involving ragged costumes, sooty make-up and singing "Rags, bones, etc . . ." The reason it was so good, was the minister's enthusiasm as he entered into the spirit of the song. He did not feel himself too good to dress in ragged clothes (frankly his were the worst), he didn't mind the smut on his face, he grinned at the children, he let the teen agers inspect his costume and make-up. Here was a real man. Does not the church need real men to be their ministers? A man who can lay aside the cloth to bring himself closer to his people is to be commended.

When churches have family groups within their walls, giving them food for bodies and souls, and helping them see how others are seeking to find the good life too, much is being done that is good.

"Values"

By BERTHA YOUNKIN.

Issued by the National Kindergarten Association.

Although the Thomases did not have a larger income than their neighbors, Martha Thomas made more of an effort than the others to see that she had good reading material about the house for the children. Most of it came from the local library.

When she bought a set of reference books for their own library, young Billy looked at them questioningly. "Sure, Mom! They're nice, but—they cost as much as that bicycle Tommy's folks just brought him! All I have is Dad's old bike," he said.

His father, David Thomas, picked one of the books up and looked at it. "They cost as much as that new fishing rod I've been wanting!" he remarked, smiling.

The two younger children were too busy looking at the pictures to comment.

Martha Thomas set the books deferentially on a shelf where they would be most conspicuous. She had painted the inside of the shelf a dark green and the outside white, and she stood back to admire the effect. "I decided to make my last winter's coat do for this year, so you haven't sacrificed any more than I have!" she told them dryly. "And they are worth it!"

After the children had gone to bed, David said rather reproachfully, "I don't think you ought to give up the idea of a new coat, Martha. We can manage."

"My coat is quite good enough," she said firmly. "And this is an excellent way to teach the children a lesson in values!"

Her husband looked up over his newspaper inquiringly.

"Our children should realize that certain things are worth more than other things and that first things come first. Look at young Dick Summers; his folks are brokenhearted!"

"What has he done now?"

"You remember his uncle died and left him two thousand dollars. He was supposed to use it toward his

college education, but today he cashed the whole check to buy a new car—a convertible that will use more gas than he possibly can afford!"

"The crazy young fellow!" David scowled as he shook his head wonderingly.

"What can you expect?" said Martha. "Haven't his family practically gone bankrupt buying expensive clothes and gadgets when they should have been saving to pay for a home?"

"Let's see now, Martha, what has all this to do with the books we just bought?"

"Our children witnessed tonight an example of sacrificing unnecessary things for the sake of education. It showed them what we know to be important. There will always be things we can't afford, and I want them to have a sort of scale to apply to these things. The things we can't afford won't bother us a lot, because we know the value of the things we have. People like Dick's family are bothered, because they think only in terms of material things."

"You're right, Martha! Without a good notion of what has real value, people are like boats without anchors. A child should learn that material possessions are never worth the sacrifice of anything leading to honor, faithfulness, personal devotion, love, and duty. We had a good example of that at our office. You remember my telling you about the salesman who wanted his best friend's job because it paid more. Well, he secured it when his friend was ill. He obtained it by not helping his friend when that friend was in need! Little real good will it do him!"

"I thought you gave the children a good lesson in values, David, when you told them why we'd have to give up our usual two-weeks' vacation trip. You explained that because of all that sickness we had last winter, the vacation money had to go to pay the doctor's bills. You said that we couldn't enjoy an unnecessary vacation when we owed a man money."

David smiled slightly. "Grandfather always warned us never to be beholden. He said your soul was in danger when you let yourself begin to get into needless debt."

"When our children see things they can't have, it won't hurt too much because they will know the immeasurable value of the things we have—like self-respect and honor—things which money cannot buy."

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Keep this date in mind—April 24 and 25. What happens?

* * *

Let's have a write-up about your Youth Week Activities.

* * *

The work that your people do need not end with the close of Youth Week. Keep occupied and thus keep interested.

* * * * *

Youth Rally in Va. Valley

The Virginia Valley Conference youth held their latest rally at the Winchester church on January 31, 1954. The meeting was opened by worship led by the president, Donnie Litten and two other Wissler's Chapel boys. The young people attending the rally then took "flights around the world," with exhibits from Mexico, Japan, Korea, China, the Phillipine Islands, India, Africa, France and Germany. The groups reassembled to hear letters from Germany, Africa, and Mexico; and brief talks by Rev. Ralph Galt on China, and Rev. Cameron Hayes on Japan. Miss Tara Modok from India read two of Tagore's poems.

The roll call showed that there were about one hundred and twenty young people and their advisors present with twelve churches represented. The Bethlehem Church had the largest delegation with twenty-one. Following the roll call, two groups were formed to sing songs and have games representative of the different countries.

After an hour long period for eating and fellowship, the group saw a movie, "Home is Nowhere," about the desperate physical needs of people around the world and the work that Church World Service is doing for them. A short business session came after the movie, which was followed by a Worship Service led by the Winchester Group. The benediction was then pronounced and we adjourned.

LEROY RODGERS,
Conference Reporter.

* * * * *

Youth Rally at Pleasant Ridge

The place was at Pleasant Ridge Church and the date was January

31, 1954, when over 300 young people of the Western North Carolina Conference came together for a Rally Day. The youth of Hank's Chapel Church opened the program with the worship service. The roll call found 16 churches represented with active members and visitors. Three churches tied with 100 per cent presentation for the attendance trophy. Grace's Chapel, traveling 60 miles to the rally was awarded the trophy with Union Grove and Spoon's Chapel as runner-up.

The Rally Offering was \$26.16. It being Elon College Sunday, the offering was given to the work of the college.

The Theme of the Rally was "The Three Commission Plan." The group divided into two groups for discussions of each commission. Discussion leaders were Mr. Curtis Young, assisted by Miss Ruth Bullard, on Faith; Miss Pattie Lee Coghill, assisted by Miss Kitty Lee Cox, on Fellowship; Thomas Madren, assisted by Miss Patricia Coghill, of the Eastern North Carolina Conference, on Action. These discussions gave further information on the Commission Plan. Special music was furnished by the Pleasant Ridge Choir and Miss Judy Yates, soloist. After the singing of a hymn and prayer, the afternoon session closed for supper.

After supper, the evening worship service was conducted by Grace's Chapel Young People. Then followed the movie, "Love Thy Neighbor," which was enjoyed by everyone.

The rally was closed with the singing of "Blest Be the Tie That Binds" in a Fellowship Circle and Benediction by Rev. Fred Allred.

THOMAS MADREN.

* * * * *

Relax With Max

"Did you give the mayor my note?" a man asked of the messenger.

"Yes, sir, but there ain't no use sendin' that man any notes. He's blind as a bat."

"Blind? How do you know? That's news to me."

"Course he's blind. Twice he asked me where my hat was, and there it was in plain sight on my head all

the time. Yes, sir, he's blind as a bat!"

* * *

Electrician: "Here, catch hold of this wire."

Apprentice: "I got it. What now?"

Electrician: "Feel anything?"

Apprentice: "No."

Electrician: "Well, then, don't touch the other one. It carries three thousand volts."

* * *

How's your church attendance record holding up? Let's make this a perfect year. February is a good month to go to church, to observe birthdays, to send valentines—February is a good month to be alive.

Missions Council Elects Officers

The following officers of the Missions Council were elected at the closing session of the Midwinter Meeting, on January 28: Chairman, Russell A. Dixon, D. D. S., dean of the College of Dentistry, Howard University, Washington, D. C.; Vice-Chairman, John H. Ives of Bridgeport, Connecticut, well-known business and civic leader; and Recording Secretary, Mr. John C. Schroeder of New Haven, Connecticut.

APPORTIONMENT GIVING.

(Continued from page 7.)

swell the totals for the next report. In cooperative efforts we shall succeed in this business of Christian higher education.

Previously Reported \$ 421.33

Eastern N. C. Conference:

Morrisville\$ 7.25

Mt. Auburn S. S. 9.27

Wake Chapel 32.46

Eastern Va. Conference:

Cypress Chapel\$ 50.00

Mt. Carmel S. S.18.41

Newport News S. S. 26.25

Rosemont 40.00

Portsmouth, First S. S. .. 9.43

N. C. and Va. Conference:

Hines Chapel S. S.\$ 31.43

Tryon 107.00

Virginia Valley Conference:

Winchester S. S.\$ 8.34

339.84

Total to date \$ 761.17

Show me the business man or institution not guided by sentiment and service; by the idea that "he profits most who serves best" and I will show you a man or an outfit that is dead or dying.

—B. F. Harris.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Man Born Blind"

LESSON VIII—FEBRUARY 21, 1954.

MEMORY SELECTION: "One thing I know; that I was blind, now I see."
John 9:25.

BACKGROUND SCRIPTURE: John 9.

DEVOTIONAL READING: Ephesians 2:11-22.

The story of the healing of the man born blind was one of "these things" which John said that he had written that "ye might believe that Jesus is the Christ, and that believing, ye might have life through his name" (John 20:30). It was a sign, a wonder, a miracle, a mighty work, wrought by the word and the power of the Lord Jesus Christ.

The Blind Man.

Here was a man blind from his birth. How tragic it is to be blind, and all the more tragic to be blind from birth. Never to see the blue sky, the landscape, a tree, a stained glass window, a cathedral spire, the face of a friend, a loved one, a child, a good movie, frost on the window-pane, snow on the ground—never to see these and a hundred other things of beauty and form, alas what a tragedy this is! Here was a man blind from his birth. How that pathetic figure tugged at the heart of the Master! How he was moved with compassion toward him! It should be noted that while the man was an object of compassion for the Master, he was "Exhibit A" for the disciples. They were more concerned about what had caused his blindness than in trying to do something to help the man. "Master, who did sin, this man or his parents that he was born blind?"

Healing Through Obedience and Faith.

"Go wash in the pool of Siloam," said Jesus. That was all. It was a command, and a challenge to faith. To be sure, Jesus had used an aid to faith. He had made up a simple mixture of plastic clay and applied it to the blind man's eyes. But there was no medical or healing virtue in that. Jesus simply told the man to go to the pool of Siloam and wash the clay from his eyes. In obedience—even

blind obedience if you want to quibble about it—the man went and did exactly what Jesus told him to do. There was something in the Master's voice that awakened faith, and commanded obedience.

"He went his way, therefore, and washed, and came seeing." There you have it. That is all there was to it. Jesus told the man to do something. The man by faith obeyed. And something happened—the man received his sight. Simple enough, even if mysterious. It still works that way, simply and mysteriously. Let a man, any man, obey the word of Christ, let him by faith move out at Christ's command, and he finds that it is even as Christ says. Let a man repent and believe, and he shall be saved. One does not have to understand; he has only to obey. One does not have to have much light; he has only to follow the light he has. One does not have to have much faith; he has only to act on the faith he has. Mysterious indeed, but verifiable by experiment. Experiment will lead to experience. "If any man will know, let him do."

Some More Blind Men.

The man whom Jesus healed was not the only blind man there. The neighbors, and especially the Pharisees were blind, tragically blind. Indeed more tragically blind, than the blind man himself. Here were men facing a fact, dealing with an unanswerable argument, the man who had been blind standing there before them, seeing as well as they saw, everything around them. And yet refusing to accept what they saw, and trying to explain it away. These poor, blind men were more concerned over the fact that this act of healing had been done on the sabbath day, than over the fact that a man long blind had been given his sight. And like so many of their modern successors, they resorted to all kinds of wild theories to explain something, or rather to try to explain it, when there was a simple, understandable explanation of it. By the power vested in him as the Son of the living God, our Lord had healed the blind man. This in itself was evidence that he was the Son of God. As the

Son of God, he had done this mighty sign of work. It is amusing, or it would be if it were not so tragic, to see the extremes to which some smart folk will go to explain away, something that can be easily explained if one accepts Jesus Christ for what he is—the Son of God, God made manifest and incarnate.

Irresponsible Parents.

"We do not know, ask him; he shall speak for himself." Thus spoke his parents when they were questioned about their son. John tells us why they spoke thus—because they feared the Jews, they were afraid they would be "put out of the synagogue." Is it too much to say, that like all too many parents, they were irresponsible in the matter of helping their children in a great spiritual experience, and when their children are dealing with questions and problems involved in the wake of a spiritual experience? A young person who has just come into a new relationship with Christ needs the council and the moral support of his loved ones.

A Courageous Witness.

"Whether he be sinner or no, I know not; one thing I do know, that whereas I was blind, now I see." When called upon to explain what had happened, or the real character of the one who had healed him, the man could not do it. Frankly, he did not know. But he did know one thing—he knew that whereas he had been blind, now he could see. That was an important thing, indeed it was the only important thing. After all, it doesn't make much difference what we think of Christ, if we cannot tell or show how Christ has made a difference in our lives. A changed man is an unanswerable argument. A young high school student said to a cynical teacher "you sneer at Jesus Christ. Jesus Christ has brought me happiness where I knew only unhappiness before. Let's see you get rid of that." Or again, a converted drunkard was chided about his faith in Christ, and asked whether he believed that Jesus Christ turned water into wine. He replied, "I know nothing about water and wine, but I know this, that in my house Christ has turned beer into furniture and that is a good enough miracle for me." Can you bear witness to any change that Jesus Christ has made in your life? Is your life an unanswerable argument for Christianity?

(Continued on page 14.)

WAKE CHAPEL.

(Continued from page 5.)

The Board of Christian Education, consisting of three members elected on a rotation basis to serve three years with the pastor and superintendent, was organized in January, 1953.

Also, in January, a teacher training program, with nearby churches invited, was held with an average attendance of 40. The faculty was composed of Mr. John Graves, Burlington, (pre-school); Miss Mildred Kickline, Burlington (primary); Miss Ruth Dunn, Portsmouth (juniors); Mrs. Ralph Cline, Sanford, (youth) and the pastor (adult).

During 1953, the Sunday school had by far its best cooperation from its teachers. The problem of absentee teachers has disappeared. It is felt that this improvement is due to (1) the development of vision, or a sense of mission, on the part of the teachers through the special educational programs held for their benefit over the past several years; (2) the Installation Service for Officers and Teachers of the Sunday school, giving public recognition to their work and emphasizing again its importance; and (3) the work of the Board of Christian Education, including its nomination of teachers after *considering recommendations of the Superintendents of the Children's Department and the Adult Department and after conferring with the prospective teachers as to their availability before placing their names in nomination.*

In order to increase the time for Bible study, Sunday school is now beginning at 9:45.

Christmas Emphasis.

Without suggestion of effort to combat the tide of commercialization of Christmas, the Sunday school presented for the third successive year, with a different cast of characters each year, the pantomime, "No Room in the Inn." This was followed by a white gift service—gifts for those in need in our community and gifts of soap for Ryder Memorial Hospital in Puerto Rico. Most "grown-ups" were surprised by the enthusiasm with which even the smallest children could switch from the secular approach of *receiving* to the Christian basis of *giving*. Needless to say, there were no "age line" problems in giving—no tongue-in-cheek explanations needed.

Thanksgiving Observance.

In addition to Wake Chapel's participation in the community Thanksgiving service, it was a pleasure to have with us at this session Dr. and Mrs. Truitt and a group of children from the Christian Orphanage at Elon.

Evening Services.

In an effort to increase the opportunities for worship in 1954, an evening service has been added on Sunday. At two of the evening services, the motion pictures "The Hidden Heart" and "For Every Child," which are sponsored by the Congregational Christian Church, were shown. They were well received by those present.

1954 Financial Goal.

Due to the special effort to get the parsonage paid for and to cover a broader program, the church, through all channels, raised \$21,000 in 1953. Not wanting to do less in 1954, the second year of a full-time ministry, it has been voted to emphasize missions and benevolent giving, and the church has a goal of more than 50 per cent for others.

WORLD CHRISTIAN MISSIONS.

(Continued from page 6.)

eight bed dormitory rooms. When I asked why this was, they told me, 'It is because deaf children feel that they cannot communicate so closely in the dark. They want a light in the darkness.' As we left the school, we murmured, 'The whole world needs light.'"

Reported by
Miss Dorothy P. Cushing.

WOMAN'S PAGE.

(Continued from page 9.)

good work in all departments and there is an abundance of good religious literature within the district. The apportionment giving amounted to \$560.00.

I was privileged to meet with the Mt. Giliad Society in July and help them reorganize. I have visited five of the nine societies and have found interest keen in all groups. I have written 15 or more letters and have traveled more than 150 miles in the interest of the Henderson District.

Our goal is to have the women of all 14 churches in the district organized. Therefore, we look forward to greater accomplishments in the

future as we go "Rejoicing in Our Tasks."

MRS. CARL WALLACE.

ASHEBORO DISTRICT.

The Asheboro District has had a very good year and has high hopes of improving in every department in the coming year. In the past year we have increased in number and we are certainly proud of our new society, Antioch.

Our churches responded well to our Thank Offering for the year and also attended the rallies in good number. The fall conference was the best attended ever, with our district sending fifty-five.

The Achievement Goals were reached by only three of the 12 churches reporting. We hope that more will achieve these goals another year.

We lost seven members by death last year and their absence is felt in all our societies.

Let us set our sights high for the coming year and ever reach forward to strive to do all that God would have us do.

MRS. BILL SIMMONS.

GREENSBORO DISTRICT.

Report of Activities:

1. November 23, 1953, held meeting of all presidents of Greensboro District in Reidsville Church—nine churches represented by 31 women; Mrs. Scott directed quiz and answered questions about work.

2. Attended meeting of district superintendents in Durham to formulate plans for making every church an active society church; also to plan for Spring Rally.

3. Contacted every society by letter and telephone at beginning of year; urged increase in effort to meet achievement goals and to be punctual in sending reports to Conference Treasurer.

4. (None given in copy.)

5. In February, 1953, met with newest society, Kallam Grove. Miss Pattie Lee Coghill and Miss Marie Crosby, a missionary from Africa, also attended this meeting.

6. March 26, 1953, Spring Rally at Burlington. Our district had charge of the afternoon session. Fourteen societies were represented and each turned in splendid report of work being done.

7. Delegate to Biennial Convention in Burlington in April. Sent
(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thank you for \$715.98. Of this \$233.41 came from Sunday schools; from others \$482.57. During January we averaged for each week \$1,086.00. Let us see how nearly we can come to that average for February. Receive an offering for the orphanage in your Sunday school and send it to the Convention office promptly. And thanks, thanks very much.

Well, sir, week before last I had fun. When I was ready to enter Elon as a freshman I had three brothers already in school at Elon, therefore for lack of funds I taught a public school in my county instead. I was the entire faculty. I could call a faculty meeting anywhere anytime. There were enrolled fifty children from the first grade to the seventh. Some of the boys were as big and probably as old as I was. I taught the term through and an additional month made up by public subscription. Then that fall I went to college. Again I stayed out when I should have done my second year and taught the same school. I had never been back in the community until recently. That was an experience. The community had changed so much. I found some of my pupils, grandparents now! They are planning a reunion of those many-years-ago pupils! What has that got to do with the orphanage? I don't know. It remains to be seen!

It is showing here now, and the children are "just a runnin' crazy." I thought maybe the recent snow had dampened their enthusiasm for it, but since they stayed well and warm they seem to be just as eager for it now as ever. A gang—if you had heard them coming and going you would say I had used the right word—has just left my office. Laughing, cheering, jumping, running they go! I get "blue" sometimes but you can't be down long if you mix with these girls and boys. They are just great. One of my neighbors looks at them and says, "Aren't they just darling." She might have gotten an unexpected answer if she had seen some boxes of clothes which had been left in the door one night to be tousled and tumbled by some of these children. We do not yet know who left them but we know some of the children took their choice before the

matron knew they were here! Where there are 81 children there is a lot of sunshine—but it is not all sunshine. All sunshine makes a desert.

While I was writting that line a little girl came in with a Valentine for me, and now I am almost sorry I told you about someone tousling the box of clothes.

Thank you for all your help. I know you enjoy giving it, because in the Big Book I read: "It is more blessed to give than to receive!" So many homeless, neglected, orphaned children aren't able to give, they must receive. "In as much as you do . . ." a gracious heavenly Father will see what you do, and bless you, too.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 4, 1954.

Commodities for the Week.

Mrs. J. E. Harrell, Suffolk, Va., Clothing.
Woman's Missionary Society, Pleasant
Ridge (W. N. C.) Church, Coupons.
Mrs. J. P. Bennett, Harrisonburg, Va.,
Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$ 1,082.35
Eastern N. C. Conference:
Chapel Hill \$ 34.00
Piney Plain 25.00

Eastern Va. Conference:
Liberty Spring S. S. \$ 20.00
Oak Grove 3.00

N. C. and Va. Conference:
Pleasant Grove \$ 20.00
Reidsville S. S. 73.00
Union (Va.) S. S. 5.00

Virginia Valley Conference:
Linville S. S. \$ 23.32
Newport S. S. 30.09

Total \$ 233.41

Grand total \$ 1,315.76

Special Offerings.

Amount brought forward \$ 3,221.66
New Hope Christian Ch.,
Roanoke, Ala. \$ 4.87
R. P. Overman, Liberty,
N. C. 10.00
W. B. Truitt, Greensboro,
N. C. 100.00
A Friend, Reidsville, N.
C. 3.00
Tire Sales Co., Burling-
ton, N. C. 50.00
In Memory of Dr. N. G.
Newman, Sr. 10.00
In Memory of Mr. H. C.
Simpson 5.00
In Memory of Mr. Jack-
son Garrett 25.00
In Memory of Mrs.
Charles Robertson ... 5.00
Special Gifts 269.70

482.57

Grand total \$ 3,704.23

Total for the week \$ 715.98

Total for the year \$ 5,019.99

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

ty? Do you bear witness to your faith in, an allegiance to Christ?

A Friend of the Outcast.

"Jesus heard that they had cast him out; and when he had found . . ." The Good Shepherd seeketh for the lost sheep until he finds it. Christ Jesus came into the world to seek and to save that which was lost, and the outcast.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Life is the continuous adjustment of internal relations to external relations.—Herbert Spencer.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

A Radiant Life

The passing of Nathanael Gross Newman is like the setting of the sun at the close of a beautiful day, in which the sun, after it has passed below the horizon and is lost to our view, still continues to make the heavens glorious for us with its many colored radiant beams.

Dr. Newman's life was radiant with ennobling characteristics. Among these we may name his impressive dignity, which manifested itself in his personal appearance; his inspiring cheerfulness; his faithfulness to his calling; his sweetness and kindness of spirit; his warm friendliness; his interest in things human and divine; and his loyalty to his Great Leader, the Lord Jesus Christ.

These were some of the radiant characteristics which impressed those of us here in Defiance College and community who some forty years ago, had the privilege of being associated with him for some four years in comradeship of work. Among those still living and who were present then there come to mind: Albert Caris, Miss Flossie Whitney, Miss Elizabeth Wells, Mr. and Mrs. Ward McReynolds, Mr. and Mrs. Edward Lawson, and Arther Latchaw.

Of course, I am aware of the fact that the modesty of Dr. Newman would have caused him to blush deeply, had he heard the above given characteristics ascribed to him. But we here feel that he was worthy of them. You of the goodly southland who knew him so much longer will remember other ways in which he enriched your lives.

In recognition of what Dr. Newman meant to me, I express both sympathy and congratulations to Nathanael, Jr., Blanch Newman Baker, and Marian Newman Campbell. May God's rich blessings abide with you.

GEORGE C. ENDERS.

Defiance, Ohio.

REV. GEORGE D. ALLEY COMES TO SUFFOLK.

(Continued from page 2.)

Northern Association of Congregational Christian Churches. He was a member of the Board of Trustees of the Illinois Conference, secretary of its executive committee and a member of its committees on church as-

sistance, finance, and camp property management.

Under the Conference Board of Christian Education, Mr. Alley has been chairman of the summer conference committee for the past five years, when he carried the principal responsibility for the planning of conferences which reached several thousand Congregational Christian young people.

He succeeds the Rev. Duane N. Vore, who left Suffolk last year to become an assistant pastor of First Congregational Church, Los Angeles, California.

STANDING COMMITTEES OF N. C. AND VA. CONFERENCE.

(Continued from page 2.)

Laymen's Fellowship—

Mr. T. A. Vincent, Route No. 1, Burlington, N. C.

Women's Fellowship—

Mrs. W. T. Scott, Elon College, N. C.

Pilgrim Fellowship—

Mr. Curtis Young, Elon College, N. C.

Social Action—

Rev. W. T. Waller, Jr., 1155 Montgomery St., Winston Salem, N. C.

Mr. Robert Auth, 2518 Woodview, Greensboro, N. C.

Rev. C. M. Heymann, Hendersonville, N. C.

Stewardship and Apportionment—

Rev. W. W. Snyder, 721 N. Church St., Burlington, N. C.

Mr. R. V. Powell, 411 Woodlawn Ave., Greensboro, N. C.

Mr. J. E. Cumbie, Brown Summit, N. C.

Rev. W. T. Madren, Vernon Hill, Va.

Mr. J. Robert Walker, R. 3, Burlington, N. C.

Memoirs—

Rev. G. C. Crutchfield, Box 962, Burlington, N. C.

Mr. Y. A. Bray, Nathalie, Va.

Rev. J. Lester Stanley, RFD, Elon College, N. C.

Christian Education and Literature—

Rev. J. S. Graves, 401 Church St., Burlington, N. C.

Miss Marian Faust, 705 Montgomery St., Reidsville, N. C.

Rev. J. R. Lackey, Route No. 1, Gibsonville, N. C.

Mrs. W. E. Wisseman, 315 N. Edgeworth St., Greensboro, N. C.

Mrs. H. C. Moore, Route No. 3, Kernersville, N. C.

Nominations—

Mrs. J. C. Wilkins, Haw River, N. C.

Rev. Bláid Leebrick, Route No. 3, Burlington, N. C.

Rev. Fred Allred, Route No. 1, Summerfield, N. C.

Mr. Hugh Nelson, Box 2603, Greensboro, N. C.

Mr. W. E. Walker, Route No. 4, Burlington, N. C.

Resolutions—

Mrs. C. B. Wilkins, Virgilina, Va.

Mrs. Paul Powell, Route No. 1, Ruffin, N. C.

Rev. Richard M. Peterson, Route No. 2, Elon College, N. C.

Mrs. M. M. Joyner, Summerfield, N. C.

Mr. Maynard Wells, Semora, N. C.

Public Relations—

Mrs. N. Carl Monroe, 1506 Garland Drive, Greensboro, N. C.

WOMAN'S PAGE.

(Continued from page 13.)

messages to women to attend, so they might receive further insight into all phases of the work.

8. Attended board meeting at Moonelon on August 31 to make plans for Fall Conference to be held in Greensboro.

Aims for the Coming Year:

1. To see every society accomplish all the achievement goals.

2. To work with various superintendents to get every church active in cradle roll, children's and young people's work.

3. To have each church participate in the World Day of Prayer; World Community Day; May Fellowship Day; Family Life programs; and other days for special emphasis.

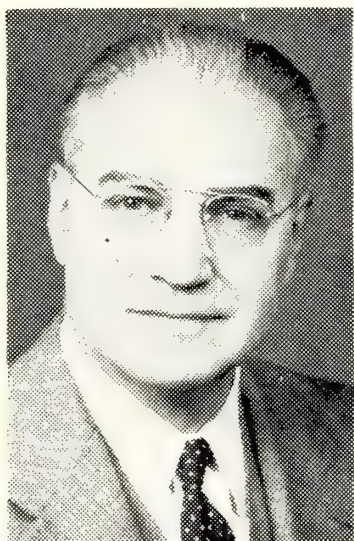
4. To organize at least two new societies within the district.

5. To visit personally as many of the societies as possible.

6. To keep in contact with all societies at all times by letter, phone, or visits.

MRS. C. J. WRIGHT,
Superintendent.

There are safe and unsafe ways of doing anything. The knowledge or the knack of doing things safely is gained by experience, properly directed.—*Ralph Budd.*



Dr. Elden H. Mills

LAYMEN'S

Mid-Winter Rally

ELON COLLEGE

Sunday, February 14, 1954

For All Men of the Southern Convention
Inspirational Addresses---Fine Fellowship
Big Banquet---A Day You'll Remember

Starts---2:00 p. m.

Adjourns---7:00 p. m.



Dr. O. W. S. McCall

THE LAYMEN'S FELLOWSHIP
THE SOUTHERN CONVENTION
of Congregational Christian Churches

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VIRGINIA, FEBRUARY 18, 1954

NUMBER 7

We Salute Elon College!

Students Leaving Whitley Auditorium After Chapel Services



Higher Christian Education is lived as well as taught at Elon College. Chapel Services are held regularly, and Students are expected to attend them. At these Services outstanding Speakers from our own and other Denominations are presented from time to time. At other times Members of the College Faculty conduct the Services.

The Churches' Stake in Higher Education

By W. MILLARD STEVENS
President of The Southern Convention

It is important for us to consider the churches' stake in higher education for at least three primary reasons, namely: 1. Our generation has lost sight of the relationship of religion and learning. 2. We have come to accept the secular pattern of life and become the slave of so-called objectivity. 3. With our concept of popular public education we have found it easier to rule out all religion rather than face up to our differences in religion, therefore, we have divorced God from education.

The results of these developments are far reaching and they may be classified under two general categories. 1. Our whole lives have come to be dominated by secularism, so that God is considered as of secondary importance, if and when he is considered at all. Religion has come to be a bit of lace tacked on the garment of life as an ornament. 2. With the growing secularization of life we have emphasised state institutions of higher education to the neglect of the church related colleges. Our attitude has come to be that of letting the state run and support the colleges, but we have insisted that they should not teach religion. We have reached the point where we by default have said, "Let the church related college die, we can't afford to maintain it." This is one of the shortest roads to a chaotic hell I know and we are travelling it very fast.

If we look at the history of higher education in this country we will discover that our educational system had its beginning from the impulse and force of religion. Our first college, Harvard founded in 1636 grew out of this religious impulse and force. Sixty-five years later Yale was established with the intention that their students might be "fitted for public employment both in church and civil state." So was the founding of Kings College, now Columbia University, William and Mary, Princeton, Dartmouth, Pennsylvania, and many others of the leading Universities of the present day. In fact, in the early history of higher education in America it was almost all under Christian auspices. The Christian influence also played a large part in the early years of such outstanding state universities as the University

of Virginia and of the University of North Carolina. To say that our forefathers ever intended to separate God and education or religion and learning, as many would want to say in our day, is a far cry from reality.

The church gave birth to, nurtured and developed our system of higher education in America. She today has a great stake in that which she created because the church can no more flourish in the midst of ignorance than can democracy, therefore, we need every college and university that we have in America, in fact we need even more such colleges and



DR. W. MILLARD STEVENS

universities because all our young people need to have a college education. They need not only to have knowledge of the Arts and Sciences and Humanities but they need to know that God is a part of reality and learn to relate the facts of reality in their proper perspective. It is only through the church related colleges in America that we have been kept aware of the fact that God is a part of reality. If the church related college passes from the present scene we will soon become a pagan country. The church cannot long survive without the assistance of Christian higher education.

Over fifty per cent of the young people now in college in the United States are enrolled in church related colleges. Without these church related colleges over one half of our young people who are in college would not have the opportunities of

a college education. Many of our most able leaders are the products of these church related colleges.

No student can or does pay the full cost for their education. For example, today it costs more than \$2,000 per student per year to maintain and operate the average college while the student pays less than one half that amount. The remainder has to come from other sources. In state schools this comes from taxes and outside gifts, in other colleges it comes from endowments and personal gifts, even state colleges have to seek outside gifts, without these they would cease to operate. So you see it is not only the church related colleges which must seek funds to do their jobs but all colleges.

Our primary concern is with Elon College. Elon is our college and our responsibility. For over 60 years Elon has served in the fields of higher education with distinction as a Liberal Arts College. It is a college of which we can be justly proud.

Elon is a part of our Christian World Mission, it is as much a part of our mission as caring for homeless children, as sending missionaries to foreign lands, as building churches or any other enterprise. We must support all of these as long as a need exists and we must support and strengthen Elon as long as there are young people to be educated and I predict that that will be forever, at least I hope so.

If Elon is to serve in the years ahead as she should we will need in the very near future new dormitories, a new dining room and additional endowments. These can be secured through the completion of the present campaign to raise two and one half million dollars for Elon. We have passed the one half way mark in this campaign but we cannot stop here, we must complete it and we will complete it, if all of us will share in the campaign through giving what we can to this campaign.

Let me conclude with this quotation from President Lowry of Wooster College which he has recorded in his book, *The Mind's Adventure*, "If the church colleges are not merely to survive but to become what they should become, the church itself must catch some vision of them." If the Congregational Christian Churches in the Southern Convention will catch a vision of the significance of Elon College, Elon will not only survive but it will fulfill a glorious mission in behalf of the Kingdom of God.

The Guidance Program at Elon College

By J. EARL DANIELEY
Acting Dean of Elon College

One of the ideas which is essential in the philosophy which guides those of us at Elon College is that we are not trying so much to teach subjects as we are trying to teach individuals. We are concerned about the growth intellectually, socially, and spiritually of every student who comes to our campus. We are convinced that men need facts but that their need for faith is even greater. It is our purpose, in so far as is possible, to give to our students a situation and an influence which will help to deepen their religious experience and strengthen their faith. This is one of the main purposes of our guidance program.

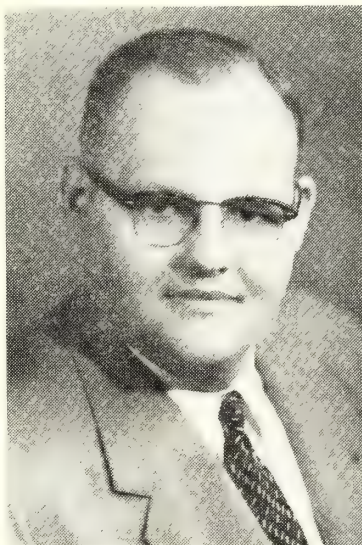
When the Administration of Elon College employs a faculty member it looks not only for a person trained in a particular academic field but for a person with an interest in the Christian Religion which is evidenced by active participation in the program of the church. Such people are better able to guide and direct our youth; such people make much more acceptable and valuable instructors for a college such as ours. It is the hope of the college that every single member of the faculty will be conscious of his opportunities and responsibilities in the guidance program of the college.

There are three areas in which a special effort is made to give guidance to our students: academic, social, and religious.

Academic.—Beginning with the orientation period for freshmen and transfer students the individual student is constantly under the guidance of some particular faculty member. Before the student arrives on campus he is assigned an adviser. During the orientation period he meets with that adviser to become acquainted and to arrange for other meetings to be held later. Reports on all freshmen are given to the Dean's office after three weeks of classes and again after six weeks. The student's advisor is notified of his progress and he plans a conference (or in many cases, several conferences) in order to provide assistance to the student. At the conclusion of six weeks of the quarter those students who are having difficulty with one or more subjects

are called into the Dean's office for a conference.

During the period of orientation the student is given placement tests in some of the academic fields. In addition to this he is also given a psychological examination and a personality examination. These are, in a sense, diagnostic tests which give results of invaluable assistance to the



DEAN J. E. DANIELEY

adviser who is attempting to be of assistance to the student. Professor Gilbert Latham who is a psychologist and Professor J. C. Colley, chairman of the Department of Education and Psychology, are both trained in the technique of testing and render a valuable service to the college and the students in this respect.

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Will We Grow, or Die?

Each year during the College Period, The Christian Sun is glad to present to its readers a special issue presenting the thrilling story of the accomplishments of Elon College—our college. Indeed, how it has grown from a small beginning, the handicaps it has overcome, and the service it has rendered to the Christians of the Southland, reads almost like a fairy tale.

In time past the leaders of our church recognized the value, the necessity of disseminating among our people a knowledge of the principles of our church. Over one hundred years ago they founded a paper for this purpose, and more than sixty years ago they established a college, that the ministers who ministered unto us might be well trained, and that our laity might receive an education that was Christian. They believed that without these essentials their church could not survive, and that with them it would become a force for the Kingdom of God. None, now, would deny that they were right.

What has been true in the past is doubly true for the future. If an educated ministry was needed then, it would be folly to deny that need now. If a laity trained in a Christian atmosphere was

essential then, how much more necessary is it that the influences of Christianity be thrown around the young men and young women of our church today. It would seem to us that one were thoughtless indeed who did not recognize these facts.

Deny our church of the means of providing proper leadership; deny our leadership of the support of an educated Christian laity, and one denies the church the means of growth. We may as well face the facts. There will be no need for building churches, for others will take them over. There will be no need for Conference Centers, for there will be few to use them. Even our much loved Orphanage will cease to be as an organization of our church. As to "the larger mission of the church," whence will come its support? If you think this is wild talk, think it through.

We have been given these needed essentials for advancement and we are vastly more able to support them than were our fathers who bequeathed them to us. What are we going to do with them? Will we allow them to continue to struggle and finally to die—and die with them? Or will we rally to their support and follow them to ultimate victory?

J. T. K.

How to Interest the Local Church in Elon College

The writer is familiar with one major wrong way to go about interesting the local church in Elon College. It is a method used by him too frequently. Don't mention the college until it is time to raise some money for it. When that opportune occasion is at hand, mention the college. One hardly then can avoid putting the primary emphasis on the raising of money. That's the method. It really doesn't work too well, but constant failure is not always sufficient to change a procedure.

Most people are interested in a good story. Elon College has a good story. It is a story of the dedication of men and women who wanted a college, worked for a college, and produced and sustained a college. It is a story of music, dramatics, sermons, athletics, printing, drawing—the list could go on. It is a story of the quest for knowledge, the communication of knowledge and dedication to the truth. The story should be told.

The story can be told. It can be told by the minister in sermon and on pastoral visitation—

throughout the whole of the year and sometimes just in passing. It can be told by the Sunday school teacher when lessons have to do with learning and schools. It can be told in homes, at clubs, at the barbershop by interested graduates and by present students. The point is the story must be told.

The college can be used to tell the story—to tell the story directly and indirectly. The choir, the dramatic group, members of the faculty and members of the student body are available for church service, for special occasions, for study groups. And the college welcomes visitors to its campus. Go and see the college.

When the story is told, not just of needs, but of accomplishments too, there is produced the realization it is a significant thing to be a voluntary supporter of an institution of higher learning. And there follows pride in having a part in extending this branch of the work of the church. The college has a story. Let us tell it!

JAMES H. LIGHTBOURNE, JR.

GROUP OF STUDENTS FROM HENDERSON AND EPSOM AREA



First row: Jewel Winn, Patsy Fuller, Laura Seaman, Marie Weldon; second row: Ann Clifford, Barbara Weldon, Joann Eaves, Sylvia Smith; third row: Tommy Newman, Tyler Hight, Donnie Park, Charles Mason.

"Church Colleges Needed More Than Ever"

American educators universally recognize the important role which church schools played in the promotion of our democratic way of life during the early history of our nation. From the beginnings of the various Christian communities, the building of churches and the providing for academies and colleges was the major consideration of the citizenry. They realized that educators and religion at their best are always complements of each other, and that each depend upon the other. It is indeed a great tribute to those early pioneers in Christian Democracy in the New World that they had the vision splendid of a society motivated, inspired, and directed by the school and the church—thus making secure the Welfare of the State. Not until the Books of the Judgment unfold will it be known how much America is indebted to the church academies in her yesterdays and how much she is indebted to the church colleges from her beginning even until now!

The church academies have long since largely given way to the public high schools, though not without certain social, educational and religious losses to the churches and com-

munities. Little by little the state has taken over more and more of the educational responsibility from the churches, until today the tax supported schools—the state colleges and universities, by reason of their economic advantage, make "the going" of church supported schools more and more difficult. The state schools simply depend upon the legislators and the tax payers to meet their needs—while the church colleges, as from the beginning, must depend upon the benefactions of the church people who bear their proportionate share of the expense involved in caring for tax-maintained state schools.

Society sadly needs the service being rendered by both the church schools and the state schools. Neither can take the place of the other. In fact many leading educators in both church colleges and state colleges and universities view with alarm the present inequity and unfair advantage obtaining between state schools and church schools in meeting rising costs of maintenance and operation.

Leaders in both church and state supported schools declare that the church schools have a definite contribution to make toward our nation's future—a contribution state schools are simply not qualified to render.

It would be nothing less than a major tragedy in our national concern if the time should ever come that the state schools should occupy the educational arena alone. Our religious agencies, our state colleges and universities, our national welfare and the cause of education in general need the church schools. Only deeper springs of philanthropic concern can save the church schools and the churches, for as go the church schools so will go the churches.

ROY C. HELFENSTEIN.

How Elon College has Helped our Church

Education and the development of the Christian Church throughout the ages have gone hand in hand. A glance at our own Christian Church in the South prior to the founding of Elon College and now—will tell you the story. Elon College has greatly helped in the development of our churches. Without Elon it is doubtful that our church in the South would have survived.

Elon has inspired progress. Trained and keen minds of ministers and laymen of the Southern Convention have been inspired by the educational emphasis promoted by our college.

Elon has trained and developed leaders. Without trained leadership no church would long survive. The progress of the church may be measured in a large degree by the leadership coming out of Elon College. A look at the ministerial leadership will show that the churches are served by pastors who have been trained at Elon College, for the most part. To be sure splendid ministers from other areas have come to the Southern Convention. They are giving excellent leadership, but a look at the churches they serve will reveal that those churches have through the years been served by men who received training and inspiration at Elon College. Without Elon College it is doubtful if many of the men from other areas would have come to this area to work.

Elon College points to the future. As Elon goes, so will go our churches of the Southern Convention. It will be to her we shall have to continue to turn for inspiration, enlightened leadership, and courageous planning and work.

The churches of the Southern Convention need Elon College. Elon needs the churches. The two march successfully together.

WM. T. SCOTT.

Elon College Sustaining Fund Conference Year 1953-54

The sustaining Fund Committee of the convention and the college met in Henderson, N. C. in November, 1953, for the purpose of devising the best means of raising the Sustaining Fund for the conference year of 1953-54. After a broad and thorough discussion it was decided to utilize the college period of January and February 1954 for securing of as much of this money as possible.

A letter and poster pertaining to Elon College Day in the churches and the raising of the Sustaining Fund for the present conference year will have reached the desk of the ministers of the convention before this issue of THE SUN. Your committee urges the use of the poster and the following out of the other suggestions contained in this communication.

By way of survey let me say that at the Durham meeting of the convention, 1952, the Sustaining Fund was extended for the current biennium. Your committee on the Sustaining Fund was given the task of stimulating all the churches to contribute one dollar per member per year to be used for the current expenses of Elon College. This money is urgently needed and in the light of the college's finances it is a modest asking well within the ability of every Congregational Christian Church member to pay.

As in all other efforts to secure benevolent gifts the matter is basically an educational progress awaiting urgent, intelligent and persistent interpretation. Every church leader including the minister, the Sunday school superintendent, the deacons, the Official Board members, the Women's officers, the Laymen's Fellowship leaders, on to the men and women in the pews and in the homes of our constituency must lift their voices in support of our college.

The Sustaining Fund can be just an appeal or it can be what it ought to be, a source of actual support for Elon. If we do what we should the Sustaining Fund will perform a real function in the life, work of our college.

HENRY E. ROBINSON.

Christian Education in Elon College

Elon College produces some excellent directors of religious education,

teachers in the week-day religious education program and, perhaps more important, ministers' wives. We are particularly eager to make it possible for the wives of young pastors to work along side their husbands in their churches.

To develop these lay religious leaders three specifically religious education courses are offered. The first is one dealing with the general principles of religious education with a special study of the methods of the Master Teacher, Jesus.

A second course has to do with the contents of religious education, especially the curriculum materials for Sunday schools. The third course is a very practical down-to-earth study of young people's work, the aims and methods of all youth organizations with which the church has any direct relationship.

However, a more important objective of Elon's religious education program is to give all students an understanding of our Christian religion. Many who come to us know practically nothing of the Bible of Christianity. This term 167 young people are enrolled in our New Testament survey classes. Last term about the same number studied the Old Testament.

Every successful pastor has had the satisfaction of leading people to the discovery and acceptance of the religion of Christ. A similar experience upon a much larger scale makes my work something I am unwilling to trade for anything else. Time and again young people confide to me in personal conferences that they have discovered Christ in my classes. In these same classes a number of young men and young women have made their decision to enter into full time Christian work.

People today need Christianity more than ever before. Current tendencies which disrupt homes, the fear of war, and the speed of twentieth century living demand a stability and a purpose in life which only the religion of Jesus is able to supply. Our college young people will soon be the leaders in their communities. Leaders who have no consistent, intelligent Christian background can lead our work into chaos. If our leaders have made their aims those of the Christian religion they can lead the world into the Kingdom of God. To develop such Christian leadership is the goal of Elon College.

W. W. SLOAN.

Will Your Son or Daughter Go to College—Where?

Parents of our church whose sons and daughters plan to go to college should, it seems to me, give first consideration to our own church college as they think the whole matter through in detail with the prospective student.

If a man owned a car he would not likely hire one to drive to market while his own automobile was in working order. Elon College is ours. It belongs to the members of the Southern Convention. It offers our sons and daughters education that is Christian, including personal help from faculty members, not only in the class room but on the campus as well. It would therefore seem logical to use our own college, with its opportunities which compare favorably with other schools. An Elon student may well be proud of his college in any field of education.

Our young people will go from the class room out into a world of frustration and uncertainty. As Christian parents we owe it to them to see that they are provided not only class room instruction but that they are fortified by examples of Christian living as I believe is done on our college campus. Thus faith is strengthened and Christian principles installed in the hearts and minds of our youth to face courageously the conflict of modern life—that faith in God that it takes to see them through. Dr. Daniel A. Poling, Editor of *Christian Herald*, was asked by a young man, "Dr. Poling, what do you know about God?" "Not much," this great man replied, "but what I do know has changed my life." Experiences at Elon have helped strengthen many students in this "certain knowledge."

In thirty years of the Gospel ministry I have found Elon College graduates to be men and women of sterling Christian character and recognized leaders in their vocational fields of service. It is my personal opinion that this has come about largely by the plus of Christian teaching and examples of Christian living that are standard of Elon as a Christian college.

By the grace of God and the loyalty of our people Elon has weathered storms of war and days of struggle. It will be only by these same strongholds that she will continue to be a Beacon Light in the future for our sons and daughters.

ROBERT A. WHITTEN.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Financing Elon College

When the Southern Christian Convention founded Elon College it knew that it would cost money to build it, that it would cost money to operate it. The church gladly accepted this responsibility and has never disclaimed it. Individuals may have, but the church never. In fact, it has always provided for the college's support. It has formulated plans and called upon the local church to put these plans into effect.

CURRENT FUNDS.

That the college might have money for operating costs, supplementing student tuition and fees, the convention has apportioned \$15,000 to the conferences and through the conferences to the local churches. This amount may be small but the college would find it difficult to get along without it.

THE SUSTAINING FUND.

To further assist the college in its struggle for economic existence, the convention requested the churches to contribute \$1 per member annually for the support of the college. In the aggregate this is a sizeable amount, but individually a small one. We certainly could contribute \$1 each for the support of a great college, our college.

CAPITAL FUNDS.

Buildings and equipment had to be provided for the conduct of the college. The necessary amount was determined and the churches were appealed to to give it. This is the plan that the church has always followed to meet the increasing needs of the college.

Recently the convention authorized a campaign to secure \$2,500,000 for buildings, equipment, and endowment, and is calling upon the churches, alumni, and friends to contribute this amount over a period of ten years, beginning in 1946 and ending in 1956. To date a total of \$1,324,000 has been secured, \$300,000 added to the endowment, and the power house, gymnasium, and faculty houses have been built. We now face the impelling responsibility of erecting dormitories and a dining room for the comfort and convenience of our

students. The remaining \$1,176,000 needed to complete the \$2,500,000 campaign fund for the college would be sufficient to provide these badly needed building and equip them.

It is proposed that we marshal all of our forces for an effective and extensive organization and complete this campaign by December 31, 1955. *It can be done, let's do it.*



DR. ELDEN MILLS and PREST SMITH stand on the steps in front of Whitley Auditorium. Dr. Mills of West Hartford, Connecticut, one of the great preachers of today, was at Elon last week as president and representative of the Division of Christian Education of our United Church. Dr. Mills spoke twice daily and conferred with students and faculty members. His visit and services were a benediction to the campus and all concerned, faculty members, students, and townspeople.

Where Do We Go from Here?

Elon College has a commendable and inspiring past. Its contributions in the field of Christian higher education have been significant, out of proportion to its size and available resources. Its visions and effectiveness have never been matched with sufficient financial strength. The lack of funds for buildings, equipment, faculty salaries, and an aggressive program in keeping with progressive policies in education have always prevented Elon from rendering its

maximum services to church and state. Yet our college has come a long way on the road of higher education. It has an inspiring curriculum, a superior faculty, first class equipment for instructional purposes, an endowment in excess of one half million dollars, invested funds far in excess of one fourth of a million dollars, an interested alumni, and an enthusiastic church back of it.

Today our college stands proud of its past, and facing the future with determination, enthusiasm, hope and expectancy. Obviously we stand between the past and the future. It may be that some of us did not help to make the past but, without question, the future of the college is in our hands. This is a serious responsibility. The big question is what are we going to do about it? It is on the heart of every alumnus and church member; whether we like it or not, whether we accept it or not, it is there. Where do we go from here—backward or forward?

There is but one way to go and that is forward, and go we will, regardless of the cost. We are determined for the future of our college. We are dedicating our selves and what we have, that its needs may be met, its resources multiplied, and its future guaranteed. In strengthening our college, we strengthen our church, we undergird it with a better trained leadership which shall mean more, better, and stronger churches. We cannot help our college without helping our church.

* * * * *

Apportionment Giving

It is fitting and right that following the fifth Sunday we should have an unusually good offering for the college. It is also fitting that this report should be made in the college issue of THE CHRISTIAN SUN. The college expresses its appreciation and gratitude for the continued support by our Sunday schools and churches.

Previously reported	\$ 761.17
Eastern N. C. Conference:	
Pope's Chapel S. S.	\$ 5.00
Eastern Va. Conference:	
Bethlehem (Nans.) S. S.	30.58
Shelton Memorial	10.00
South Norfolk	133.00
Windsor S. S.	24.72
N. C. and Va. Conference:	
Happy Home S. S.	14.73
Asheville	10.00
Union (N. C.)	97.00

325.03

Total to date \$ 1,086.20

Cheer Leaders are Important in Intercollegiate Athletics



Elon College has a well-rounded Intercollegiate and Intramural Athletic Program and an excellent Physical Education Department, assuring a healthy Student Body.

The Local Church and Elon College

A local church is a group of individuals banded together for mutual help, inspiration, worship and service. If there is to be organization there must be vested leadership and responsibility. A church elects a pastor, who is the leader, director, and chief planner of the work and worship of a church. For that responsibility he must be highly trained, for it is a great responsibility, and only those trained specifically for such leadership can succeed.

It follows, then, that there must be a place where such training can be given. Here again, it cannot be just any place. It must be the place. With the two hundred churches in the Southern Convention we have the place. We have Elon College. Elon trains men and women far beyond the bounds of the convention, but the Southern Convention has no other place to train its leadership. The college was created, through prayer and sacrifice, for that purpose. Then there is the proposition that if trained leadership is to have a fair chance to serve there must be trained followers. Elon trains them too!

What this boils down to, of course, is that when our churches pay their Apportionments and Sustaining Fund for the support of Elon College, they are making possible the leadership and the personnel they must have if the local church is to serve its day and generation. Individual members of our churches likewise have the privilege of investing in the success of their local church by sending personal gifts to Elon College. Elon College is not an expense to the churches, it is an investment which pays liberal dividends in spiritual leadership in the pulpit and in the pew. We know that we cannot do without Elon College and develop our churches. Let us recognize that Elon cannot do without us, our children as students, and our money as operating capital. When we supply the financial needs of the college she will supply us with leadership for our churches and satisfaction of heart that God has so blessed us that we in turn can be a blessing to churches beyond our own—"even to the uttermost parts of the world"—for Elon College is, indeed, our greatest missionary.

JESSE H. DOLLAR.

Religious Life at Elon

When asked to write this brief article I sat down, first, to write about "Education with a Christian Purpose." But space would not permit me to go far with that theme, primary as it is. However, this purpose is the particular reason for the existence of Elon College. The world is not impoverished for lack of "educated" people. The most highly educated nations have made the first half of the 20th Century the bloodiest, and perhaps most chaotic, in history. Something seems lacking therefore in the educational diet, at large.

Our concern at Elon is to supply this ingredient if we can. We believe it is essentially *the sense of Christian vocation*, whatever the student's anticipated field of work may be. This fact is stressed emphatically and often, not only in formal religious services but in and out of classrooms and halls. If this were not so, Elon would have no basic reason for continued existence.

The formal religious services at Elon consist of chapel periods three times weekly, two of which are ex-

Winners in Elon "High School Day" Scholarship Contest



Pictured above are eight High School Students who won Scholarships ranging in value from \$200.00 to \$1,000.00. Left to right, they are: Fred Keith Mason, Bonny Arrington, Michael James Fargis, Ann Stallings Wilson, David Robert Bryant, Adelaide Schnell, Charles Reavis and Rebecca Ann Bradley

clusively religious; the regular Sunday morning worship in Whitley; one or two evening vesper periods in Whitley; regular Sunday evening Student Fellowship Hours in the parish house; and special religious emphasis periods. Attendance, except at chapel, is voluntary.

A fair test of genuine religious concern was reflected in the response of students at the Religious Emphasis Period in October. Morning devotions in Whitley, just before classes, drew upwards to one-half the resident student body, as did the nightly forum sessions and closing communion service. Nightly dorm sessions were crowded with students, thanks to the able leadership of Dr. W. Millard Stevens of our Norfolk church, and Dr. William Sengel of Radford College, Department of Religion. When it is considered that Protestants across the land absent themselves from regular religious services in their churches to the tune of 75 per cent, our students at Elon set a very much higher example of faithfulness. On an average Sunday we will have no more than 150 students on campus, but two thirds of these worship regularly in the campus church or elsewhere.

The students at Elon in the choir receive training and experience in interpretation of the best sacred music which is of incalculable spiritual value, not only to themselves, but to those to whom they minister reg-

ularly. Every student graduating here takes prescribed courses in religion which cannot but impart genuine spiritual health. The total impact of these and other functions of a religious nature creates an atmosphere at Elon, at least, in which stu-

dents are effectively challenged to appraise the whole of life in terms of Christian vocation.

HOWARD P. BOZARTH,
Pastor.

Elon College
Community Church.

HIGH SCHOLARSHIP WINNERS



President Smith Congratulates Ann Stallings Wilson and David Robert Bryant on winning \$1,000.00 Scholarships.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

What's in a Name?

At the North Carolina Woman's Conference last fall, a change was proposed in the name of that body. This came in the form of a resolution from the Raleigh-Henderson District Rally in April, 1952, and had been approved by the executive board of the conference.

According to the new *Annual* the final motion voted was: "That it be the desire of the North Carolina Woman's Conference of Congregational Christian Churches that the name of this body should be changed to the North Carolina Women's Fellowship of the Congregational Christian Churches, and that we recommend this action to the Executive Board of the Southern Convention Woman's Missionary Convention."

This was not an idea "railroaded" across by an executive group, for there was plenty of discussion from the floor, with questions and answers and inter-change of ideas.

The concensus seemed to be that it would be more courteous, if not more legal, to refer the matter to the Executive Board of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches (how's that for a mouthful?) for its approval.

That executive board will be meeting soon and this is published now so you may write Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia, if you have some convictions on the subject. Those of Dorthy Jackson are published below.

Perhaps it should be said, as it was at the conference, that this change in conference name would not make it necessary for our local women's groups to change theirs—of course, the truth is that many of them already use some name like "Women's Fellowship of the ——— Church."

* * * * *

A Name Change

Speaking for the above motion—

MRS. R. L. JACKSON.

Most Christians today realize that missionary work is simply a part of being Christians; it is not a peripher-

al activity which we may choose to engage in or not. It is simply one phase of the Christian's life closely allied to and even mingled with all Christian activity.

Since our conference women's program already aims to help our women with all phases of work done by Christian women, a change in name might help newcomers and old members, too, to a better understanding of this fact.

You may wonder that I, your former missionary, should advocate this change. Why take out the word *missionary*? Because, by continuing the use of the word *missionary* in our organization's name, we encourage church women to think of missions in the narrow sense and to think of missions as something they may choose to ignore. For example, an announcement of fall missionary conference comes to the attention of a new comer to our church. "Oh, that's for the missionary society—well, I don't belong to that," is her response; and these words may express the thought of more than one of our church women. You see how such use of that may create a mental barrier against joining with the other women of the church and against doing the mission work so vital to our church life.

Briefly, the new name has four advantages, as I see it:

1. It is simpler—one less word.
2. The new name makes it clear that all church women are invited to share in our work, not just those who are members of a missionary society
3. The new name does not limit the work of church women to missions in its narrow sense.
4. It fits in with the names of our national and international women's organizations, both of which use the word *Fellowship* in their names—The Women's Fellowship of the Missions Council of the Congregational Christian Churches (or the National Fellowship of Congregational Christian Women), and The Women's Fellowship of the International Congregational Council.

Elon College's Share in the Benevolent Giving of the Churches

I am just an average American who tries to be a good churchman in the use of his money. My income is about \$1,000 per year. Because tithing seems to be Biblical, and makes me a better steward, I will have \$100 to give to good causes.

The church of which I am a part has first claim on my gifts. It must function. I must join with the other members in giving \$1 per week to keep it going like it should. That takes \$52 of my gifts.

The community has needs which I must answer. Bible in the public schools, scouting—it is a long list. Put me down for \$10, and divide it the best you can.

As a churchman, my interests go far beyond my community. And I want to have a share in all that my church does.

The business of the church must be carried forward by workers. That applies to Conference, Convention, General Council, Home Boards, and the American Board of Commissioners for Foreign Missions.

Weak churches need help, and new churches must be built. This is true in my area, in the U. S. A., and across the world. I want to be in on this crusade for more and better churches.

Then there are the homeless children, the aged, the hungry—they are legion, and I must not forget them.

But what about my college? Its president asks me to consider what share of church missionary and benevolent money should go to the college. That makes it personal, I must decide what to give. Of my \$38 undivided money to give, how much shall go to Elon College?

The Southern Convention has asked my church for about fifty cents per member on Apportionments for Elon College. Then it urgently suggests that each member give an additional dollar for the Sustaining Fund. That means \$1.50 from me. In addition to this the college needs new buildings and more endowment, and is authorized to raise another million and a half. "Money, money, money! The college is always wanting money."

I have just thought of something! Or did the college president tell it to me some time ago? If all of us members of the Southern Convention would give \$7.50 to Elon College for

(Continued on page 14.)

Youth at Work in the Church

THOMAS W. MADREN, BOX 103, Elon College, N. C.

E. N. C. Young People—

Prepare to attend your rally on March 7, at the Liberty Vance Church. Go and represent your Youth Group.

* * *

According to the news sent in, something is wrong in our groups. Is it that they are inactive, not doing anything or just failing to send in news of what they are doing. It is of interest to all of us, so let us hear from you.

* * * * *

Youth Sunday at Pleasant Grove

A capacity crowd filled the Pleasant Grove Church of the W. N. C. Conference on the first Sunday of February as the youth took complete charge of all the services on that day. These were the results as the adults stepped aside during Youth Week while the youth filled all offices from minister down to sexton.

Many young people of this church took part in the activities of the week. Those filling positions for the week were:

Minister—Gale Brady.

Deacons—Eugene Hammer, Paul Brady, Jimmy Lee Brady.

Trustees—Odel Brady, Sam Brady, Jesse Leonard.

Superintendent—Wayne Brady.

S. S. Teachers—Ella May Brady, Louise Brown, Elouise Brady, Alene Brown, Mrs. Gale Brady, Billy Faye Brown, Billy Chilton.

S. S. Secretary—Shirley Brady. Choir Director—Doris Brady.

Pianist—Betty Sue Brady.

Ushers—Rama Simmons, Betty Simmons, Krene Brown, Edna Lee Brady.

Sexton—Wade Bray.

These youth showed their colors as they were given opportunities in filling these capacities.

BILL SIMMONS,
Pastor.

* * * * *

A Correction

In the report of the Young Adult Class of Lebanon Church, last week, one paragraph read: "On February 5, 1954, we will present a three act comedy play, 'Aaron Slick from Pumpkin Creek', to secure funds to purchase pulpit furnishings for the

church." The correction is that the funds from this play will go into the regular Building Fund for the church.

A Newcomer Learns of Elon College

Hard-headed Newcomer: "Elon College; what's that?"

Southern Conventionite: "What's that! Why 'that' is *Our* college; just about the finest little old institution you ever saw; filled with good teachers, hard working boys and pretty gals down Carolina way." (goes into college cheer) "We are right proud of *our* college."

H. H. N. C.: "So what?"

S. C.: "So back in 1889 some farsighted men of our Southern Convention realized that trained leaders, both ministers and lay people, were needed if our churches in the Southeast were to continue."

H. H. N. C.: "Why?"

S. C.: "Naturally you don't need education to know Christ for yourself. But we *do* need educated men and women to tell others about Christ and to lead the churches. Have you noticed that the pentecostal churches, while not seeming to stress education, all start their own colleges before very long?"

H. H. N. C.: "So what?"

S. C.: "So its important that there be Congregational Christian church-related colleges. For one thing, we have held, since the Pilgrims at Plymouth, that the church should be at the center of the community; to give it purpose and faith. Therefore, we must have trained leaders and they must be *Christian* leaders as well. Secondly, our churches do not push a rigid pattern on us, rather we believe that each person must freely find Christ for himself with the help of the church."

H. H. N. C.: "Why?"

S. C.: "You can't ram religion down a man's throat. Now I've heard folks say that we don't emphasize religion enough at Elon; even with required courses, chapel, etc. Christianity isn't so much in what's said as in what's done. When a teacher can give his students not only information but the desire to use

that information in the service of plenty of good Christian fun—available to all; when the athletic teams play and the students watch for the joy of it, not just to win . . . that's when a college is Christian.

H. H. N. C.: "So what?"

S. C.: "As I see it, we are trying at Elon to develop the Christian personalities of our boys and girls so they will make more Christian the communities to which they go. That means that the college itself must be a real community; where there is shared the desire to seek and to life by the truth. Then the college and the churches of the Southern Convention themselves make up a community. That's why we feel Elon is *our* college. Most of our ministers and many of our people have been trained there. Then the students are already and will be even more so, parts of their own local communities. Our communities need more than just businessmen, school teachers, and scientists; they need Christian ones. That is the big job for Elon and for us all."

H. H. N. C.: "Why?"

S. C.: (screams) "Enough!" Cracks H. H. N. C. over head with baseball bat. Fracture reveals phonograph machine and much sawdust.

H. V. HARMON.

THE GUIDANCE PROGRAM AT ELON COLLEGE.

(Continued from page 3.)

As soon as the student chooses his major field, he changes advisors and is under the direction of the Head of the Department or one of the other professors in the chosen field. This makes it possible for the student to work closely with his advisor under conditions other than when there is some difficulty. The guidance program during the fall quarter seemed to work very successfully if the progress of the students is a true indication. Very few found it necessary to leave school because of academic difficulty. This was not the result of any compromise of standards but was due to a more persistent effort on the part of the faculty to get adequate work from the students.

Social.—The social program is under the immediate supervision of Miss Alice Black, Dean of Women. Other members of the faculty are conscious, however, of their responsibility in helping to "set the tone"

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Good Shepherd"

LESSON IX—FEBRUARY 28, 1954.

MEMORY SELECTION: "I have other sheep that are not of this fold; I must bring them also, and they shall heed my voice. So there shall be one flock, one shepherd."—John 10: 16.

BACKGROUND SCRIPTURE: John 10.

DEVOTIONAL READING: Ezekiel 34: 11-16.

Jesus was talking about the relationship between himself and his followers. He put it in simple language—he said it was like the relationship between a shepherd and his sheep. The people knew what he was talking about. Many of them were shepherds; all of them had seen shepherds. It was because of his ability to put great truths in simple language that the common people heard him gladly.

The True Shepherd.

The words of Jesus concerning the "True Shepherd" must be seen against the background of the events of the preceding chapter of John. In that chapter, the Pharisees had given an example of their self-assumed authority in excommunicating the man born blind who had been healed by Jesus. They were unauthorized rulers. Jesus was the Messiah, divinely appointed and divinely commissioned by God himself. He was the "True Shepherd." They had "climbed up some other way"; he had entered through the door.

Let us get the setting of the words. Here is a sheepfold, a large enclosure, surrounded by a strong wall which is crowned with briars and rough branches, a place of safety and security for sheep at night. The one legitimate entrance is a door or gate, guarded by a "porter." At night the shepherds lead their flocks into the sheepfold. In the morning they come back for their sheep, and granted admittance by the porter, they call their sheep by name, and lo, their sheep, knowing their master's voice, come out one by one and follow the shepherd. The Pharisees were not true shepherds, they had not been divinely appointed, they had climbed up some other way. The people "did

not know their voices," nor were they willing to follow them. On the contrary, Jesus was the True Shepherd. He had been given access to the flocks by men who had fulfilled the prophetic office, and especially by John the Baptist.

The Door.

In the second part of his discourse, Jesus pictures himself as "the door of the sheep." He is saying that the way to divine fellowship and communion with the Father is through him. He is the Way to God. Those who come to God through him, "shall find pasture"—they shall find the satisfaction for life's deepest needs. They "shall go in and out"—they will find liberty in Christ, release from the penalty and power of sin. They will find life, and find it more abundantly. Indeed, he had come for that very purpose. "I am come that they may have life, and may have it more abundantly."

The Good Shepherd.

"I am the good shepherd," says Jesus. It is another of the "I am's" of Jesus, and a most appropriate and adequate one. And in his words on this occasion, he tells us some of the things that he does as the "Good Shepherd":

He Knows His Sheep by Name. The relationship is personal. He sees folks as individuals as persons in their own right, not as a flock nor in the mass. One of the central affirmations of Jesus was God's care of the individual. He calls his own sheep by name—it is an intimate, personal relationship.

He Feeds His Sheep. He leads them into green pastures. He gives them the living Bread of Life. He nourishes the inward life. They shall find satisfaction for life's deepest needs.

He Leads His Sheep. "He goeth before them." The Lord Jesus Christ is a Leader, not a driver. He goes before the sheep, he leads the way, he guides them. If any man follows him, he will not walk in darkness, but he shall have the light of life.

He Saves the Sheep. "By me, if any man enter in, he shall be saved." His very name means "Saviour." He was named Jesus because it was he

who should save his people from their sins. Through him, men come into a new relationship with God which is the essence of salvation.

He Loves the Sheep. When danger arises, the hireling flees, because he is a hireling and "careth nothing for the sheep." But the Good Shepherd loves his sheep, loves every one of them—the good sheep and the "black sheep." And when one of them is lost, he seeketh it until he finds it. It is a love that will not let go. "He lays down his life for the sheep."

He Gives Liberty to the Sheep. He "shall go in and out and find pasture." Paul had much to say about the liberty wherewith Christ has set us free. There is liberty in Christ. To be sure, it is not license; it is the power to do as one ought, but not the power to do as one pleases. Freedom from fear, from guilt, from the power and penalty of sin—Christ gives these.

He Gives Life to the Sheep. "I am come that they may have life, and may have it more abundantly." Life with Christ has new dimensions, new meaning, new direction, new dignity, new power, new depth, new breadth, new tone. In him is life and light. And the life that now is is a token of the life which is to come, abundant, abiding life, life eternal.

The Sheep.

What about the sheep? The true followers of Christ? They "hear his voice." "They know his voice," they follow him, they obey him, they trust him, they love him!

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

"Elon Graduates and Former Students in the Local Church"

Former Elonites, whether graduates, or non-graduates can do several simple, but important things in behalf of their Alma Mater.

I. They can assume positions of responsibility and leadership in the local church and Sunday school. "To whomsoever much is given, of the same is much required." The fact that young people have had the advantage of college education means that more is expected of them. It is a reflection on the college, and more of a reflection on the college student himself, if after attending his church college, he does not attend the services of the local church, accept re-

(Continued on page 15.)

A Group of Ministerial and Christian Education Students



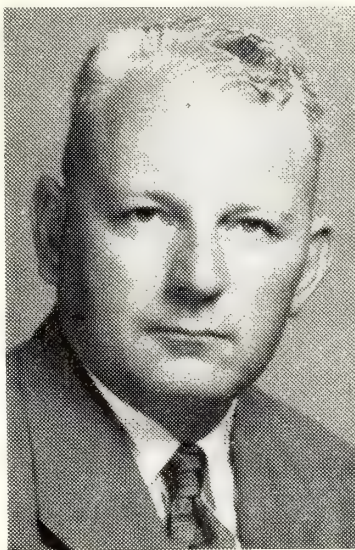
A growing contribution of Elon College to the Church and the Community is the increasing number of Ministerial and Religious Education Student who are preparing themselves for the future Work of God's Kingdom.

Undergraduate Training of Ministerial Students

"What are the signs of the times?" This is a question which demands the attention of those who would plan for the future. How long would a man remain in business if he did not seek to interpret the trends in his particular area of activity? How much of his success will depend upon the accuracy with which he reads the signs of the times and the skill with which he plans the conduct of his business accordingly? By the same token, our planning for the education and training of your ministers calls upon us to read the signs of the times and to determine our strategy in the light of these observations.

What significant trends are there in modern programs of ministerial education? In what direction do the seminaries and divinity schools appear to be moving? At what points do these graduate institutions exert major emphases in their program of training men for professional leadership in the churches? Certainly, these questions must concern those who have the responsibility for planning the undergraduate studies for young people preparing for the Christian ministry. In a very prac-

tical sense, undergraduate studies must be fitted into the total picture of ministerial training. Our observations of trends in seminary work are not intended to be in any way critical. They are made in the effort to



DR. FERRIS E. REYNOLDS

read the signs of the times. Further, determining trends is always like skating on thin ice. No doubt there will be exceptions to the general observations that are made.

It will require but a quick review of the course offerings in the cata-

logues of our leading seminaries, however, to support this major sign of our time in ministerial education. Programs of training for ministers are becoming more highly practical. At least half the standard seminary course deals with the "know how" of church administration and pastoral service. New departments have been added to provide work in pastoral counselling, clinical methods, religious education, institutional management, dramatics, radio, television, audio-visuals, church finance and music. In direct proportion to this increase in practical fields of study, there has been a decrease in content subjects such as Bible, history and theology. For example, according to one seminary catalogue, a student might graduate with only one course in New Testament.

Now, what does this trend mean for those who plan undergraduate studies for ministerial students? It means that a great many of the tools and skills for scholarship must be provided almost entirely at the undergraduate level. Equipment in foreign languages, local analysis, critical and interpretative skill, for example, will need to be achieved before the student reaches graduate school. Basic training in the methods (Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Representative Sunday schools from each of our five conferences have sent us monthly offerings this week totaling \$381.68. Thanks to every man and woman, and every boy and girl who contributed to those offerings. You help us with the care of 81 children. You probably did not miss the contributions you made, but my! how it helped us. So again I thank you.

If every Sunday school would receive a monthly offering and mail it to the Convention Office, Elon College, N. C., we would get every cent of it, your church would get credit, and our bills would be paid. That is just a plain business, straight-along way, of doing it. If in this way your Sunday school contributed more than is requested for your apportionment the balance could then be counted on that "authorized special" voted by the Southern Convention. We are giving every church in every conference credit for the amounts sent in. We hope many churches will pay their apportionment, and help on the "authorized special." The apportionment divided among all the churches is \$15,000.00 per year, and the "authorized special" divided among all the churches is \$25,000.00 per year. I have been most of my time a pastor. I know full well that every wide-awake pastor and member want their church to make a good record on all counts, and I will cooperate with them in that goal.

For these 81 children I covet your help.

We are so pleased that our children have gone this far through the winter with good health. We have had almost no colds. One girl has to be taken to a doctor's office three times each week for shots for asthma. Children are being carried to various dentists, and one boy is taken to Gastonia regularly about every three months for check-up at cripple children's clinic. It takes time and patience to attend to 81 children, prepare three meals daily, see to their being ready for school mornings, ready for Sunday school and church Sundays; seeing that their clothes, shoes, wraps, are right at all times. It is a fulltime job for several people. But the children show that they have good friends here, and

their faces are bright and mostly their attitudes are good. It is hard to get everyone of them to take care of their clothes, and shoes as they should. It is easy for some of them to desire more than is good for them, and to pout if it the over-abundance is not supplied. But most of the children here are really appreciative of what a good home they have, and it is a real joy to work for them and with them.

Thank you for helping to make it a joy.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 11, 1954.

Commodities for the Week.

First Cong. Christian Church, Reidsville, N. C., Towels and wash cloths.
Epsilon Sigma Alpha Sorority, Burlington, N. C., Clothing.
B. A. Sellars and Sons, Burlington, N. C., Clothing.
H. A. Epps, Burlington, N. C., Gym Set.

Sunday School Monthly Offerings.

Amount brought forward	\$ 1,315.76
Eastern N. C. Conference:	
Morrisville	\$ 6.70
Mt. Auburn, S. S.	7.00
	13.70
Eastern Va. Conference:	
Rosemont	\$ 60.00
Cypress Chapel	125.00
Portsmouth, First, S. S. .	15.82
	200.82
N. C. and Va. Conference:	
Greensboro, Calvary	\$ 10.00
Hines Chapel S. S.	6.00
Liberty S. S.	38.00
Mt. Zion S. S.	9.82
Tryon	95.00
	158.82
Virginia Valley Conference:	
Winchester S. S.	\$ 8.34
	8.34
Total	\$ 381.68
Grand Total	\$ 1,697.44

Special Offerings.

Amount brought forward	\$ 3,704.23
A. H. Rogers, Burlington N. C.	\$ 25.00
Doreas Class, South Norfolk Christian Church .	23.63
A Friend	5.00
Circle Four, Women's Fellowship, Suffolk Christian Church	12.50
In Memory of Dr. N. G. Newman, Sr.	25.00
In Memory of Mrs. Charles Robertson	5.00
In Memory of Mrs. Mary Cain	2.00
In Memory of Dr. N. G. Newman, Sr.	25.00
Special Gifts	228.00
	\$ 351.13

Grand total

Total for the week

Total for the year

ELON COLLEGE'S SHARE.

(Continued from page 10.)

five consecutive years, the college would have the needed million and a half. Let's see: I give \$.50 on Apportionments, \$1.00 for Sustaining Fund, and \$7.50 for Buildings and Endowment. That means that for five years I give to Elon College \$9.00 annually, and that I have \$29.00 to give to other missionary and benevolent causes. Sounds like I could do it, doesn't it? Think I shall, for I believe in Christian education.

But I am just one. It will take all of us—all 34,000 of us to keep the church going at high speed. I do hope that everyone will respond as good churchmen, as good stewards, for it is just possible that the Great Teacher is interested in what we do with our money, and for our college.

F. C. LESTER.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name

Address

For the Children

Dear Boys and Girls:

This week is one in which we think about being firm friends with people who are unlike us. For some people it is easy, for others, hard. Mexicans, Filipinos, Puerto Ricans, Japanese, Chinese and Negroes are all different from white boys and girls.

But they have bones alike and blood too. Color of skin, hair and eyes make children different.

Some are different because they are of the Roman Catholic Church, the Jewish faith, of Greek Orthodox. There are as many ways of believing in God as there are different colors of hair . . . which are a lot of ways!

We usually feel strangely toward people we don't know. When we get to know them and become friends, then we like them and they like us.

Our nation is friendly with many different people. We could be even more friendly if we tried. Right now our great Supreme Court is thinking and talking about whether or not we shall have schools for colored and white children. We do not know what they will decide. You young folk will be the ones who help to solve our differences in race and belief. You live in a very exciting time.

We can speak well of all people. We can think how others feel. Our American Indians have an old saying; "Do not speak bad of a man until you have walked in his moccasins for a week." We do not always know why people are like they are. But we can think before we speak or act.

J. J. H.

GRADUATES AND STUDENTS IN THE LOCAL CHURCH.

(Continued from page 12.)

sponsibilities in it, contribute toward it. Many Elonites are doing just these things. Many a local church is stronger because Elonites are members of it and working in it.

2. They can speak a good word for Elon. In public and in private, they can "sell Elon" to the public and to persons in particular. They need not be ashamed of Elon—she ranks high on the list of Liberal Arts Colleges in our nation. She is not above criticism, but we should parade her virtues and not proclaim her faults.

There is much good to be said of Elon and Elonites are the folks to say it.

3. They can enlist the interest of prospective students and encourage them to go to Elon. This is an outgrowth of the former suggestion, made specific and practical. More young people would go to Elon if more Elon people would seek them out and encourage them to go to Elon.

4. They can become members of the local Alumni Association, and take an active part in its affairs. In numbers there is strength. Through an organization an Elonite can do more than as an individual. An Alumni Association multiplies the strength and influence of the individual.

5. They can contribute to the college. A college degree, or college training increases the earning power of a young person. But no college student pays in full for the training he receives at college. By his or her gifts through the years, the Elonite can repay in some small measure for the training which has enabled him or her to earn more, to live better, and to render larger services. Because we have so freely received we ought as freely to give.

H. S. HARDCASTLE.

UNDERGRADUATE TRAINING OF MINISTERIAL STUDENTS.

(Continued from page 13.)

of research and the achievement of objective judgment must be provided on the college level.

If this observation and analysis is correct, it means that the undergraduate work done by the ministerial candidate is of crucial importance. Any failure on the college level in the future will be a great deal more serious than it was a generation ago. Can we depend upon any kind of undergraduate institution to provide our ministerial candidates with their college work? Obviously, this trend in the professional schools makes the church related liberal arts college a must in the total program of ministerial training.

In years past, the service that Elon College has rendered in this work of training young ministers has been highly significant. But according to the signs of the times, its function in the future will be even more vital and crucial. Truly, upon the Elon of tomorrow will depend the calibre and effectiveness of the church's ministerial leadership in the decades ahead. Why not read the signs of the times?

FERRIS E. REYNOLDS.

THE GUIDANCE PROGRAM AT ELON COLLEGE.

(Continued from page 11.)

of campus life and acquainting the students with what is acceptable social behavior. Faculty members are constantly assisting the students with their social programs and serving as chaperones for student functions.

Religious.—Those students who are planning to enter the ministry or some other phase of full-time Christian service constitute the organization known as the Ministerial Association. The faculty members in the Department of Religion serve as the advisers to this Association and assist in its program and activities. All students are eligible to join the Student Christian Association; Rev. Howard Bozarth, pastor of the Elon College Community Church, serves this group in an advisory capacity. In addition to Mr. Bozarth, four members of the faculty have been chosen by the Association to advise in each of its fields of interest.

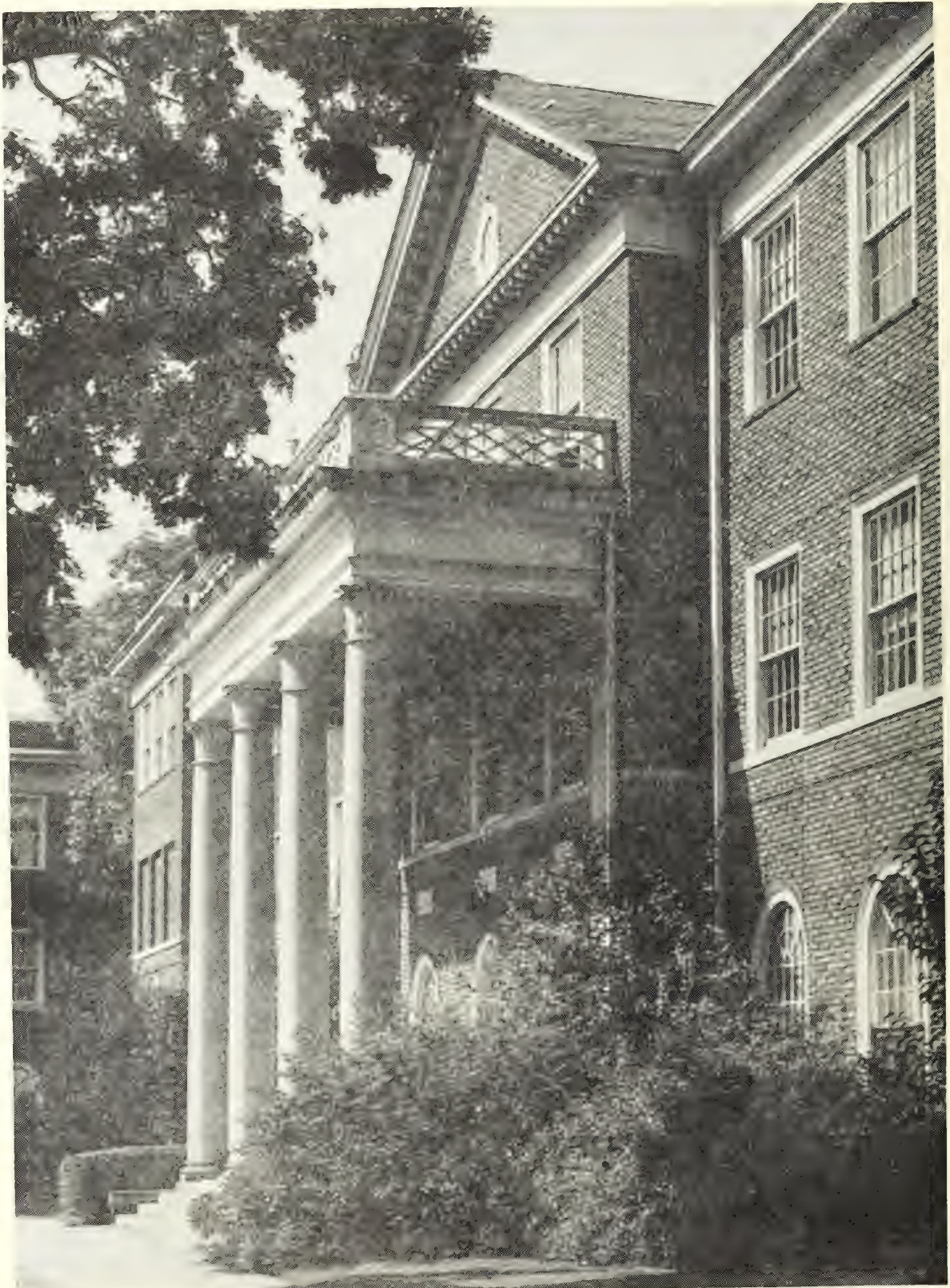
Religious services are planned for the students twice each week; the services are held on Wednesday and Friday mornings; attendance is required of all students. These chapel services provide the students an opportunity to hear some very outstanding speakers from local churches and visitors who come to the campus.

Each Sunday morning at the Sunday school hour a student discussion group is held. At the present Mrs. W. W. Sloan is teaching this class. Attendance is completely voluntary; the students elect their own officers who are responsible for the program of the group.

The Community Church holds its regular service in Whitley Auditorium on the campus; townspeople, faculty and students worship together under the leadership of Rev. Mr. Bozarth. The college choir furnishes the music for the services; the Department of Music furnishes an organist and soloists. There is a real effort to make the program of the church vital and meaningful to the students.

Academically, socially, and religiously we are attempting to guide and direct the students who come to Elon. We realize that it is a job which is never done. It is encouraging, however, to see graduates of Elon take their places in their chosen professions and render significant service to their community, their church and their God.

South Entrance to Alamance Building



Alamance Building is the College Administration Building. It houses the Offices of the College and Class Rooms for several Departments of the College, including Art and Home Economics, and Space for Student Activities

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

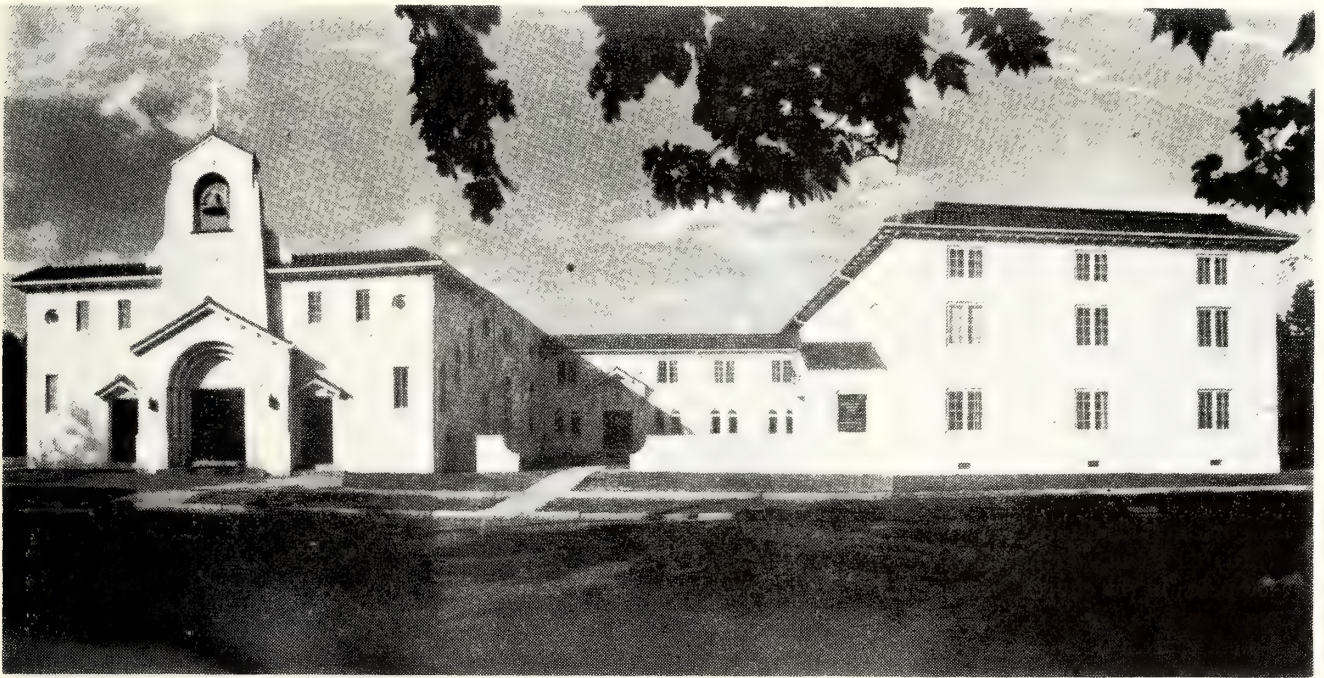
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VIRGINIA, FEBRUARY 25, 1954

NUMBER 8

A Red Letter Day for Newport News



At 3 o'clock on the afternoon of Sunday, March 7, our Newport News, Virginia Church will hold a Service of Thanksgiving and Dedication, at which time it plans to burn the mortgage of the Education and Fellowship Building. The Christian Sun offers its felicitations and congratulations, and wishes for the Church many more increasingly useful years of service.

News Flashes

Installation services will be held for Rev. George D. Alley, in Suffolk Christian Church on Sunday afternoon, February 28, at 3 o'clock. Ministers and friends from our other churches are invited to attend the service.

We belatedly offer our congratulations to Rev. and Mrs. Harvey L. Carnes of Franklin, Virginia, upon the arrival on January 25, of Emily Lois Carnes. The notice was sent to the Convention Office and has just been received at the office of publication.

We extend our sympathy to the family of the late Dr. W. H. Boone, Durham, North Carolina. Dr. Boone passed away Tuesday, February 16. He was a life long member of our church, and for many years served as Chairman of the Board of Trustees of Elon College.

We extend our sympathy to Rev. J. L. Neese and family in the tragic death of Dr. Jack H. Neese, who lost his life when his cottage burned on Tuesday night, February 16. Dr. Neese was a graduate of Elon College and Duke Medical School. He was a brilliant young surgeon."

The Eutaw Community Church is to hold its annual Anniversary Dinner (3rd) on Friday night, March 5, at 6:30 p. m., in the church basement. All members and friends are cordially invited, especially those friends of the Southern Convention who have an "interest" in the church.

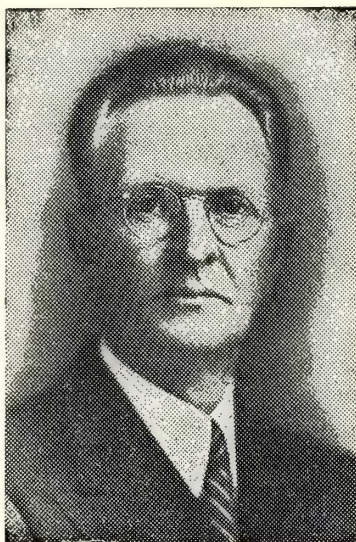
The final checking of figures for the 1953 Christmas Fund were recently completed, and they a total of \$127,990.37, the largest Christmas Fund ever gathered. Dr. Frank J. Scribner, general secretary of the Pension Boards, adds, "The office of the Ministerial Relief Division and the recipients of Christmas checks are deeply grateful to the people and churches of our fellowship for this splendid result."

The Eastern North Carolina Conference announces its regular Superintendents' Dinner Meeting on Saturday night, March 6, at 6:30, at the Wake Chapel Christian Church, Fuquay-Varina, N. C. All superin-

tendents, their assistants and pastors (and wives) of this conference are cordially invited. Miss Ione Catton, national director of Religious Education, will be the featured speaker.

Dr. Wofford C. Timmons Retires As National Director

Dr. Wofford Colquitt Timmons, who was for the past nine years National Director of the Commission on Evangelism and Devotional Life for the Congregational Christian Churches in the U. S. A. is retiring from this post as of February 28. Dr. Timmons does not interpret "retirement" as seeking out of a rocking chair, but is taking over the pastorate of the Church of Wide Fellowship, Congregational, in Southern



DR. W. C. TIMMONS

Pines, North Carolina, beginning March 1.

The Board of Home Missions of the Congregational Christian Churches, under which Dr. Timmons has been serving in his program of developing better churchmanship through better evangelism, has conferred on him a citation for meritorious service. This was presented in Springfield, Massachusetts February 8, during the Eastern Area Annual Pastors' Study Conference, one of the many conducted by Dr. Timmons. The citation is given in its entirety in this issue.

Dr. Timmons was born in Georgia and educated at Southwestern College in Kansas; Drew Seminary; Union Seminary; Columbia University and Oxford University, England. He held successful pastorates in Minnesota, Missouri and Connecticut before being called to the national post from which he is now retiring.

National Board of Home Missions Makes Citation in Recognition of Meritorious Service

The Division of Church Extension and Evangelism of the Board of Home Missions presents for recognition for meritorious service:

WOFFORD COLQUITT TIMMONS

Director of the Department of Evangelism and Devotional Life.

For nine fruitful years you have done the work of an evangelist; you have guarded well a sacred trust, and have enlarged and enriched a department whose work of evangelism undergrids our entire denominational life.

Through committees, seminars and convocations you have enlisted three hundred ministers in the active service of your department. You have quickened the spiritual life of countless churches. Under your guiding hand, valuable devotional publications like *The Fellowship of Prayer* have been issued. A workshop has been conducted for writers of such material; a Manual for the Pastor's Class and a Book of Worship have been prepared. Campus Missions, Institutes on Evangelism and the winning and assimilating of church members have engaged your thought and time. Field work, visual aids and prayer cells reflect your leadership.

Year after year the Springfield Study Conference has prepared regional pastors both intellectually and spiritually for their urgent Lenten duties and disciplines. Similar convocations in Florida and North Carolina and Oregon have served the churches in those far flung areas. Significant among your achievements are the establishment of an organized state committee on evangelism in every state of the union, and the provision for a Pre-council Spiritual Life Mission in connection with the meetings of the General Council. For you, the *Witness of the Word to the World* is our primary Christian obligation, and to this theme and task you have called us again and again. (In labors abundant and in the care of all the churches you have insisted that evangelism is the chief business of the Christian today and always.)

Able in committee work and persuasive in discussion; tactful and gracious in human relations; mindful of other departments, yet ever stoutly pressing the claim of your own; brother beloved of ministers (Continued on page 10.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Attendance at Laymen's Rally Exceeds 500

More than 500 laymen attended the annual Laymen's Fellowship Rally held at Elon College, Sunday, February 14. Chairman W. B. Williams of the Fellowship presided at both afternoon and evening sessions. The afternoon session opened with a song service under the direction of Mr. W. H. Baked of Newport News.

The following program was presented:

Prayer—Rev. Howard P. Bozarth, pastor of the Elon College Community Church.

Welcome—President L. E. Smith of Elon College.

Report on Moonelon—Rev. Henry E. Robinson, pastor of First Church of Burlington.

Musical Program—The Elon College Choir, under the direction of Prof. John Westmoreland.

Addresses:

"What Our Congregational Christian Churches Believe"—Dr. Stanley C. Harrell, Durham, N. C.

"What Is an Adequate Church Building for Our Day?"—John R. Foster, Greensboro, N. C.

"What Is an Adequate Church program for Our Day?"—G. C. Mann, Cypress Chapel, Va.

"What a Layman Has a Right to Expect of His Minister"—J. Earl Danieley, Elon College.

"What a Minister Has a Right to Expect of His Christian Laymen"—Dr. Jesse H. Dollar, Liberty Spring Church.

The principal address of the afternoon session was delivered by Dr. Elden H. Mills, pastor of our church in West Hartford, Connecticut, who spoke on "The Consecration of a People."

Approximately 340 men attended the fellowship banquet held in the dining hall at the college. Dr. O. W. S. McCall, interim pastor of the Church of Wide Fellowship in Southern Pines, spoke on "The Dedicated Arrow." Jerry Smyre, a student at Elon, sang "The Lord's Prayer," accompanied at the piano by Prof. Wayne Moore.

Laymen Organize at Union, Hunterdale

On January 26, 1954, a group of laymen and their pastor, Rev. Clyde Fields, of the Union Christian Church of Hunterdale, Franklin, Va., met for the purpose of organizing a Laymen's Fellowship.

S. M. Joyner was elected president, J. G. Joyner, Jr., secretary and treasurer, and Gordon Bridges was elected program chairman.

The group decided to meet on each third Tuesday night at 7:00 p. m., for dinner, a program and business meeting.

The fellowship was enjoyed by all present, who are now encouraging laymen of the church, men of the community and visitors to become members.

JAY G. JOYNER, JR.

* * * * *

Our Moonelon Project

An Address to the Annual Laymen's Rally at Elon College

By REV. HENRY E. ROBINSON.

I heard a story the other day about a man who went to the doctor for a check up. He went to the doctor, and the doctor asked, "Have you ever had an accident?" He said, "Yes, I broke my arm." "What were you doing?" asked the doctor. "I was eating breakfast," replied the man. "Would you kindly explain to me how you could break your arm eating

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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From the EDITORIAL *Viewpoint*

People Who Classify as "Seconds"

Some people are so much concerned about "seconds" where "seconds" are served at the meals—that they do not enjoy to the full their "firsts" in fearing that they may lose out on the "seconds."

Just so, some people are so much concerned about the "seconds" of the Bible—more concerned about the "Second Coming" and the "Second Blessing," that they miss out on the preponderous truth of Christ's life upon the earth and what his presence and his teachings have meant to the world down through the centuries, and what his spirit might mean to humanity today.

My experience has been that people who spend their time in thinking and talking about "The

Second Coming of Jesus" and about "The Second Blessing" are missing out all along the line in failing to make the most out of Christ's first coming, and the fact that he has already "come again" and again, and again, ad infinitum—every time a life like yours and mine has bidden him welcome.

Moreover, some people fail to recognize that the blessings of God do not stop with the "first" blessing or the "second" blessing, but that God's blessings continue into the hundredth, and the thousandth and the hundred thousandth blessing—and far beyond that for all who sincerely love the Lord and faithfully seek to serve him.

ROY C. HELFENSTEIN.

"The Shadow of Peter Passing By"

Christian influence is continually underestimated. We so often measure our personal work and the work of the church in terms of projects and meetings, when many people are watching, not all that, but rather our response to the world, its relationships, and its problems.

Witnessing and evangelism are vital to the success of the mission of Christ in the world today. Our word, our acts, our character, are an influence for good or ill. Many a busy business man, pressed into service to go out visiting or canvassing, has returned amazed at what his friendly influence accomplished with some neighbor or fellowman down the street. Many a woman, taking time out to help with the nursery problems of some working mothers, has been astounded by the gratitude of those who thought they had few friends.

Many profess the religion of Jesus upon some one person's recommendation or as a result of some one person's influence. The hands and hearts of the apostles influenced many for the Lord and wrought many wonders. They were humble followers of Jesus who had caught the power, the message, a new truth about life, which transformed them. They had something to say—and that something had already done its great work in them.

According to the familiar account in Acts 5, the apostles were the center of mighty influences abroad among these stirred people who saw marvels and signs. Believers were added to the church be-

cause people saw something being done, a power actually being exerted, blessings being bestowed. Here was the church in action. Here was a superb example of laymen at work.

The development was so intense and so dramatic that it became a matter of profound note: "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing might overshadow some of them." (Acts 5:15.)

These people felt something enough, the power of consecrated personality was such, that they felt healing could result even from being in the shadow of a man as he passed by!

What a challenge to laymen or clergy, going forth in the name of Christ today! Is someone perhaps thinking that if we will just smile or say a word or stop at the door a moment, the day and his life will be different?

"The shadow of Peter passing by"—what a challenge to any churchman in these times!

Great works need not wait for the launching of some clever project or the attempting of some dramatic achievement. They can come the minute we go about among the people, humble, consecrated, diligent, sacrificial, ready to let our influence for Christ and his church do its work.

Let the Peters of our own time pass by among those who will give heed, and may many sorely distressed people come within the healing shadow!

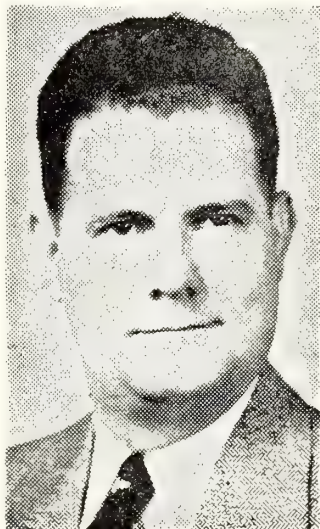
RICHARD K. MORTON.

A Red Letter Day for Newport News!

Sunday, March 7, will mark a red-letter day in the history of the First Congregational Christian Church in Newport News, Virginia. At a service of thanksgiving and dedication at 3 o'clock in the afternoon, the church plans to burn the mortgage on the indebtedness of the education and fellowship building. This very beautiful and adequate addition to the church was completed in 1945 at a cost of \$95,000.00.

Dr. Jesse H. Dollar, under whose pastorate the building was erected, has been invited to give the address. He will have as his subject, "The Dimensions of a Successful Church." The act of burning the mortgage will

more than passing significance. It was felt that this was an especially appropriate time to help us think more seriously about the meaning of the church for our lives. The result of this thinking and planning was



REV. A. LANSON GRANGER, JR.

that Dr. Rockwell Harmon Potter, Dean Emeritus of Hartford Theological Seminary, Hartford, Connecticut, was invited to be with the Newport News Church the week presiding the debt retirement celebration. Dr.



DR. H. S. HARCASTLE

be conducted by the trustees of the church, C. D. West, J. J. Baker and W. H. Baker. Dr. H. S. Harcastle, the immediate former pastor, will offer the prayer of thanksgiving following the mortgage-burning ceremony. Greetings from the Southern Convention will be brought by the president, Dr. W. Millard Stevens; from the Eastern Virginia Conference by its president, Rev. J. Everette Neese; and from the Peninsula Ministers' Association by the Rev. Leland N. Edmunds, president of the association. The adult and junior choirs will voice thanks and praise in song. The pastor, Rev. A. Lanson Granger, Jr., will lead the worship. The service and ceremonies will be followed by a reception for all guests and friends in the Fellowship Hall.

As the Planning Committee began to think and plan for this event several weeks ago, it occurred to them that this occasion ought to be one of



DR. JESSE H. DOLLAR

Potter will preach Sunday, February 28, morning and evening, and each evening through Friday. His sermon series will deal with "The Nature and Function of the Church." We feel sure that his messages will bring strength and great enrichment to our church life for the days ahead.

The morning worship on Sunday, March 7, will find us gathered about

the Lord's Table and receiving new members into our fellowship. The pastor will speak on "Retrospect and Prospect."

To all of our friends of the Southern Convention and the Eastern Virginia Conference, we extend a most hearty and cordial welcome to join with us in this service and to add to our gladness and rejoicing by their presence.

We are grateful for the ways by which God has led us and kept us and given us occasion for our thanks. It is our hope that this time will be a door through which we shall enter into even richer experiences and more faithful service to him and to the cause of Christ.



DR. ROCKWELL HARMON POTTER

Special thanks belong to the Planning Committee which has worked to make this occasion possible: Mrs. W. B. Williams, chairman, Mrs. L. L. Taylor, Mrs. F. F. Foster, Mrs. Raymond Wheeler, L. J. Brown, G. G. Givens, W. H. Baker and H. D. Stalnaker.

A. LANSON GRANGER, JR.,
Pastor.

Faith is neither creed nor dogma; it is a "becoming" and a "doing." Faith as the driving force of life, fires the ambition and sees the capabilities of man as the image of God. Hope and courage are rooted in faith. They are the outward expression of an inner faith. Without hope and courage, man's progress is at an end. Man cannot accomplish anything without faith in himself, and he cannot have faith in himself unless he has faith in God. Faith without works is dead. Works, then, are a measure of man's faith.—Anon.

Our Churches Report . . .

Henderson Reports the Progress of Fourteen Years

The First Congregational Christian Church of Henderson, North Carolina, observed the fourteenth anniversary of its pastor, Rev. J. Frank Apple, in December. His first sermon was delivered in the morning service of December 3, 1939.

Our church is a member of the union of city churches which sponsors the joint worship services on Sunday evenings throughout the summer months. This organization is also responsible for the worship service that is broadcast each Sunday morning over Radio Station WHNC. This schedule rotates within the union and each church has the program for a month at a time. Our pastor is a member of the Henderson Ministerial Association and at one time held the office of president.

Rev. Mr. Apple has taught public school eleven of the fourteen years in Henderson—five in high school, and this marks his sixth year teaching in Junior High. Many of our church members are direct results of his association with the children in school.

Many improvements to the plant and the parsonage have been made in the last fourteen years. Three large classrooms and an assembly room, a pastor's study, rest rooms and kitchen were added in a single building project. At that time the sanctuary was changed to support a divided chancel with center altar and cross and candlesticks. Memorial windows were dedicated, including an inspiring window of Christ in Gethsemane above the altar.

Only a few years ago, a beautifying and improvement program was introduced and a committee was elected with John Allen Hall as chairman. Working hand in hand with the adult organizations of the church, this committee has proceeded far along in its original plans. The condition of the church building was the first consideration. Then the interior walls and floors of the parsonage were refinished; a modern sink and water heater were installed in the kitchen. The classrooms were painted and the sanctuary was redecorated in pastel tints

of green. The finishing touch was added as a Christmas gift from the very active Philathea Class whose president is Mrs. Hubert Lester. The class gave glorious cathedral lights to brighten our worship and meditation.

Plans for the near future include the addition of at least four new classrooms. Subscriptions are being taken from different families to furnish memorial windows. We hope to report both objectives reached before the end of this year.

So not only has our pastor been very busy, but the members have been busy also. Church attendance has greatly increased. Our membership has moved from 176 to 376. Rev. Mr. Apple holds instruction classes each Sunday of the Lenten Season for those who wish to unite with the church. We expect many young people to join through this class this spring.

The church was presented with a new set of hymnals by Mr. and Mrs. M. J. Averette, in memory of their son, M. J. Averette, Jr. The Youth Fellowship purchased a tape recorder for the use of the choir and pastor. With these two gifts, the music department, under the supervision of Mrs. W. Brooks Harris, our Senior Choir director and organist, has reached a new high. Another welcome addition to this department is the Junior Choir lately organized by Mrs. Victor Langston, who serves as their director. Miss Faydene Conklin, granddaughter of our pastor, is the pianist for this group.

Our Woman's Missionary Society, with Mrs. E. W. Langston as president, and the Sunday school department, with J. L. Lassiter, Jr., as superintendent, are both "enjoying good health" and expansion. Of course, we must not forget our Ladies' Aid Society, one of our most inspired groups, who recently donated lovely front doors to the church.

We have all worked together and learned that we can do all things through devotion to duty and consecration to God. We can only develop physically as we develop spiritually.

MRS. J. L. LASSITER, JR.,
Reporter.

Something New in Western N. C. Conference

Last fall the Western North Carolina Conference, following the example of the Valley of Virginia, voted to have a mid-year session on March 4 at the Asheboro Church for the purpose of fellowship and inspiration.

The program planned for this session has as its theme "Growing Churches and Giving Churches."

In the morning session, beginning at ten o'clock, Dr. W. E. Wisseman of Greensboro will speak and lead a discussion on evangelism, in preparation for the conference-wide evangelistic campaign, which is to be undertaken April 4-11.

A panel discussion on "How Our Churches Work" will use the remainder of the morning session.

In the afternoon there will be a discussion of missions by Dr. Henry Robinson of Burlington, of Elon College by President L. E. Smith, the Christian Orphanage by Superintendent John G. Truitt, and the Building Loan Fund by the conference committee.

This is a study and promotional session of the conference. Business may be transacted, but most matters of business will go over until the fall session on November 4.

The churches are to be represented by delegates just as at any other session. Visitors are cordially invited.

M. A. POLLARD, *President*,
F. C. LESTER, *Secretary*.

Ministers' Convocation

The Southern Convention Ministers' Convocation will be held at Camp New Hope, near Chapel Hill, N. C., on May 9-11. The session will begin on Monday afternoon, May 9, and conclude at noon, Wednesday, May 11. A detailed announcement of the program will be published as soon as possible. Meantime, ministers are asked to be sure and reserve these dates.

HOWARD P. BOZARTH,
For the Committee.

It must be evident that fear and doubt are disease-producing, while faith and hope are healthgiving; and the highest possibilities of faith and the greatest power of hope are expressed in the sublime beliefs of religious faith.—William S. Sadler,

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Two Important Occasions at Elon College

During the week of February 7 Dr. Elden Mills, pastor of the Congregational Church of West Hartford, Connecticut, was at Elon College as a representative of the Division of Christian Education of our united church. Dr. Mills is Chairman of the Division. He spoke twice daily at the college, at ten o'clock to the student body and faculty and from seven to eight o'clock in the evening to faculty, students, and townspeople. Those services were inspirational. Dr. Mills is a profound exponent of the Holy Scriptures with personal application to our daily lives. His coming to our campus was a great blessing to many.

The annual meeting of the Laymen's Fellowship of the Southern Convention was held at the college February 14. The meeting opened at two o'clock and closed at eight o'clock in the evening. The laymen presented a very excellent program. The program was opened with a song service by Mr. W. H. Baker of Newport News, Virginia. President L. E. Smith welcomed the laymen to the college. Dr. Henry E. Robinson, Chairman of the Moonelon Project, spoke on the importance of completing the project at Moonelon. He presented sketches of the proposed main building and the proposed location of cabins for our young people.

Addresses were made by Dr. Stanley C. Harrell, Mr. J. R. Foster, Mr. G. C. Mann, Mr. J. Earl Danieley and Dr. Jesse H. Dollar.

Dr. Elden Mills addressed the group on "The Consecration of People." This was Dr. Mills' last appearance at Elon College. It was good that the laymen had the privilege of hearing him.

At six o'clock the laymen went to the temporary dining room of Elon College for a banquet and the closing service of the program. Dr. O. W. S. McCall, interim pastor of the Southern Pines Church, gave the address, and an excellent address it was. Dr. McCall is a preacher, a lecturer, an author, and an orator. He had to speak under adverse conditions,

There were 350 men who sat down to eat. It required all three wings of the dining room to accommodate them. It is difficult for any speaker to speak to a "three-pronged" audience but Dr. McCall did it acceptably and with great inspiration to all.

These conditions only emphasized the necessity of a dining room at Elon College. Elon College is owned by the convention, its facilities are always at the disposal of the convention. Any group or organization is welcome at any time. We want the convention to feel free to use the facilities at Elon College for the advancement of any of its interests. Many laymen expressed the hope that soon we shall be able to erect a dining room with adequate facilities to take care of such gatherings as we had for the laymen's banquet in particular and for the use of the students on our campus day after day. This is an urgent necessity at the college.

The meeting was closed with the singing of "The Lord's Prayer" by Jerry Smyre, a student in Elon College from Greensboro.

* * * * *

Elon College a Force in Education

There are certain standards of instruction that make a college effective in the field of higher education. It is conceded that a definite course of studies be stipulated as a "must" for those who would be known as college graduates and possessing at least the primary requisites of educated people.

It is essential not only to have a prescribed curriculum for those desiring an education but to make sure that the prescribed course of studies is adequately taught and satisfactorily completed. To attain such a consummation an adequate faculty from the standpoint of character, training, and experience is definitely essential. The faculty with its course of studies obviously must have at its disposal sufficient and acceptable equipment effectively to articulate ideas, information, and rules to earnest seekers.

Elon College qualifies without reserve as to curriculum and faculty, and as regards equipment with certain reservations. With its evident limitations and perceptible

handicaps, Elon College, our college, has been a telling force in Christian higher education for more than one-half century. The commendable fruits of her labors are convincing in all walks of life—in homemaking, business, teaching, in scientific professions, and in the gospel ministry. Year after year, throughout its entire period of service, Elon has graduated and sent out into the teaching profession, an increasingly large number of effective instructors. In the field of science (medicine and dentistry) its contributions have been conspicuous. Our college's main contributions, directly to the church, have been in the training and preparation of young men for the gospel ministry, young women for Christian education and leaders for the church as a whole. This is its privilege and high purpose. The college counts itself fortunate in being able to render these services.

References have been made to "reservations," "limitations," and "handicaps." What are these deficiencies and how may they be met? These deficiencies are largely material and could be removed by sufficient funds. At least one half million dollars should be added to the college's endowment fund. To complete our development program there should be erected as soon as possible four new dormitories and a new dining room. These old buildings have served their purpose but are now entirely obsolete. The reputation, effectiveness, and respect of the college require that they be replaced with modern and adequate buildings, acceptably furnished.

* * * * *

Education that Develops

The conflict of nations and bitterness between the races have compelled a careful tabulation of men and women physically fit for combat. A multiplicity of tests to discover talents and abilities and determine where they could best be used for national interest have resulted in the discovery of weaknesses as well as strength, inefficiency as well as fitness.

Ignorance in the primary requisites of education stood out as the prime factor in depriving many citizens of the privilege of serving their country.

To remedy this unfortunate situation the federal government has appropriated huge sums of money for the education of G. I.'s and our

(Continued on page 10.)

Concerning Our 1953 Conference Record

By DR. WM. T. SCOTT, Superintendent

The *Annual* and *Yearbook* records for the 1952-53 Conference Year are off the press and are now being circulated. What we were able (or willing?) to do through our churches in Christ's name brings both encouragement and discouragement. Measured by the success standards of our day, we did not do so badly in the Southern Convention. Measured by what our Lord commissioned us to do—well, you read the record and draw your own conclusions. The record is the net result of your devotion and that of other church members like you and me!

We have 200 churches in the Southern Convention, a new one—Hendersonville—being added during the year. Of this number, nine are inactive or are not co-operating in the program of our denomination.

We began the year with 34,613 members and ended with 34,889, a gain of 276! Is that an evidence of good evangelism for 34,613 members? Whom did you bring to Christ and his church during the year? *Sixty-one (61) of our churches failed to receive a single member on Confession of Faith during the entire year.* The total number received by 139 of our churches on Confession of Faith was 1,038, and the total for all of our churches received on Confession and by letter was 2,238. The total removals was 1,962.

One hundred eighty-four (184) of our Sunday schools reported a membership totaling 25,955, a gain of 893 over the previous year. These Sunday schools reported 2,431 officers and teachers. One hundred (100) churches reported a total of 2,739 young people in youth organizations within the local church (except for bad reporting on the part of our churches, our record here would be much better than the figure given). Fifty-four (54) churches reported as having kept an actual count of attendance at the principal church service on Sundays. The average attendance of these churches reporting was 89! Is that good?

When we come to the financial side of our record, we may take occasion to rejoice—for “are we not doing about as well as other church people?” Let us examine our record:

For local church “regular home expenses,” 187 churches reported raising \$618,831. Eighty-eight (88) re-

ported \$95,243 for improvement to present property; sixty-four (64) reported \$231,808 for new buildings and/or additions; two (2) reported \$32,000 for new parsonages; forty-one (41) reported \$132,441 as payment on principal of building debts. This makes a total of \$1,110,323 for “local church purposes” (for ourselves), or an average of about \$32 per member.

For “others” (for purposes outside our local churches) we (191 churches) gave a total of \$185,174, or approximately \$5.00 per member. Now, the question coming to my mind is, “Do we love ourselves and our own local church comforts six times more than we love those ‘outside our fold’ for whom our Lord also died to save?” Maybe we have just lost sight of his commission to us who profess his name! Maybe there is a vital connection between our low evangelistic index and our stewardship. What do you think?

You may be interested to know how the \$185,474 our members gave to “others” was divided. We gave \$38,217 to foreign missions, to home missions outside the convention, and to ministerial relief. We gave \$23,597 to local charities, etc., and we gave \$123,660 to conference and convention causes—missions, education, the orphanage, etc.

If we add the total raised for local or home expenses and that we gave to missions and benevolences, we will see that our churches raised a grand total for all purposes of \$1,295,797, or about \$38.00 per member. This represents a tithe on about \$380 for the year. Didn't our people average more than \$380 in income for the entire year? I think so. The state average income per capita is around \$800.00. This matter of stewardship is an emphasis we as Christians may be neglecting. Think on that!

On value of local church property, 198 churches reported \$7,695,463, and 45 churches reported indebtedness on property totaling \$456,191.

We have 129 ordained ministers in the convention, 21 licentiates, and 16 “candidates for the ministry” (members of the Biblical class). There are 96 “full time” pastors, or pastoral units, and 17 “part time” pastors, or pastoral units. The average salary for “full time” service of pastors is

reported as \$3,119.00. There are 74 parsonages in the convention.

As I have studied our record for the year just past, I have mingled feelings of pride and humiliation; and I suppose you do too! It seems that, on the whole, we have done “pretty well” financially, yet we fell far short in our stewardship of the divided portion. I am afraid we have not “upon the first day of the week . . . laid . . . by him in store, as God hath prospered . . . us.” We seem to have done “extra well” for ourselves, but I am sort of ashamed of what we failed to do in *Our Christian World Mission* outside of our local churches. How do you see it?

Frankly, I am terribly ashamed of our evangelistic record! We ought to have won and brought to Christ and into his church more people than we did! I am afraid our loving Lord, though ever so kind, patient and forgiving, can hardly commend us with “well done thou good and faithful servant”! Now, let us not begin pointing our finger in judgment at our pastor, at the other fellow, or at the other church. Let us examine our own personal record and that of our own church of which we are a part. In humility and in repentance let us each accept his share of the failure, and then renew our covenant with our Lord.

Thank God for another chance! We are now in a new year. Let us be about our Lord's business with a new surrender, consecration and devotion. We have the time, the resources and the latent spiritual power. Let us release Christ through ourselves and our fellow Congregational Christians of the Southern Convention. Our weakness is in ourselves, but our strength and hope are in Christ Jesus.

At the Virginia Valley Conference last fall the following resolutions were adopted, which, if followed by our people, can make our record for the 1953-54 Conference Year much better than last year:

1. That each church make a (house to house) survey of its community or parish, that it may know the names and addresses of persons in the community who are not professing Christians and who are not members of the church. (There is too much guessing and neglect among us now.)
2. That the church seek to bring to Christ these persons between now and Easter 1954. (Let us

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Activities at Eutaw Community Church, Fayetteville

The Woman's Fellowship of Eutaw Community Church, Fayetteville, is now enjoying some very interesting meetings and fellowship.

In November our Thank Offering Program was presented at a Sunday evening service in the chapel at which we received an offering of \$17.00. In December the women sponsored a Fellowship Supper and Bazaar for the raising of funds to be used for furnishings for our new building.

December being such a busy time for every one, our Christmas program, "Christmas in Puerto Rico," was presented at our January meeting. Our offering toward paying for transportation of a goat totaled \$16.53, so the group voted the difference from our treasury so that "our goat" might be on its way to Puerto Rico soon.

We are now making great plans for our Third Anniversary of the church which is in March, and look forward with anticipation to the Sanford District Meeting which is to be held in our church April 6.

We had the pleasure of taking in six new members at our January meeting and all have a real enthusiasm for the work of the Lord and are "Rejoicing in Our Task."

MRS. KENNETH M. LINDNER.

* * * * *

Much Giving at Ingram

At the September meeting of the Ingram Missionary Society, Mrs. Virginia Lovelace was elected our new president. The new officers were installed at an appropriate service.

World Community Day was observed in November. A special cash offering plus two large bags filled with towels, cloths, sheets, pillow cases and soap were sent to the war orphans of Korea, and we gave two large boxes of clothes and toys for the county boys and girls for Christmas.

The Thank Offering Service was held in November at the regular Sunday morning service. An offering was taken for our work on Mindanao.

At the meeting in December our

program of Friendly Service was presented. The program centered around the work in Puerto Rico. We have a goat named "Myrtle" after Mrs. L. E. Carlton. We also sent soap and sacred pictures and leaflets. We gave baskets of fruit to the shut-ins for Christmas. We also sent a ten-dollar CARE package to Germany for Christmas. We have received a letter from ten families. We plan to write to them.

We have had one book review. We are looking forward to the Spring Rally in March.

MRS. JOE LANDRUM,
Reporter.

Notice! Notice! Notice!

It is not too early to begin to think about the School of Missions. The date is July 13-16. Of course, it will be held at Elon College. Hope you will keep these dates in mind and begin to make plans to attend. Be on the look-out for more information in the near future.

MRS. H. G. BALLINGER,
Chairman, School of Missions.

Waverly Church Having Fine Programs

The Woman's Missionary Society of the Waverly Christian Church has had some very interesting meetings this year, including the Thank Offering program in November. World Community Day was held in the Methodist Church, with a good attendance, an interesting program and a generous offering.

This month we all enjoyed our Friendly Service program. We also raised enough money to send a goat to Puerto Rico. We want our goat to be named "Bessie" or "Bess," as we have three "Bessies" in our society.

We hope that we can have more good meetings for the balance of the year, as we are happy doing our Master's work.

MRS. O. C. OSBORNE.

* * * * *

Some Ancient History

Every September—and October—reports come in thick and fast concerning the work of our women's

groups for the past year. As we have said time and again, each society is asked to send in at least one news item during the year, and we would like to have it as some special program or project is planned or completed, so that the ideas could be used by other groups. Of course, some of our society presidents give fine summaries of the year's work in such a way that it is of value to have them printed—if for no other reason than to give other presidents an idea as to the type of annual report they should make.

It so happens that the fall is the time when plans for Conferences, the Thank Offering and the Christmas Friendly Service projects all need to be publicized. Therefore, space is at a premium on this page. And thus some of the local society reports that came in last September and October have never been published. So that the members of the societies concerned will know that a report really was sent in, and so that we may remember the highlights of these societies' programs, below is printed excerpts from them. Since it is rather ancient history now, when one quarter of the new year is passed, we will not use the complete articles. Please do not be offended—and please send material in as it "happens." Thank you!

WAKEFIELD.

The Missionary Society at Wakefield, Virginia, had a successful year of work. We observed World Day of Prayer, the Thank Offering service, and May Fellowship Day, with the other churches in our town and community taking part.

One of the highlights of the year was the reviewing of the book, "Africans on Safari," by the Rev. Earl Farrell, pastor of the Cypress Chapel Christian Church, after which a social hour was enjoyed by all.

We gained three new members and lost one, a charter member, Mrs. L. B. Faison, Sr.

MRS. ALF VICK, JR.

* * *

OAK GROVE.

The Ladies Auxiliary of Oak Grove Christian Church had a fine year under the leadership of Mrs. H. F. Powell. She led us in an inspiring way toward true fellowship and cooperation in advancing the work of our church and our Master. May we ever remember the special efforts and thought she has given to our group.

Rev. Earl T. Farrell reviewed our mission study books for the year.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Seeing the True Picture

By HARRIETT C. ANDERSON.

Issued by the National Kindergarten Association.

All too often, what may appear to the adult as a "very *naughty* act" on the part of a young child may be due to association of thought held in the adult's mind.

Here is an example of what I mean. A group of about twenty women, some quite young, some middle-aged, and a few of them grandmothers, were engaged in pleasant conversation. The conversation turned to the subject of children. Several of the young women were teachers in the elementary schools of that city.

One of the teachers, who was very much interested in her work and enjoyed her little students, was relating some of the amusing incidents that took place. Laughingly, she told of coming into the room one extremely hot day and finding that three of the little six-year-old girls had taken off their panties.

A murmur of shocked surprise and disapproval came from several of the older women. One of them remarked, "What can you expect when their parents live such immoral lives?"

This response to her little story actually stunned the young teacher. She looked at the women in astonishment.

The other teachers tried to change the conversation, but one woman spoke up, in a tone of self-righteousness, "What did you *do* to those little girls?"

"What did I *do*? Why, I didn't *do* anything. I just explained to them that we have to keep all of our undergarments on when we are not at home. You see," she went on, quietly and patiently as though talking to children, "these little girls said their Mommies didn't wear them when it was hot, so they thought it alright to take theirs off when they became too warm. There was no thought of being naughty in the minds of those little girls."

How right she was! They were not being naughty. She was a wise young woman, this teacher! And

what a blessing it is that we have intelligent, understanding, and patient young women working with our little ones.

Of course we do not want our little girls taking off their panties either in school or out, but the point that needs to be stressed is that there was no wrong thought in what these little girls had done.

When a wise, understanding adult handles an occurrence of this nature, no harm is done; it is all soon forgotten. However, if an adult with the shocked attitude that some of the women in this group had were to deal with it and handle it as a "very, very naughty thing to do," a lasting and harmful impression might be made upon the minds of such young children.

It is so much better to take the time to use reason and wise judgment, and to try to see things from the child's viewpoint, rather than to jump at a hasty decision and place an adult interpretation on a child's deed. The way one explains undesirable behavior of this kind to little children can make a very lasting difference in their whole attitude toward life and sex.

Every adult, parent or teacher, should strive for wisdom in handling such situations, so that the young minds may be left as clean and innocent as God made them.

It is good for one to appreciate that life is now. Whatever it offers, little or much, life is now—this day—this hour.

—Charles Macomb Flandrau.

CITATION IN RECOGNITION OF MERITORIOUS SERVICE.

(Continued from page 2.)

and friendly counsellor of seminary students; radiant witness in word and deed to the power of the Holy Spirit; loyal and cheerful companion in toil; follower of the Pilgrim Way yet a churchman with a world for his parish; inspired herald of the New Testament evangel; thus we salute you, and on behalf of our churches, ministers and associates we say,

"Well done, thou good and faithful servant."

Wofford Colquitt Timmons, it is an honor to this Executive Committee thus publicly to honor you and to recognize your devoted service not only to the great cause of Home Missions, but to all the work of our fellowship as well. We hail you with affection and esteem, and as you take your deserved retirement from arduous labors with the Home Boards in the special field of Evangelism and of the Devotional Life, and turn again to the pastorate which is your first love, we shall follow you with our warm wishes and prayers. (We are assured that as a good shepherd you cannot fail to have a happy and useful ministry.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

young people in general. The different states of the Union have joined in and appropriated increasingly large sums for the same purposes.

This is a tremendously helpful move on the part of our governments, but we must not overlook the fact that something more than mere education is needed. If the whole personality is to be developed, the spirit as well as the mind must be nurtured and directed. Christian education is more essential than secular education. The facts of Christianity must become a part of the content of education. After all, the spirit of Christ is the most potent factor in directing human conduct and molding human character. That system of education or course of studies that omits the facts of the Christian religion is missing its greatest opportunity and depriving the individual student of his rightful privilege. The curriculum of the Christian college is not narrow, it is broad; broader than our non-Christian colleges and universities in that it includes in its curriculum the facts of the Christian relation and requires a knowledge of the revelation of God to man.

If our nation and the nations of the world are ever to be free of the spirit of aggressive selfishness, of material greed, or racial conflicts, and of the ravages of war, it and they must acquire and absorb the doctrine of the spirit of the great Teacher, himself. Our Christian colleges are indispensable in preparing our civilization for the civilization to come.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Let's find our part and share in activities during Lenten Season and up to the climax at Easter.

* * *

Many new youth groups are being organized all over the convention. Let's have that opening write-up.

* * *

This quote comes from the *Conference Reporter* Magazine of the W. N. C. Conference: "Youth is a state of mind as well as a time of life. Young People, you are as young as your Faith, Self-Confidence, and Hope . . . You are as old as your Doubt, Fear, and Dispair."

* * *

We are having a Convention Wide Young People's Rally in Burlington, N. C. the last of April. It's several months yet, but not too early to plan for this occasion. President Phil Mann announced that a well planned program is in store for this meeting.

* * *

Having trouble getting up programs . . . is the material adequate for your needs? If this fits you and you need help, why not get a copy of that new booklet of program material titled "Crossroad Decisions" by Rust. It could be of great help in planning interesting and worthwhile programs. Check previous issue of THE SUN for price and ordering address.

* * * * *

Rally Notice

It is hoped that every church in the Eastern North Carolina Conference will be represented at the Youth Fellowship Spring Rally. The rally will be held at the Liberty (Vance) Church, located six miles south of Henderson, on the Henderson-Louisburg highway, highway No. 39. Let's make this the best rally we've ever had. Remember the date, March 7.

W. A. GRISSOM.

Pastor.

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Winchester Host to Valley Rally

The young people of the Valley of Virginia Conference held their mid-winter rally on January 31, 1954 at Winchester, Virginia.

Attending were more young people than usual from almost all the churches of the Valley.

The Theme of the rally was Foreign Missions. In keeping with the theme, we had a round-the-world trip, featuring exhibits from eight countries. A film "Home is Nowhere" was shown in the evening.

IRIS ALLEN,
Secretary.

* * * * *

New Group Organized

For many years the Palmyra Congregational Christian Church has been without a young people's organization. Several of the members suggested that a young people's group be formed. Now there is an organization, and it is prospering very much.

For the officers, the young people chose as follows: Joyce Carper, president; Cecil Baker, vice-president; Nancy Silvions, secretary and reporter; Jean Neimeyer, treasurer, and Geneva Carper, assistant treasurer. For advisors they chose Mrs. Catherine Baker, Mrs. Paulene Neimeyer, Mrs. Catherine Coffelt and our pastor, Rev. Ralph Galt.

On December 27, 1953, the young people presented a play called "Never Be Afraid," along with their Christmas program. The church was well filled, which proved to the organization that they were capable of doing more things. Mrs. Shirley Oliphant played the piano for the service.

The group now has eleven members along with the four advisers, and is expecting many more new members.

NANCY SILVIONS,
Reporter.

* * * * *

Youth Week in Albemarle

The young people of Albemarle Congregational Church observed Youth Week in a very enthusiastic and cooperative way. Many activities went in to make a very successful week.

On Wednesday evening Shirley Talbert led the prayer service. Mary Bell Pennington and Madge Simons rendered special music.

On Saturday the Young Adults had a fellowship supper after which reports from the last Young People's Rally were heard and discussed. This was followed by fun and fellowship for all.

The Primary and Junior Departments of the Sunday school had charge of worship for the Sunday school hour. Most of the offices as well as teachers for the day were filled by young people.

The morning worship was in charge of young people with Douglas Harper, a young ministerial student, leading the service. The sermon, by the pastor, was on the topic: "An Open Door to Youth." An all youth choir was organized during the week and sang for the service.

At six o'clock a group of young people met for Youth Fellowship. They chose captains of two teams and organized for a contest to continue for eight weeks. The purpose is to stimulate more activity and get new members.

The evening church service was conducted by a group of young people on the general topic, "Youth and the Work of the Church." Tobie Ragsdale led in the service with short talks on the topic by Elizabeth and Sue Jean Hunsucker, Shirley and Kathy Talbert, Carlene Doby, Kenneth Russell Mauldin. Kay Pennington and Iris Hunsucker rendered special music. Jerry Poplin, Terry Ragsdale, Skippy Baldwin, Hoy Vanhoy, Gene and Boyd Simmonds acted as ushers.

S. E. MADREN,
Pastor.

* * * * *

To Youth

You, at this moment, have the honor to belong to a generation whose lips are touched by fire—the human race now passes through one of its great crises. New ideas, new issues—a new call for men to carry on the work of righteousness, of charity, of courage, of patience, and of loyalty. All these things have come and are daily coming to you.

When you are old . . . however memory brings back this memory to your minds, let it be able to say to you: This was a great moment. It was the beginning of a new era . . . This world in its crisis called for volunteers, for men of faith in life, of patience in service, of charity and insight. I regarded the call however I could. I volunteered to give

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Raising of Lazarus"

LESSON X—MARCH 7, 1954.

MEMORY SELECTION: "*I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me, shall never die.*"—John 11: 25, 26.

BACKGROUND SCRIPTURE: John 11: 1-54.

DEVOTIONAL READING: Luke 7: 11-23.

Divine Friendship.

Jesus, like God, is no respecter of persons. He shows no partiality. But he had his inner circle of friends. There were those with whom he loved to associate. There were homes into which he was welcomed and into which he liked to go. There were those who loved him and loved to have him with them. There were those who responded to him and who offered to him the hospitality of their homes and their hearts. Jesus had a genius for friendship, and he had his chosen companions.

It is thus today. God and Christ are no respecter of persons. But there is a sense in which they are closer to some than to others. There are those with whom they can better share friendship and fellowship, because homes and hearts are open to them, because there is a warm response to them. Such people are not chosen arbitrarily. This intimate friendship is open to all. But all do not desire it, do not respond to it. Christ does not force himself upon people. But as Phillips Brooks wrote in his Christmas Carol, "Where meek souls will receive him still, The dear Christ enters in."

Perhaps it is well to point out that friendship with Jesus does not protect us from human ills and sorrows. Illness and misfortune and financial limitations and trouble and death come into the homes of those who are friends of Jesus as well as into the homes of others. But the assurance of the Master's friendship for us gives strength and help and hope.

Divine Delay.

"When he had heard therefore that he was sick, he abode still in the same place two days." It was not until

the fourth day that Jesus actually arrived in Bethany. It must have seemed a long time to the bereaved sisters. It was just another case of "the divine delay." A famous minister was pacing up and down his study when one of his laymen entered the room. Noticing the minister's tense condition, his friend asked what was the matter. The minister replied, "I am in a big hurry, but God does not seem to be in any hurry at all." So often we do not get an immediate answer to our prayers, good causes go so long begging and lagging, and things do not happen simply by pressing a button. The most hoped for so often eludes our grasp, and God doesn't seem to be doing anything about the matter. There are so many instances of "divine delay." Our faith is often tested and sorely tried. But a thousand years are in God's sight as a watch in the night. The mills of the gods grind slowly. But God is not slack concerning his promises. In due time we shall see the travail of our souls and be satisfied. In due season we shall reap if we faint not. Not now, but in the coming years, we will understand.

Divine Sympathy.

"When Jesus saw her weeping . . . he groaned in the spirit, and was troubled." "Jesus wept . . . and groaning in himself he cometh to the grave." Here is evidence of the affection in which Jesus held the members of the family circle, and an assurance of his sympathy with all those who suffer and have been bereaved. We do not have a God or a Saviour who does not care. In all of our afflictions, they are afflicted. Our Christ was made in all points like as we are; hence he knows how we feel and he knows how to help.

Divine Promise.

"I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die." Martha, like so many other people, then and now, believed in a vague resurrection in the dim future. But her heart, like ours, longed for something more than this. The heart craves for the present

something like a personal relationship with Christ. And here we have his assurance of this very thing. He is the Source of life-giving power. We have the privilege of fellowship with a present, divine Lord who gives us comfort and companionship. And faith in him, this living Christ, is a source of a spiritual resurrection, which is a present and abiding experience of such blessedness that it cannot be affected by any bodily change. "What is called death is but an incident in the course of an endless life. The believer never dies." "Believest thou this?" asked Jesus of Martha. "Believest thou this?" asks Jesus of us. Do we really believe that we shall never die, that death cannot separate us from the living Christ, that we shall pass from this life, through the door called death, into life more abundant, life eternal, life immortal? Here is the answer to the supreme question which men ask concerning their ultimate and eternal destiny. The Lord Jesus Christ has taken the sting out of death, and should have delivered from the fear of death all those who are in bondage to it. For the Christian there is no death in any final sense.

Divine Power.

"Lazarus, come forth. . . . And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin." Here is love linked with omnipotence. There is no point in trying to explain away the miracle. There is little that can be done to explain it. How it happened we do not know. But that it happened we can well believe. It was an actual resurrection—Lazarus had been dead four days. It was unquestioned—even the enemies of Jesus saw it happen and had to admit it. It was declared by Jesus to be a "sign" which had been wrought with the purpose of producing faith. It was a token or symbol or promise of what, by his divine power our Lord, who is the Resurrection and the Life, can and will do when we pass through the valley of the shadow of death. He who is alive, and alive forevermore, will bring us through the great adventure called death into a newness of life in and with him. Because he lives, we too shall live. Wherefore let us be of good cheer, and let us be of great courage!

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

Education Needs Religion

By MRS. CUMA R. CLAPP.

The spiritual essence of democracy finds its source in religious convictions. I personally believe in the tremendous relevance of religion to education, because I believe in the all-pervasive relevance of religion to the whole life.

Bible study is a common preoccupation of Christianity and higher education, for it establishes an immediate natural relationship between them. Both are devoted to truth, and the truth shall make all free. Education and religion fervently live for it.

Education is derived from the study of laws, books, both sacred and secular; while vital Christianity is "the wisdom of God" in the hearts of human beings—"the major key to soul-salvation."

Never be deluded by the fact that religion rests on faith! Everything else does, too! There are various other words used that are just another word for faith. Credit, for instance, in the business world—bank accounts, bonds, etc.

The giant economic structure of this country is founded on confidence—the belief that not everyone will want to cash his material assets at once.

Our researchers live by the faith of their assumption that they are going to discover the truth out beyond the shadows and that it will be good for humanity.

It is a blurred image of religion's God.

Both education and religion repose their entire life on truth—through one gate or another. They belong together—because: Education is preeminently concerned with personality! And religion gives each personality substance—to live on! All need an "inner source" of security, a stable purpose, and an "awakened intelligence" that does *not* quail as it looks with eyes wide open at the ultimate issue of our existence.

Education alone seems to realize that the question of God cannot ever be left unsettled. Having religion as a fringe—is weak, merely decorative—but not essential! Leaving religion out of education deprives personalities of the substance needed for life—to combat the enemy. It is an aid to daily living "the abundant life."

From the unity of religion and education, there are practical fruits to be observed. Equality is on of them,

and how priceless it is! And how indispensable! Equality comes, body from religion's body and spirit from its spirit. What an empty pretense equality is on any other basis. "The ground is level at the foot of the Cross."

The story is told that three persons were to be received into church membership. One was the then Chief Justice of the Supreme Court of the United States, the second was a Chinese laundryman, and the third a local boy in his early teens. All were welcomed equally, regardless of the strangely ill-assorted picture.

An education which has equality "as an axiom" will be like a house built on the sand, unless it is anchored securely upon the firm substance of religious faith.

The twin of equality is "respect for mankind." It is appalling the way pressure is against the individual. That is crucial for modern education—because the human material for all schools, colleges and universities is made up of single human beings. Each student, each individual, needs the reinforcement to his self-respect and for others, that only religion can give. Education, without religion, is like a train—without a track!

CONCERNING CONFERENCE RECORDS.

(Continued from page 8.)

not be afraid to bear our Christian witness!)

3. That each church present the scriptural injunctions on stewardship—tithing in particular.

"If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." II Chron. 7:14.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour out a blessing, that there shall not be room enough to receive it."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Mrs. Elsie Eason brought us our Bible study. These messages have been truly great, and we appreciate them very much.

Under the leadership of a very efficient young president, Mrs. Earl C. Taylor, we expect to make big advancements for the Master's cause and his Kingdom here on earth.

MRS. WAVERLY PARKER,
Reporter.

* * *

FRANKLIN.

Under the able leadership of its president, Mrs. J. I. Beale, Jr., the Woman's Auxiliars of the Franklin Congregational Christian Church has completed a year's work, having covered the Convention's prescribed course of study and attained other goals. Keen interest has been manifested in well presented programs as well as in home and foreign book reviews. Functioning in four circles, each with a progressive leader, we have woven purpose and theme into service for God's Kingdom, which we trust has been acceptable to him.

However, the auxiliary's activities have been overshadowed by the loss in death of two most valuable and well-loved members, Mrs. E. Philip Jones and Miss Lydia Daughtery. As we plan for the new year's work without their presence and guiding counsel which has heretofore given us great spiritual impetus, we do so under a recognized handicap. But, we shall continue to lean hard upon the inspiration gained from them in the years past as we close ranks for the forward march.

MRS. B. V. HARGRAVE,
Secretary.

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CYPRESS CHAPEL.

The Woman's Missionary Society of Cypress Chapel Christian Church had a very successful year, using programs taken from the packet and doing the other things suggested for the year.

Our Thank Offering program was held jointly with the Agnes Brittle Circle. Our home mission study book was reviewed by Rev. Earl T. Farrell, and the foreign book by Mrs. W. J. Jones. The Bible study was taught by Mrs. Roy Brinkley.

World Day of Prayer and World Community Day were observed in a joint session with other churches. We observed Family Life Week by visiting the sick and shut-ins. This was followed up with a covered dish supper and a very interesting program.

Our Life Membership was given to Mrs. G. C. Mann.

MRS. J. W. JONES,
Reporter.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Today I had a letter from two of my children. One of them was addressed to "Dear Dad" the other to "Dear Dr. Truitt." One of them wanted to tell me about his life at Princeton the other about his life at Lockland Air Base, San Antonio, Texas. They were both making progress. I was thrilled with both letters. I expected the one, I hoped for the other. The one who addressed me as "Dear Dr. Truitt" I had worked with, advised, expressed my hopes for, been patient with, and showed him my concern and many favors. Seems like now the one who addressed me as "Dear Dad" just grew. My heart is with both of them, and of them I am proud. The one who "just grew" had a mother to help him grow. The other had no mother, no home, only the home I came to be the head of. The "Dear Dad" boy had a father to fall back on, but not the "Dear Dr. Truitt" one. The latter writes: "Our promotion roster was read to us the other day. I sure was glad to hear my name read out. It sure makes me feel good to wear that first stripe and to know I earned it." Yes, yes, my boy, you earned it.

He is a tall, fine looking young fellow. He is big, angular and gifted of good common sense. Once he ran away from the orphanage and tried the outside world, but he saw it was too tough for a good boy like he wanted to be and he came back. We forgave his going, and set a new level of faith in him. He graduated at high school. Had a good job and then went into the Air Force. The "Dear Dad" boy is a pilot too, and studying to be a "sky-pilot," as ministerial students are often called. Yes, they knew each other. Liked each other. The "Dear Dad" boy loaned his dress suit and black shoes frequently to the "Dear Dr. Truitt" boy and liked to do so. It gave me much pleasure to see them talking to each other as buddies. It was the way I wanted it, although I never suggested it as I wanted it to be real and natural. No, I hardly know which letter inspired me more. I believe right now it was the "Dear Dr. Truitt" letter. I expected that other fellow to do right, I hoped the latter would. So now I have learned a new

lesson, namely, I shall expect all my orphanage boys and girls to do right and well, in addition to hoping and praying they will.

Topsy's garden just grew. Oh! to be sure she prepared the soil, sowed the seed, and tended the plants so weeds did not choke them out; but the plants just grew. She didn't try to make them grow, didn't pull at them, push them, nor press them. She just let them grow. I had faith in one of those boys. And I came to have faith in the other. It pays, or I expect it to pay.

If you will help us here we shall make many good records in the lives of the children who come begging for home and help. I am willing to put the best mind and spirit I have into it. I really need your help, though, to nurture this "garden," to keep the weeds of fear and frustration out, and the grass of the lack of ambition and desire to be somebody carefully uprooted. What you do for these children will be very worthwhile.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 18, 1954.

Commodities for the Week.

Holland Supply Co., Holland, Va., Hamper of hams.
Glasses:
The Angie Crew Circle, Union Ridge Church, Burlington, N. C.
Bethlehem (Nans.) Christian Church.
Pleasant Ridge (W. N. C.) Christian Church.
Clothing:
Bethel (N. C.-Va.) Christian Church.
Mrs. James C. Beal, Franklin, Va.
Mrs. E. Hutcherson, San Diego Calif.
Mrs. Burton Daniels, Beaufort, N. C.
Coupons:
Woman's Auxiliary, First Cong. Christian Church, Greensboro, N. C.

Mrs. R. L. Gilliam, Sr., Burlington, N. C.
Liberty Spring Christian Church.
Mrs. Thomas W. Walton, Greensboro, N. C.
Mrs. Louella Ritchie, Harrisonburg, Va.

Sunday School Monthly Offerings.

Amount brought forward	\$ 1,697.44
Eastern N. C. Conference:	
Bethlehem	\$ 6.00
Ebenezer	13.75
	19.75
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. .	\$ 40.30
Portsmouth, Shelton Memorial	14.00
South Norfolk, Thanksgiving	200.00
South Norfolk	93.00
Windsor S. S.	10.00
	357.30
N. C. and Va. Conference:	
Asheville	\$ 9.00
Happy Home S. S.	35.20
Mebane, Special	25.00
Mebane	6.00
	75.20
Western N. C. Conference:	
Ether	\$ 40.00
Pleasant Cross S. S.	11.43
Zion	30.00
	81.43
Total	\$ 533.68
Grand Total	\$ 2,231.12

Special Offerings.

Amount brought forward	\$ 4,055.36
State of North Carolina,	
Gasoline Refund	\$ 55.15
Young People's Class, Reidsville Church	15.00
West Memorial Bible Class, Suffolk Church .	55.90
Mr. & Mrs. Elmer Kellam, McLeansville, N. C. ...	20.00
Mr. & Mrs. H. W. Donnell, Greensboro, N. C. ...	80.00
George B. Helmer, Newport News, Va.	10.00
Philathea Class, Reidsville Church	10.00
Wallace H. Owen, Gibsonville, N. C.	5.00
	(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)	(City)	(Date of Death)
.....		
(Survivor to be Written)	(Address)	
.....		
Name.....		
Address.....		

OUR MOONELON PROJECT

(Continued from page 3.)

breakfast," said the doctor. The man answered, "It was back during the Hoover Administration, I mean the early part of the Roosevelt Administration, when I broke my arm eating breakfast. I fell out of a persimmon tree."

This reminds me of another little story of a gentleman who was told that he could be helped by a good psychiatrist. He looked up the name of a good one and found that he was located in a professional building of a large city. He went to the office and found himself in a plain kind of a waiting room with two doors. Over one was "Women" and over the other "Men." He went through the door which said "Men" and found himself in another room of about the same size with two doors. One of these doors said "Extrovert" and the other "Introvert." He had read enough about psychiatry to know that he was an extrovert. So he went through that door and found himself in another room with two doors that said, "Income over \$10,000" and "Income under \$10,000." He went through the door which said "Income under \$10,000" and found himself back in the hall.

Now, gentlemen, I have been up a persimmon tree for a little while and I don't intend to fall out of it. I have been going through some winding doors, but I don't intend to be led back out into the hall.

I want you, if you will, to turn to the sheets you have.* It will be on the fourth sheet. I want you to look at the main building.

I am not going to take up your time telling you why we need the additional equipment desired at Moonelon. I trust your good judgment, the officials of the Convention and the officials of the Laymen's Fellowship, in selecting it as the major project of the Laymen's Fellowship for the present biennium.

You have here the facts which the committee has prepared. A groundbreaking service will be conducted on March 7, to which all ministers and laymen are invited, on the conference

grounds at Moonelon, where this building will be erected.

For the past few years this project has been in the hopeful stage, now it is in the building stage. We have some money in hand for our main building. We have some other money in sight. We anticipate your co-operation that by June 1 enough money will be in hand to build this building, which will have a value of about \$18,000, but which, by certain donations, we believe can be constructed for between \$12,000 and \$14,000. It is a building of a permanent nature, built of cement block with cement floor. It consists of a dining and assembly room, a kitchen, toilets, office space and a front porch. To this must be added sufficient cabins for about one hundred young people. These, we believe, will be constructed in the fall and winter of 1954-55, so that our conference programs for 1955 will be held at our conference center.

Special tribute to the men of the Western North Carolina Conference, who were first to accept a goal and begin raising money. The North Carolina and Virginia Conference is rapidly becoming activated on this program, and we believe that men all over the convention will put their shoulders to the wheel and help complete our project. It is not my project. It is the project of the men of the convention for the young people of the convention.

If the men of the convention will take this project seriously, give us the tools to work with—manpower and dollars—I am very confident that our program can be completed for our young people by the summer of 1955. We are counting on you to come through for us and with us toward the completion of these very much needed facilities.

I am going to have you look at this one more time. I want you to look at the sheet with a sketch on it. You will notice that there is nothing under the pillar of the front porch. That was purposely left off. We need a stack of \$1.00 bills. We want you to supply that by the first of June.

Christian discipleship is not the business of men and women who love the limelight. It is not spectacular, not exciting. Like Paul, the Christian disciple must come to the place where he can say: "I have learned, in whatsoever state I am, therewith to be content."—*Church Calendar*.

WITH OUR YOUTH.

(Continued from page 11.)

myself to my Master—the cause of humane and brave living. I studied, I loved, I labored, unsparingly and hopefully to be worthy of my generation.

JOSIAH ROYCE.

* * * * *

Relax With Max

Dr. McCall speaking to the convention Laymen at Elon on February 14, told the following story:

Two frogs fell into a barrel of cream and began to kick around. One of the frogs soon looked up at the slippery sides of the barrel and the great distance that he would have to go. Giving up all hope of ever getting out, this frog sank to the bottom of the barrel and expired. The other frog was a very stubborn rascal. Instead of giving up, he just kept swimming around and around in the cream. And do you know what? Pretty soon he had churned that cream into butter, hopped up on the top of the cake, and jumped out of that barrel.

* * *

The story above followed one by Dr. Smith that went something like this:

A little boy had a job working in the old country store. Right behind the pot-bellied stove there stood a molasses barrel. Each time this young fellow passed behind the stove he would reach his finger into the barrel and taste the molasses. This tasting and the dipping from the barrel soon caused the contents to sink very low. But the energetic young man was not to be out-done. He balanced himself on top of the barrel—but not well enough, for in he went. He came up dripping with molasses with this prayer on his lips: "Good Lord, give me a tongue equal to my opportunity."

* * *

"Roll out the barrel."

THE ORPHANAGE.

(Continued from page 14.)

First Cong. Church, Asheville, N. C., Special ...	50.00
In Memory of Dr. N. G. Newman, Sr.	5.00
Special Gifts	40.10
	346.15
Grand total	\$ 4,401.51
Total for the week	\$ 879.83
Total for the year	\$ 6,632.63

*The sketches referred to here by Dr. Robinson are mimeographed drawings of present and proposed buildings at Moonelon. They are to be used primarily by laymen and Pilgrim Fellowship groups for promoting the building program this spring. The sketches are available by addressing: Dr. Henry E. Robinson, 415 S. Church Street, Burlington, N. C.

The Southern Convention of Congregational Christian Churches

Table Showing Distribution of Churches—Membership and Finances by Type of Churches
Figures taken from Those for Conference Year 1952-53

I.—Churches Located in the Open Country

<i>Conference</i>	<i>Chs.</i>	<i>S. S. Members</i>	<i>Church Members</i>	<i>Pastor's Salary</i>	<i>Home* Expenses</i>	<i>Total Benevolences</i>	<i>Total Raised</i>	<i>Property Value</i>
Virginia Valley ...	16	1,132	1,786	\$ 9,156	\$ 61,150	\$ 6,967	\$ 68,117	\$ 171,400
Eastern Virginia .	16	2,106	3,030	19,312	49,136	16,207	65,343	339,550
Eastern N. C.	36	3,191	4,795	21,305	60,610	13,767	74,377	406,507
Western N. C.	27	2,918	3,066	18,170	48,921	10,584	59,505	331,000
N. C. and Va.	25	2,982	3,871	30,432	89,955	17,964	107,919	546,200
Totals	120	12,329	16,548	\$ 98,375	\$ 309,772	\$ 65,489	\$ 375,261	\$1,794,657

II.—Churches Located in Villages up to 500 Population

Virginia Valley ...	4	344	465	\$ 2,499	\$ 5,932	\$ 1,963	\$ 7,895	\$ 32,300
Eastern Virginia .	10	1,564	1,670	20,840	71,450	12,792	84,242	408,000
Eastern N. C.	4	194	212	1,835	4,086	1,284	5,370	22,300
Western N. C.	6	336	336	4,027	6,933	1,667	8,600	46,500
N. C. and Va.	6	1,028	882	10,400	34,828	3,560	38,388	198,500
Totals	30	3,466	3,565	\$ 39,601	\$ 123,299	\$ 21,266	\$ 144,495	\$ 707,600

III.—Churches Located in Towns from 500 to 2,500 Population

Eastern Virginia .	3	471	521	\$ 4,980	\$ 38,577	\$ 3,275	\$ 41,852	\$ 148,000
Eastern N. C.	1	245	347	3,600	23,055	3,779	26,834	75,000
Western N. C.	3	382	261	3,160	11,471	1,563	13,034	60,000
N. C. and Va.	5	720	1,196	10,927	29,802	7,375	37,177	140,000
Totals	12	1,818	2,325	\$ 22,667	\$ 102,905	\$ 15,992	\$ 118,897	\$ 423,000

IV.—Churches Located in Cities from 2,500 to 25,000 Population

Virginia Valley ...	1	144	391	\$ 3,000	\$ 9,230	\$ 2,469	\$ 11,699	\$ 75,000
Eastern Virginia .	3	1,147	1,831	9,120	55,855	9,681	65,536	447,000
Eastern N. C.	5	671	1,039	16,575	79,909	5,184	85,093	462,000
Western N. C.	2	440	438	4,660	39,005	2,227	41,232	116,000
N. C. and Va.	4	784	1,166	12,300	42,954	8,281	51,235	232,206
Totals	15	3,186	4,865	45,655	\$ 226,953	\$ 27,842	\$ 254,795	\$1,332,206

V.—Churches Located in Cities with 25,000 or More Population

Eastern Virginia .	11	2,649	3,734	42,336	\$ 151,692	\$ 28,060	\$ 179,752	\$1,835,000
Eastern N. C.	2	159	263	6,972	24,987	1,100	26,087	212,500
Western N. C.	1	136	68	2,442	4,312	387	4,699	20,000
N. C. and Va.	9	2,860	3,525	34,052	166,470	25,133	191,603	1,370,500
Totals	23	5,804	7,590	85,802	\$ 247,461	\$ 54,680	\$ 402,141	\$3,438,000
Grand Totals ...	200	26,603	34,893	\$ 292,100	\$1,110,320	\$ 185,269	\$1,295,589	\$7,695,463

*Includes Building and Pastors' Salaries.

WM. T. SCOTT, Superintendent

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, MARCH 4, 1954

NUMBER 9

THE MISSIONS PERIOD

in

The Southern Convention
of Congregational Christian
Churches

*Beginning March 1
Through June*

News Flashes

Be sure to read the article, "On being Fed Up on Organized Religion," in this week's issue by Rev. H. P. Bozarth.

After a month at Daytona Beach, Florida, Dr. Roy C. Helfenstein will occupy his pulpit in Richmond on the first Sunday in March.

President L. E. Smith has returned to Elon College after a trip to Florida which combined pleasure and business. He was accompanied by Mrs. Smith.

The Elon Singers will sing in Washington this Sunday evening and will be at the First Church, Richmond Sunday night. They are returning from their annual trip in the Northeast.

The sympathy of THE CHRISTIAN SUN is extended to the Alfred A. Dofflemeyers and others bereaved in the passing on last Monday of Mrs. Dofflemeyer's father, Rev. Charles B. Richards. Mr. Richards, who was retired, has several times filled the pulpit of our Richmond Church.

Susan, little two-year-old daughter of Rev. and Mrs. Richard L. Jackson of Chapel Hill, N. C., has been in the hospital for almost three weeks with an operation for appendicitis. She had to go through surgery twice, but we are glad to report that she is convalescing nicely and returned home on Monday of this week.

The Southeast Regional Committee met at Avon Park, Florida, February 23-24, with Dr. Jesse H. Dollar presiding. The theme of the meeting was "Church Extension in the Growing Southeast." Denominational leaders from the Board of Home Missions, New York, were in attendance, as was Superintendent Scott.

The Eastern North Carolina Conference is entitled to seven delegates to the General Council of Congregational Christian Churches to be held in New Haven, Conn., June 23-30. Ministers and laymen or laywomen who will be able to and desire to attend, should notify the secretary, Rev. R. L. Jackson, Chapel Hill, North Carolina, at once.

Readers of THE SUN will be interested to know that we now have another "Pattie Lee" in the Southern Convention. Patricia Lee Harmon, daughter of Rev. and Mrs. Henry V. Harmon of Elkton, Va., was born at the Georgetown University Hospital on Monday, March 1. Mother and daughter are both reported doing well. The Harmon's will be the guests of Mr. Harmon's father, Mr. W. P. Harmon, in Washington, for the next two weeks. Mr. W. P. Harmon, who is a member of the Westmoreland Congregational Church, Washington, and a SUN subscriber, has been in bed about three weeks due to painful although not serious injuries from an automobile accident. We extend to him understanding sympathy.

"A Lenten Prayer"

O love that passeth knowledge, come into my heart with all thy fullness, that my heart may be made gentle with thy goodness. Grant me to bear others' burdens that I may cease to live for myself.

Come thou in, that I may cease to be my own. Let me share with thee in the bearing of the sin and sorrow of the vast world. Let me take up the crosses of the heavy-laden. Fill me with thyself that I may become the servant of humanity.

—George Matheson.

Lenten Services at Congregational Christian Temple

SUNDAY MORNING SERVICES.

Eleven o'clock.

Theme: "Words of Life from Jesus."

March 7—"Why Are You Afraid?"

March 14—"Watch and Pray."

March 21—"Whose Likeness and Inscription is This?"

March 28—"You Will Know Them by Their Fruits."

April 4—"You Are Not Far from the Kingdom."

April 11—Palm Sunday—"This Is the Kingdom."

April 18—Easter—7 a. m., "Whom Do You Seek?"

11 a. m., "Because I Live, You Will Live Also."

The theme for the Lenten Vespers, each Sunday afternoon at 5 o'clock will be "The Congregational Christian Churches"; the subjects for the five services will be: Their Roots and Branches"; "Their Faith"; "Their

Fellowship; "Their Freedom"; and "The Individual and the Church."

During Holy Week, services will be held on Sunday April 11 at 5 o'clock, and Monday through Friday at 8:00 p. m. Communion will be observed on Maundy Thursday evening.

Lenten Schedule for Asheville Church

The Rev. Frank E. Ratzell, pastor of the First Congregational Church of Asheville, N. C., in announcing the following Lenten schedule, says, "Months of planning and preparation have gone into these services, in order that this sacred festival of the Christian year may bring to everyone an ever-deepening experience of the riches of our faith."

THE SUNDAYS OF LENT.

March 7—Dr. Wm. T. Scott, Superintendent of the Southern Convention, will speak.

March 14—Sermon, "Two Powers There Are."

March 21—Sermon, "The Great Enigma."

March 28—Sermon, "The Better Part."

April 4—Sermon, "Another Counselor."

HOLY WEEK.

April 11—Palm Sunday. Sermon "The Gamut."

April 15—Maundy Thursday. Holy Communion and Reception of Members. 8:00 p. m., Meditation, "Did He Win or Loose?"

April 18—Good Friday. Service at 8:00 p. m.

April 18—11:00 a. m., Easter Service. Sermon, "The Day Death Died."

Southern Convention Session Announced

The Southern Convention of Congregational Christian Churches will meet in biennial session at the Bethlehem Congregational Christian Church, Suffolk, Va., April 27, 28, 29, 1954. The session will begin at 2:00 p. m. on April 27, and will adjourn at noon on April 29. A Laymen's dinner meeting will be held at the Suffolk Christian Church on the 27th, while the Women will hold a dinner meeting at Bethlehem. A strong program is being planned, and it is hoped that all churches will plan to have delegates present.

(Continued on page 10.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Special Notice to Officers of Laymen's Fellowship

There will be a very important meeting of the Southern Convention Laymen's Fellowship Executive Committee at the Alamance Hotel, Burlington, N. C., on Saturday afternoon, March 13, at 3 o'clock. This committee includes all Conference chairmen, vice-chairmen and secretaries. The group will also attend the ground breaking at Moonelon on Sunday afternoon, March 14. You are urged to make arrangements to attend these meetings.

W. B. WILLIAMS,
Chairman.

* * * * *

Laymen of Burlington First Church Organize Fellowship

The men of the First Church of Burlington, North Carolina, met for a fellowship supper on Friday evening, February 19, with about 75 in attendance. A Laymen's Fellowship was organized and the following officers were elected: Eugene Gordon, president; J. A. Hall, Jr., vice-president; Wayne Morton, secretary, and Horace Freeman, treasurer.

The charter membership will be held open for two more meetings.

About \$50.00 in dues was collected, one-half of which will be forwarded to the Convention treasurer. It was voted to accept Moonelon as a project, and some money has been received.

The program was as follows:

Invocation—Egbert Truitt
Words of Welcome—Eugene Gordon.
Supper—Chicken Barbecue.
Introduction of guests.
Singing of Familiar Songs—Mark Rhodes, leader.
Organization of Fellowship.
Introduction of the Speaker—Walter Cooper.
Address—George D. Colclough, Past President of the Southern Convention Laymen's Fellowship.
Benediction—Dr. Robinson.

The following committees were in charge of arrangements: Invitation Committee—Don Frederick, chairman; Lyman Lamm, Herman Swift, Horace Freeman, Edgar Sutton. Underwriting Committee—Jim McLennan, chairman; Garland Huffman, Alvis Smith. Supper Committee—

Bill Fowler, chairman; Harold Sutton, Jim Holt. Deacon's Sub-committee—Egbert Truitt, chairman; Robert Blue, Curtis Blanchard.

* * * * *

Ground Beaking for Central Building at Moonelon

Robert Blue, Curtis Blanchard.

The ground breaking for the main building of our Conference Center project at Moonelon will take place on Sunday, March 14, 1954, at 3:30 p.m., with the top officers of our Laymen's movement present.

Dr. Walter Graham, national executive secretary, will be the guest speaker. Mr. Bernard W. Williams, Southern Convention president, the conference presidents, the Moonelon committee, and all other interested persons will be present and welcome. We are hoping that many of the churches of the area will send delegations.

Actual construction will begin within a few weeks on the dining and assembly hall, with work days for laymen's groups to be announced.

H. E. ROBINSON.

* * * * *

Excerpts from Address to Laymen by Dr. Selden Mills

"If you are faced with a serious operation, you want the best surgeon that you can get, one that knows his business. If you have a matter that needs to be brought the courts, you would employ a good lawyer. In

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Lent . . . and the Beginning of the Mission Period

It is altogether appropriate that the beginning of our Mission Period in the Southern Convention should coincide with the beginning of Lent. Someone else has said that "the Lenten season should serve as a special opportunity for us to contemplate our responsibilities and obligations as followers of Christ, who trod the road of sorrow and suffering to emerge victorious, the conqueror over sin and death."

Certainly the Lenten period is a time for self-examination of our abilities and our resources, because it is only after such honest examination that we are able to evaluate what we demand for ourselves and what we are willing to deny ourselves that we may bring to others the opportunities afforded by a realization of the Christian way of life.

Our record in the Southern Convention, while comparing without too much discredit with the

records of others, is nothing to be proud of. The amount that we have given through and to our churches for all causes is only "peanuts"—literally less than two five-cent bags a day for each member—and less than half of one of those bags has gotten further than our local church.

It is customary, during Lent, to deny oneself of something—some luxury or even something that is needful—which we have, through the bountifulness of God, enjoyed. Each of us can decide for ourselves what this might be—the important thing is that we do it. The self-discipline is needful, and the results of combined sacrifice can be surprisingly great.

Of you who read this, who will try out the meaning of Lent during these forty days? We see for them a triumphant Easter morning, when these days of sacrifice are gone! J. T. K.

Let's Look at the "C" in A B C

A B C stands for Alcoholic Beverage Control. "Alcoholic Beverage" or A B is an accurate description of the product involved. "Control" is a misleading term deliberately selected for the purpose of misleading the citizen.

The use of the word "control" is justified in that collection of revenue from the sale of ABC liquor is controlled. The use of the word, however, implies that the sale of this commodity is fully controlled, and also that its consumption is likewise controlled. Both of these implications are grossly untrue.

Liquor sold over the ABC store counter is immediately out of "control." It is a matter of common knowledge, especially to law enforcement officers, that the ease of obtaining almost unlimited amounts of ABC liquor gives the unscrupulous and lawless individuals of a community an easy source of supply of a dangerous commodity. Having obtained with little trouble, an amount of ABC liquor between the hours of 9:00 a. m. and 6:00 p. m., these individuals can and do go into business after

the "legal" source is closed, and peddle their purchases by the bottle or by the glass at very profitable rates. This is a type of bootlegging stimulated—no eliminated—by the ABC store. For every bootlegger which the stores eliminate, others are encouraged in the above manner.

As for the "control" of this liquor after it has been purchased, a sad story indeed is being written.

The ABC store refuses to sell to minors. This is supposed to "control" its use among our youth. The fact is that our youth reach up on the pantry shelf of their own homes and help themselves to liquor purchased by their parents. Their parents have little grounds of objection when they have already set the example.

The crux of the matter comes, however, when we see the individual consume his purchase. Far too often the individual, too, goes out of "control." Destruction of property and life is the heavy price that is paid.

The "C" in ABC is a gross misrepresentation and should never have been allowed.

HENRY E. ROBINSON.

On Being Fed Up on Organized Religion

By REV. HOWARD P. BOZARTH, Pastor

Elon College Community Church

The Church of Jesus Christ has been a going concern for a long time, and will be for a long time to come. Its proved stability, "towering o'er the wrecks of time," indicates something of its worth in the esteem of men. But there are those today, as in times past, who are impatient with the church for various reasons, people who have withdrawn themselves from it or stand aloof, because, they say, they "no longer believe in organized religion." They claim they have no quarrel with Christianity, but are just "fed up" with the church. They say that they want the world to be a better place to live in, and they admit that this calls for more and more of Christianity. But, as far as they are concerned, the church may as well be counted out, as an essential contributor to the making of this a better world. They claim it is more concerned to maintain itself as an institution than to improve human society; that often as not it obstructs rather than forwards social improvement. Therefore, it may as well be abandoned, or dismissed. As for close identification with it, and participation in its ongoing of public worship and activities, that is a waste of time, a boring futility.

Now, not all who stand aloof from the church are as outspoken in their verbal criticism as this. But actions are more eloquent than words, in any case, and what they do attests to what they really believe. One half of the population of the United States does not believe sufficiently in the church to become members; and seventy-five percent of the members of Protestant churches, at least, do not believe in the church enough to attend its services with unfailing regularity, or contribute to its maintenance sufficiently to keep the church doors open, if the church had to depend on them alone, for its existence. It then would seem, therefore, that there is a great deal of doubt in the minds of people generally, as to the indispensable function of the church. They act as if they believed it could be abandoned without irreparable loss.

Of course, the large portion of those holding aloof from, or showing indifference to, the church have not

thought through the issues of their position. Their criticism of the church is often no more than a rationalization, a bit of self-defense, in support of a basic unwillingness to be bothered about any program, or cause, that asks for personal discipline and commitment. Nearly a generation ago Dr. Fosdick said, "Our generation wants a moratorium on moral obligations." That continues to be the state of our society. The church *does* seek to obligate its members. It proposes that man subject himself to a much higher, and more exacting, sovereignty than of sheer self-love. And such a sovereignty is distasteful to the majority of our contemporaries. The church does get in our way when we choose to live by the rule of self-interest, which is the rule of "do as you please, when, as, and if you please." So, not all the impatience of our generation with the church is inspired by a judicious weighing of its merits and faults in the balance of sober judgment and finding it wanting. Such evaluation would disclose some real, and deplorable deficiencies. And it is well to be impatient about them. But an institution that has stood the test of time as well as the church, deserves, at least, a broad and sincere appraisal of its strength as well as weaknesses, before judgment is passed upon it.

Those impatient with the church for its faults have a splendid precedent to support them. Jesus was very impatient with the church of his time and his people. He remonstrated with its leaders because of what they taught and what they did. The vain, empty formalities of their worship, and observance of ceremonial laws, drew his fire. He wanted his people to put heart into their religious devotion, above all else. They wanted mostly to be counted "correct" in the externalities of piety. Jesus sternly criticized the churchmanship of Judaism in his time but his was more than a negative criticism. He had constructive words to speak as well as caustic. He constantly exhorted his hearers to "be," to "go," and to "do."

But never once did he propose that they abandon the church—withdraw

from it. He never uttered a word of harsh judgment against "organized religion," as such. He did not say, "Away with the temple, since thieves have taken over in it." He sought to cleanse the temple, in place of renouncing it. He wanted to reform and restore the faith and practices of Judaism to give it greater organized strength and redeeming efficacy. He believed in worship, in the assembling of worshippers together for mutual spiritual refreshment and renewal of dedication to God. From the age of twelve he loved the temple and synagogue, and the whole spiritual order to which these institutions ministered. He saw the faults in the church, but it never occurred to him to seek to remedy them by withdrawal from its fellowship of worship and service.

Moreover, his first followers, after his crucifixion and resurrection, did not abandon the church of their own accord. They continued to think of themselves as members of that church. They went to the temple to pray. Their first meetings were in the synagogues of Israel. They did not start out to create a new church, or withdraw from the old. They wanted to reform and restore the old; they wished to inject new life into it by spreading the contagion of their faith in Jesus the Christ. It was only when the doors of the synagogue and temple were closed to them that these first disciples withdrew from the old church to create a new. Even then, in their assemblies, they borrowed many patterns of worship and organization from the synagogue. They did not say, "Let's have done with organized religion." They said, "Let's show what organized religion, inspired by faith in, and loyalty to, Jesus Christ, can do to redeem the world."

Hence they proceeded to organize the new church for its greater function. They chose leaders, and appointed members to different tasks and responsibilities, for teaching, preaching, finance, and service. They organized because that was a necessity if they wanted to accomplish their mission.

The history of Christianity is the record of organized enterprise. It could not be otherwise. No idea or ideal in this world finds lasting expression save in some institutionalized pattern. Paul had to establish churches, organize societies. It was not enough just to preach a message. Religion just does not take root and

(Continued on page 13.)

Our Churches Report . . .

New Church Organized at South Boston, Virginia

On the night of Sunday, January 17, 1954, a new Congregational Christian Church was organized at South Boston, Virginia, with 58 charter members. The prospects are bright that 100 charter members will be obtained by the time the church can begin meeting in their first building in the next few months.

A beautiful and spacious building site has been purchased at Centerville, near the new high school, located half way between South Boston and Halifax, on U. S. Highway No. 501. The site purchased has been made possible by the financial assistance of the North Carolina and Virginia Conference Missionary Association and the Mission Board of the Southern Convention.

A building and finance committee has been named, and the church expects to erect a first unit within the next few months at a cost of approximately \$25,000. The church members are now undertaking a campaign to raise \$10,000 on the building project.

Officers of the church that have been elected include the following: T. S. Earp, E. M. Walton, H. L. Martin, and H. G. Landrum, deacons; T. S. Earp, E. M. Walton, and W. A. Anderson, trustees; Mrs. Charlie Guthrie, church secretary; Miss Willie Adams, assistant secretary, and Miss Patti Adams, church treasurer.

Dr. Stanley U. North, general secretary of the Church Extension Division of the Board of Home Missions, New York; Superintendent W. T. Scott, members of the Mission Board, the Conference Missionary Association, and others, have visited this new church which is at present holding services in the Powell Funeral Chapel in South Boston. Great enthusiasm is being manifested concerning the new church, and a good account of the work will be given by a fine membership already gathered.

Deep appreciation is due Rev. Welton T. Madren, pastor of Pleasant Grove, Liberty and Ingram; and Rev. Mark W. Andes, pastor of Union (Virgilina) and Hebron, for the very

splendid cooperation shown by themselves and their churches. The set-up of the churches in Halifax County will be greatly strengthened in the organization of this church in South Boston. We are grateful to all who have given generously that this new work may be possible.

W.M. T. SCOTT, *Supt.*

* * *

As we go to press, we learn that Rev. Mark W. Andes, of Virgilina, Virginia, has accepted the call to the newly organized church in South Boston, to become its first pastor. Mr. Andes is the son of the late Rev. Alfred Wellons and Mrs. Andes of Harrisonburg, Va., and a brother of Rev. Wm. J. Andes of Winston-Salem, N. C. He has served Union Church, Virgilina, and Hebron, near Clarksville, for the past seven years, having succeeded the late Dr. Chas. E. Newman. He has proven himself to be a faithful, capable and devoted pastor. He and Mrs. Andes, the former Miss Catherine Cooper of Burlington, N. C., are graduates of Elon College. Mr. Andes is also a graduate of Duke University Divinity School.

J. T. K.

Superintendents' Meeting of North Carolina & Virginia Conference

The Superintendents' meeting of the North Carolina and Virginia Sunday School Convention will be held at the First Congregational Christian Church, 400 Radiance Drive, Greensboro, N. C., on Saturday, March 27, 1954.

This will be a dinner meeting, and a helpful and inspiring program is being planned. The speaker will be Miss Clarice Bowman of the Department of Religion of High Point College. Miss Bowman is well known in the field of religious education. She has had wide experience in leadership education in the Methodist Church. Her topic for the meeting will be "Guiding Growth Godward."

It is hoped that all Sunday school superintendents, assistants, pastors and members of boards or committees on Christian Education will attend this meeting on March 27. The pro-

gram should have appeal and worthwhile information for all.

The meeting will begin at 6:30, and every effort will be made to close it in time to allow those attending to get home before a late hour.

Won't you of the North Carolina and Virginia Conference mark the date, March 27, on your calendar and make plans to attend.

MARTIN T. GARREN,
President.

Meeting of Board of Publications Called by Chairman

The Board of Publications of the Southern Convention will meet at the First Congregational Christian Church, Henderson, N. C., on Tuesday, March 16, 1954, at 10:00 a.m. Each member of the board is urged to attend. The members of the board are: Dr. Roy C. Helfenstein, Chairman; Mr. Shirley T. Holland, Secretary; Revs. Clyde L. Fields, James H. Lightbourne, Jr., Silas E. Madren, and W. W. Snyder.

THE CHRISTIAN SUN is a major responsibility of the Board of Publications. How to make our paper a more effective instrument of our convention constituency is a real concern of the board. They would welcome the counsel and suggestions of each and all.

The Board of Publications invites all ministers and other interested persons to meet with them in a "hearing" on the problems facing our people regarding THE SUN. This meeting will be held at the Henderson Church at 2:00 p.m., March 16.

ROY C. HELFENSTEIN,
Chairman.

The Difference You Make

The difference between a big congregation and a small one is—you.

The difference between a church that stands before the community as a strong and vigorous church, and exerts upon the the community a strong and vital influence, and a church that has but little influence is—you.

The difference between a Protestantism that uses its freedom for God and a Protestantism which uses freedom to commit suicide is—you.

I do not know which side you are on in these matters. You will know. You are on one side or the other. And what you do counts heavily for or against the church—your church.

—Richard H. Bennett.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Church and Education—Why Should the Church Support Christian Colleges?

It is generally accepted among church people that the church ought to have a voice in the affairs of men. We are careful to say, however, that the church and state must remain separate. While that principal is sound, its implications may carry us too far as a church from our responsibilities as Christian citizens. The danger comes in the separation of religion from the affairs of men! Church and state may never unite in all things, but woe unto that state whose statesman and citizens are not motivated by religious ideals and commands.

In recent years there has been a great shift to society in general of the things which the church formerly did, in particular: education, printing, social service, charities, etc. We need have no fear of the transfer of these functions if those who exercise them are Christian men and women. The one sure way for our society to have trained minds and dedicated lives is for the church not to fail in its responsibility in the field of education.

It is with considerable alarm that we see the trend toward secular education in America. The church cannot perform its functions by turning its responsibility for training youth over to the state. Until 1938 there were more students attending privately endowed colleges and universities than were in publicly supported institutions. That trend is rapidly turning the other way. The cause may well be the "stateism" abroad which says, "The church might well surrender its colleges to the state, since our state schools are fulfilling their education function, including the teaching of religion." Perhaps every youth will not go to a church college, but woe be unto the church the day the Christian college ceases to be a power.

As good as our publicly supported institutions of higher learning are, the church cannot expect (if it is realistic) that these schools can and will do the job the church can and must do. There are too many limitations

placed upon the institutions of higher education sponsored by the state. We mention but two; but they are significant:

I—Choice of Teachers.

While there are many Christian Spirits among the faculties that teach in our state supported schools, that fact may be not design but co-incidence. "College administrators in publicly supported institutions are restricted by law from using Christian standards of judgment in the course of employment of faculty members. They must limit their concern to the technical fitness of candidates for academic positions. It goes without saying that most of us will agree that the quality of life and character of the teacher is as important a consideration in determining his influence on the minds of students as is the extent of his mastery of the subject matter. Our college can not do without the latter, but they can and do insist on the former."

II—Christian Curricula Prohibited.

Publicly supported schools can and do teach religion, to be sure. They teach freely to the extent of encouraging youth to live clean, wholesome, useful lives. They can inspire the ideals of honesty, courage, reverence and patriotism. They may seek to develop many of the same inner ideals which Christianity, Judaism, Buddhism, etc., seek to develop. But these publicly owned schools cannot teach, or assume as true, a specific religious philosophy or gospel to undergird that type of life. They cannot encourage youth to become Jew, Roman Catholic, Protestant, or Buddhist. Nor can they give any particular outlook on life which will cause them to support and become adherents of any religious group. Religion without a specific relationship to Jesus Christ is not sufficient for Christian people. Bible as good literature, or Christianity as an ideal among others is not sufficient for Christian people!

The church is under no such limitations. The college built and maintained by the church can have something to say about the religious character and teaching of the school, its faculty and curricula. The only

limitation troubling the church related college often is the lack of funds with which to provide facilities and resources for the youth who ought to enter her halls of learning.

If the church is to perform her function in the field of education—which the state cannot and will not do—then the church must pay for it. Adequate physical facilities must be provided. Resources must be supplied which will make possible the church college's commanding for its faculties keen, well trained Christian men and women who are motivated by the quest for knowledge as a means to the end of developing youthful minds and characters after the pattern of Jesus Christ.

Elon College is the instrument of Christian higher education in the hands of our area. Whether we will make her resources and possibilities available for increasing numbers of youth will in large measure be determined by our support in prayer, financial gifts, and in the sending of our youth to her halls of learning.

WM. T. SCOTT,
Superintendent.

A Summer School Opportunity for Pastors

The Eastern Summer School for Ministers will be conducted by the Board of Home Missions at the Deering Community Center, Hillsboro, New Hampshire, July 7 to 28, 1954. For pastors of the Southern Convention who would like to attend this splendid summer school, a tuition will be granted for room and board for the period of the school, plus transportation over \$15. In other words, for \$15 our pastors have an opportunity for an excellent summer school for pastors, and it will be an experience long to be remembered. Our churches will do well to recommend that their pastors go to this pastors' school and provide for a supply for their pulpit while they are away. The pastors will return better men and better qualified to do their job.

Any pastor interested in attending the Deering School should write to Dr. Truman Douglass, 287 Fourth Avenue, New York 10, New York, or to Superintendent Scott, Elon College, North Carolina.

Faith is neither creed nor dogma; it is a "becoming" and a "doing." Faith is the driving force of life.

—Anon.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Meeting of Valley Executive Board

The executive board of the Virginia Valley Women's Missionary Conference met recently in the lovely home of Mrs. A. W. Andes, in Park View, Harrisonburg, with Mrs. Cecil Whitlock, president, presiding.

Nine members of the board were present, four of the five district superintendents, Rev. Henry Harmon, Miss Pattie Lee Coghill, several life members and a group of ladies from the Antioch Church, who prepared a delicious lunch.

The main purpose of the meeting was to make plans for the Spring Rallies.

After the devotional, reports were given by the district and departmental superintendents. Each society reported on their friendly service projects, and it seems much is already being done in this capacity.

The president asked the group for suggestions concerning the Thank Offering project, as she is a member of the planning committee. An interesting discussion followed, during which Pattie Lee gave some good suggestions for the group to consider.

The report on recommendations adopted at the fall conference was read in part as follows:

Recommendations.

1. Urge more of our women to attend the School of Missions.

2. Since our Southern Convention, in line with the thought of our National Woman's Fellowship, has adopted the following goals, we urge that this conference also realize their worth and strive to (A) Further our Christian World Mission by helping establish and strengthen the Committee on Missionary Education and Stewardship in every local church. (B) Deepen our spiritual life as individuals and as families. (C) promote in every local church the showing of the feature film, "The Hidden Heart." (D) Support in every possible way the Church Building Loan Fund.

3. Since gifts from our Life Memberships and Memorials are designated for Franklinton and there is the possibility of this work being carried

on at Bricks, N. C., we recommend that we stress this phase of our giving as contributions toward the renovation of the chapel at Bricks.

4. Since we are part of the National Women's Fellowship and since our program includes Bible Study, Personal and Family Spiritual development as well as the Mission Study, we recommend that we suggest to the convention that the name Women's Fellowship of the Southern Convention be used, and in that event this conference be known as "The Women's Fellowship of the Valley Conference."

5. Since the progress of our Convention aims at an advance rather than retreat, and since steps necessary in this direction include increased consecrated giving of our means as well as of our talents, we recommend that the Valley Women's Conference accept the suggested goal of \$2500 per biennium and that we make every possible effort to reach it as each society seizes its opportunity and with the help of our Lord carries its share of the responsibility.

Plans for the Spring Rallies were completed. The meeting adjourned with a prayer chain.

MRS. AUSTIN KIPPS,

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North Carolina Rallies

Mrs. W. T. Scott, North Carolina president, has recently sent a letter to each local president, telling of plans for the spring rallies. Here is the schedule:

Halifax District—March 31—Ingram, Va.

Henderson-Raleigh—April 1—Liberty, Vance.

Sanford—April 2—Fayetteville.

Asheboro—April 5—Ramseur.

Greensboro—April 6—Winston-Salem.

Burlington — April 7 — Union Ridge.

It is especially fine that every District Superintendent was present at a meeting in February to plan for these rallies. There are to be two outstanding speakers:

Mrs. W. B. Williams, our convention president, who represented us at the National Assembly of United

Church Women in Atlantic City last fall, and Miss Margaret Hargrove, executive secretary of our National Fellowship, who is making her first visit to our area in that capacity. She will bring the feature address, using as her topic, "The Heart of the Master."

* * * * *

A Good Report from A Fine President

Last fall a copy of the report given by the retiring president, Mrs. H. G. Ballinger, to the women of the First Church, Greensboro, came to me for publication. Like other material on "past doings" received at that time, it had to be pushed aside to make room for current items. However, it is such an excellent report, and reflects the type of thing all presidents should do and few do, that it seems to still have value. It is hoped that every president of a society this year will "take note" and resolve now to make a detailed report of her "stewardship" at the end of the conference year.

GREENSBORO FIRST.

The past year has been one of activity and enthusiasm for the women of the First Congregational Christian Church, Greensboro, N. C. The women are deeply grateful for our new church, and all the facilities we now have. To worship in our lovely sanctuary is most inspiring and to work in our new kitchen and other rooms of the educational building is most thrilling and exciting.

Our women have participated in many projects, both for ourselves and for others. We have sent Friendly Service gifts to Ellis Island and to a girls' school in Madura, South India; 25 pounds of materials in packets for peace on World Community Day; and clothing for the Elon Orphanage, including \$65 in cash to buy shoes for the children at Easter.

For our Thank Offering to Carroll County, we have \$139.50

Nine Life Memberships and three Memorials were given, totalling \$120. This money is to be used for renovating Franklinton Center. We gave to missions for our Conference Apportionment \$406. The total amount for missions and benevolences, including the gifts of the Cradle Roll, Juniors and Young People, was \$819.31.

We have had several projects to make money for the Building Fund,

(Continued on page 9.)

Missions at Home and Abroad

A Cent-a-Meal for Missions During March, April, May and June

Dear Friends:

The Mission Period began March 1. The world needs so much the spirit and influence of our Lord and Saviour Jesus Christ. The Mission Board is the agency of the Southern Convention which helps to carry the Christian gospel to America and throughout the world. The work of Christian missions is limited, not by the need, but by funds to provide the necessary missionaries. The Mission Period is a time of special emphasis upon our job as Christian witnesses through the missionary program. We hope very much that each church and Sunday school will this year give special thought and prayer to the cause of missions.

Limited as our Mission Board is by lack of funds, for the past several years we have used the "Cent-a-Meal Plan" as a means of increasing our mission work. Many individuals and families have found it a joy to observe the practice of giving at least a Cent-a-Meal during the Mission Period of March, April, May and June. Last year a substantial sum of money was received from the Cent-a-Meal plan.

We have mailed a supply of Cent-a-Meal stickers to the pastors or the Sunday school superintendents of the various churches, and have asked that these be distributed to the families of the churches. Will you not be sure to get your sticker. Place it on a box or jar and put it on the family dining table. Then drop in at least a penny at each meal as thanks are returned to God for his gifts.

The Cent-a-Meal gifts may be credited to your church's apportionment, or they may be used as an extra gift to missions so badly needed. We shall greatly appreciate your cooperation.

Sincerely yours,

WM. T. SCOTT,
Executive Sec'y,
The Mission Board.

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"Be Their Milkman"—a Project for the Month of March

Milkmen are needed. In some areas of the world, children, mothers and invalids are without milk—a food

commonly found on the breakfast, lunch and dinner tables of most of our American homes. In these areas in Europe, Africa, Asia and South America, many, for the lack of proper foods, die daily from malnutrition.

We in the United States have more milk than we are using. Some of it is stored in warehouses, in powder form. Last June, the United States government made available to voluntary relief agencies 90 million pounds of milk powder.

Fifteen million pounds of the surplus milk made available by our government are being distributed in 28 countries by Church World Service. When the milk was presented by Mr. John Herbert Davis of the Department of Agriculture, he said: "Our nation welcomes the opportunity to share the abundance of food we have. It seems especially appropriate that we can donate such a basic food as the dry milk we are shipping today. We feel fully repaid in knowing that it is going to the less fortunate of other countries to help them ward off hunger and disease."

Milkmen on the job. Our job is to deliver the milk, to Europe and Asia, the areas assigned to Church World Service. Furnishing the food is only one phase of the milk problem. The other phases are transportation overseas and distribution. These are the vital roles which Church World Service and other such organizations play.

The cost of delivering a pound of this milk powder overseas is 2.5c—which covers the expenses involved in getting the milk to a port for ocean-going vessels, shipping by the ocean freight, and distributing the milk through Christian channels.

Already groups in some of our churches have made contributions to this project. Already evidences have come from overseas of the effectiveness of those gifts. Letters have come from India telling of the distribution of the powdered milk there to under-nourished school children; and from Hong Kong, too, have come words of appreciation for the milk from American friends.

Church World Service has prepared publicity material to stimulate interest in this project. Posters, leaflets and milk bottle stickers which

explain and popularize the "Be Their Milkman" project are available free in quantities from Room 102, 14 Beacon Street, Boston 8, Mass. It is hoped that these materials will encourage children in church schools to be milkmen to the world's under-nourished. Money should be sent to the Southern Convention office, and should be designated, "Be Their Milkman."

Junior High groups in various parts of the country are making this a Lenten giving project. Will your school join with them? If you will, children around the world will benefit.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

such as dried flower shows, bazaar, turkey dinner, sale of doughnuts, Christmas cards, and fair prizes. The amount paid into the Building Fund to be applied to the kitchen equipment account was \$3,469.91, which closed out the account.

Our circles have been very active in putting on projects of their own to take care of furnishings and equipment, such as additional cabinets for the kitchen, mirrors for the women's rest rooms, an electric roaster, 100 place setting of silver, the cross and candle holders for the chapel, as well as a new robe for our minister. One circle gave an automatic washing machine for the Elon Orphanage. Several miscellaneous items were given as gifts. All these make a total of approximately \$670. This amount, plus the amount paid to the Building Fund, makes an approximate total of \$4,166.

We now have a membership of 152, with twelve new members during the past year.

Our programs this year have been both informative and inspiring with some very outstanding ones, such as our Christmas program written by our Mrs. Wisseman. We had as guest speakers Dr. and Mrs. W. W. Sloan of Elon College for our study of Africa.

The women of our church have paid into the Building Fund in the past four years \$14,496.91. To have been president of our Auxiliary for the past four years has been a wonderful privilege, a happy experience, and an honor which I will cherish always. As we go forward into our new year, we hope to accomplish bigger and better things for Christ and his kingdom. To what better task could we dedicate ourselves,

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

It is spring again. The daffodils have pushed through the earth and left the brown slumber of winter and sent up green shoots with lovely yellow blossoms.

The stars are telling the spring glory of God too. Do you know the star pictures that are in the sky? One of the easiest to find is the Big Dipper. It is made of seven stars, three make the handle, and four form the bowl of the dipper.

Poets have written about the stars from earliest time. One wrote: "Stars are the sparks blown from the angel's campfires." Another said: "The stars are little forget-me-nots of God." And it is true that many of the stars in the Milky Way sparkle with a bluish light.

The Psalmist wrote: "The heavens declare the glory of God." Many years later a composer was moved to write: "The Heavens are Telling." Great preachers have told of the heavenly beauty and scientists have explained the distance of stars, their light, and kind of light.

But to each of us there remains the heavenly spring nights, when we can consider the stars, the pictures they make, and the glory in God's greatness.

J. J. H.

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Too Busy to Follow Through?

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"How glad I am to see you, Lucia! Having you with me will be just like returning to our carefree college days!"

Those hearty words of greeting were spoken by my friend, Katherine Foster, as I stepped from the train in the town of Westvale, where she had been living during the fifteen years of her married life. We had been good friends in college, but, up to this time, neither of us had been able since graduation to visit the other. It was a meeting of the state library association in a central city which had now given me this opportunity for a brief stopover in her home.

Katherine's words brought to my mind the sharp contrast between the tired-looking woman who was leading me to her waiting car and the sunny-hearted girl I had known in college. Why, I wondered, had thoes relatively few years changed the appearance of my friend so adversely?

I was even more puzzled when our ride in an expensive car ended at a beautiful home and three fine-looking children were presented to me. How could anyone who had so much to make her happy look so worn and weary?

"Please take our guest's over night bag up to her room, Jerry," Katherine directed her fourteen-year-old son. "Perhaps you would like to freshen up a bit, Lucia," she continued, "while I see about dinner; but do hurry down, because there are so many things for us to talk about!"

"Jer-r-ry!" A boyish voice floated in from the front yard. "Come on out and pitch for us!"

Without waiting to do his mother's bidding, young Jerry hurried out to join his friends in a ball game. Instead of calling him back, Katherine picked up my bag and carried it upstairs. She seemed unaware that her son had failed to comply with her directions.

"I thought Diane was picking some roses for you," she remarked, as she sought to make me comfortable. "Diane loves to gather flowers, and I told her that could be her part in making you welcome."

As my friend finished speaking she hurried down the stairs, and in a few minutes she reappeared with a vase of lovely roses. "I didn't have time to cut very many," she apologized, as I thanked her, "but I wanted you to have enough of these Beauties in your room to make an enjoyable fragrance." Instead of asking her eleven-year-old daughter to put aside her book she was reading, for a moment, and gather the flowers as had been planned, the busy mother had picked them herself.

There was a similar occurrence when the table was to be set for dinner. "Nanette promised me that she would set the table while I was meeting the train," Katherine told

me after I had asked if I might help with that part of the preparations, "but she must have forgotten about it." Nine-year-old Nanette was at that moment playing with her paper dolls in a corner of the living room, but her mother did not call her. Instead, she brought the silver and napkins and told me where to place them.

I now had the clue to my friend's careworn appearance. She had allowed herself to become too busy to follow through when she gave her children directions, thereby not only adding to her own burdens but denying the children the pleasure of helping in the home and gaining the satisfaction of work well done.

I could not tell Katherine how grave a mistake she was making; I could only hope that something would awaken her to the need of her children for calm, unhurried guidance. A mother should not ask a child to perform a task unless she is going to be careful to see that her request is carried out. A sense of unfulfillment leaves a scar on a child's personality, and the mother herself becomes needlessly worried and exhausted.

Much happier and better prepared for later living are those children who share with their mother and father the activities involved in the maintenance of their home. To bring this about it is advisable that the parents take advantage of early childhood; that they begin them, gently but firmly, to insist that all their directions shall be carried out. As reason develops, children should have the privilege and the opportunity, when possible, to talk over with their parents any directions the advisability of which they question, but no directions should ever be ignored.

SOUTHERN CONVENTION.

(Continued from page 2.)

Each church in the Southern Convention is entitled to one lay delegate. Churches which have more than 200 members are entitled to one additional delegate for each additional 200 members or major fraction thereof, provided that no church shall have more than four delegates.

Churches should nominate their delegates at once and send their names and addresses to the Secretary of the conference of which the church is a member.

WM. T. SCOTT,
Superintendent.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Sunday, March 7, is Rally Day for E. N. C. young people. Don't forget and come out to be with the other conference youth.

* * *

The Southern Convention Rally is the last of April. All officers, Commission chairmen and two delegates from each church are invited to attend. Program is to be centered around the Commission Plan and Purpose.

* * *

Many of our young people are going to be on tour with the Elon College Choir this next week during Spring Vacation as they travel into many Northern States with their annual good-will musical program. They will be in N. C. and Va. for several days so if they come your way, it will be worth your time to go out to hear them.

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Youth Service Held at Hunterdale

Youth Week at Hunterdale Christian Church was observed with a Youth Service on Sunday evening, the young people taking part under the leadership of their pastor, Rev. Clyde Fields. The service, as it was rendered, was as follows:

Prelude—Jean Overby.

Hymn.

Prayer—Grace Ann Cobb.

Hymn.

Announcements.

Worship in Tithes and Offerings.

Offertory Prayer—David Joyner.

Scripture Lesson, Luke 10:30-37

—Norris Bly.

Special Music.

Youth Addresses:

“Defining Brotherhood”—Ted Fields.

“Brotherhood in Action”—Archie Howell.

Hymn.

Benediction—Vernon Taylor.

The ushers were Joseph Edwards and Hubert Bridges.

Services of this nature show that the youth are doing their part in the work of the church. Congratulations to the youth for leading in this Sunday evening service.

Youth Week Observed at Resemont

January 31 through February 7, the Junior and Senior Youth Fellowships of Rosemont Christian Church observed Youth Week. The theme for the week was “So Send I You.”

Sunday night, January 31, we were in charge of the evening service and our Youth Choir sang. Miss Betty Ruth Carden gave a very inspiring message on “Youth's Place in the World.” Others who took part in the service were Ellen Hewitt, Betty Jane Hassell and Louis Platt.

Monday night, we went skating, and we had a good group.

On Thursday night we were given a banquet. The tables were decorated in the Valentine Day note. The food was delicious. For entertainment we had Tommy Liverman as our master of ceremonies. He was dressed as a Texas Ranger and said that this was the first time he had been out of the sovereign State of Texas. There were several instrumental and vocal numbers and group singing. We enjoyed the program very much. Our music was supplied by a band of local talent consisting of Robert Day, Richard Gladstone, Jimmy Pezzella and Crawford Waters. Mrs. Herbert Fisher was in charge of the entertainment, and the banquet was served by Mrs. W. C. Morrison and Mrs. L. L. Milteer, assisted by the Youth Counselors.

Saturday morning, we cleaned the church. About twenty young people came out to work. We were served a delicious lunch by Miss Dunn, our director of Religious Education. We enjoyed the fellowship as well as having the joy of doing something for the church.

Saturday night, we went bowling. We also had a fine group for bowling.

On Sunday night, February 7, instead of our regular Youth Fellowship meeting, we had an interdenominational meeting, and invited youth from other churches in our community. After the service, refreshments were served.

Our entire Youth Week was enjoyed by everyone, and we are looking forward very much to one again next year.

DONNA LITCHFIELD,
Secretary, Sr. Y. F.

Student Summer Service Workers

Churches in the Southern Convention desiring to have Vacation Church School, Leadership Training Schools, Day Camps and need assistance of outside help should contact Miss Pattie Lee Coghill, Elon College, N. C. If a church is able to do the work with local help, the Board of Christian Education hopes that they will do so and not call on the board for a Student Summer Service Worker. If help is needed, the board hopes to be able to send a young student, having been trained beforehand, to help in whatever is needed. The churches calling for help should assist in paying some travel expenses and in providing lodging and food while the student is working there.

W. J. ANDES,
Board of Christian Education.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

religion, if you want the best, why not engage the best to do it for you? Then you will know it is done correctly. In handling the human spirit you have something different from the appendectomy. I have discussed this with my doctor, and he always gets results. Either they die or live. The minister works himself blue in the face. In the realm of the spirit there is no such thing as tangible results that you can get in the hospital. It all lies in the heart of a living individual.

“Jesus used the language of a layman and not the language of the preacher. Today the place where Christianity is having the battle of its life is in the laity, not in the clergy, in the laity. The laymen can do some things that the ministers cannot do. Christianity is not a religion of the clergy, it is a religion of the laity.

“It depends upon you to make the church what it is. The true mission of the laymen is that of an evangelist. Brotherhood is not simply to be practiced by preachers. Brotherhood now in the atomic age has become an inexorable necessity if man is to survive. The world is not safe until all are safe. It takes more than the minister to do that.

“Christianity as a laymen's religion is getting back where religion started. Evangelism in the truest sense is your vocation. The churches safety depends upon the kind of laymen the church has. Christianity is a religion of laymen.”

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Jesus Faces the Cross

LESSON XI—MARCH 14, 1954.

MEMORY SELECTION: "*He who loves his life, loses it, and he who hates his life in this world will keep it for eternal life.*"—John 12:25.

BACKGROUND SCRIPTURE: John 11:55-12:50.

DEVOTIONAL READING I Corinthians 1:18-31.

Today's lesson is the only incident, given in John's gospel, between the Triumphal Entry and the night of the Last Supper. He assumes that the other incidents of Holy Week or Passion Week—the cleansing of the Temple, the solemn parables by Jesus against the Sanhedrin, the conflict with the scribes and Pharisees, the other parables recorded by the other Gospel writers, and the departure from the Temple—were well known to his readers. This fact gives the incident significance. The event probably took place toward the close of that solemn week best known as Passion Week.

A Yearning for Jesus.

"Now among those who went up to worship at the feast were some Greeks" who said "Sir, we would see Jesus," or we wish to see Jesus. It was an expression of the yearning of the human heart for the living Christ. These men were Greeks, they had fine culture, they were undoubtedly proselytes—they had been initiated into the Jewish faith, but they yearned for a personal, living experience with Christ. There is a universal hunger in the human heart for God. It is not always recognized. It is often neglected. It is sometimes deliberately ignored. But it is there. "We wish to see Jesus" is the cry of every penitent, the birth cry of every new-born soul, the burst of joy as the children of God pass beyond the veil. The church stands for something which is elemental to the human heart. It has in Christ, that which meets the deepest needs of men and women.

Bringing Others to Jesus.

So these—these Greeks—came to Philip, and said to him, "Sir, we wish to see Jesus." They sought to

see Jesus through others. And it was the privilege of Philip and Andrew to bring these Greeks into the presence of Christ. The world would like to see Jesus in us. If there was more of the spirit of Christ in our lives, the world would be more eager to see Jesus for themselves. Sincere, radiant, loving Christians are a medium through whom others can see Jesus.

One Great Hour.

"The hour has come for the Son of Man to be glorified." It was not the only great hour in the life of Jesus. But it was one of the greatest. Those Greeks, perhaps only a few in number, were the representatives, and the vanguard of the whole Gentile world which would come to seek Jesus. Although his ministry had been almost exclusively to the Jews first, he did make clear the fact that there "were other sheep not of this fold," and he made clear that his love and redemptive purpose included all men. The fact is, that Jesus seemed to be overwhelmed by the sight of those Greeks seeking him out. Here was the thing he longed for most of all. He sees the whole Gentile world, in his own day and down through the ages searching for his truth, coming to him, sharing his life which was life indeed.

Living by Dying, Saving by Losing.

"If it dies, it bears much fruit . . . he who loves his life loses it, and he who hates his life in this world will keep it for eternal life." A paradox, but eternally true. Here is a grain of wheat, a tiny, seemingly lifeless thing. In fact there is only potential life in it. Put it in a safe deposit vault, or on the shelf in the kitchen, and it remains lifeless and unfruitful and useless. But put it in the ground! It dies, of itself, but from it there springs forth a tiny shoot of green, then a stalk, then a head of wheat, and a many-fold yield of grain. It saves its life by losing its life. It lives by dying.

It is thus with life. Let a man, any man, live to himself and for himself, and he loses himself, his usefulness dies, and in the highest sense, he dies. But let him "bury"

himself, in service and sacrifice for his fellowmen, and a chain reaction starts, and the fruits of good living multiply unbelievably, and he finds life, more life, abundant life. And others find life too. The man "who looks out for 'Number One'" is of all men most miserable. The eternal principal of life is that we live only as we die, and that as we die, we live.

For Such a Time as This.

"What shall I say? Father save me from this hour? No for this purpose I have come to this hour. Father, glorify Thy name." As the shadow of the Cross fell across his path, the Son of Man instinctively drew back. His first impulse was to try to escape it. Should he ask the Father to save him from that ordeal? No!, a thousand times, No! It was for just that cause or purpose that he had come into the world. The Father had sent him into the world to save the world, and the world could be saved only by his death on the Cross. So instead of praying that he might be saved from going to the Cross, he prayed that in going to the Cross he might glorify God.

Thunder, an Angel, or a Voice.

Some of the folks in the crowd said that "it thundered" others said that "an angel had spoken" but Jesus clearly recognized a voice, and understood its message. People often hear things differently. Even divine messages are often garbled and misunderstood or misinterpreted. What for some, with hardened hearts and deafened ears, are but natural sounds, or sounds making no sense, are for others messages from the unseen world, and in some cases, personal messages of encouragement and hope and help. In this case the message had not come for the sake of Jesus—he had already had abundant evidence that he pleased the Father. The voice had come for the sake of the disciples and the crowd around Jesus.

The Magnetism of the Cross.

"And I, when I am lifted up from the world, will draw all men to myself." John adds, "Now this he spake, signifying by what death he was about to die." He was saying that his Cross would be the mightiest and most sovereign force and motive on earth, the most powerful influence ever brought to bear on the human heart and will. And in a double sense: as a judgment of God against sin, and as a revelation of the grace

(Continued on page 13.)

ON BEING FED UP ON ORGANIZED RELIGION.

(Continued from page 5.)

grow in isolated spirits. It flourishes, if at all, by grace if its institutional patterns, in fellowship.

Now, institutions, we must admit, are subject to errors and corruption. The church is no exception. It is difficult for institutions to remain flexible and adaptable to new demands of new times. They tend to ice over and stratify at certain levels. Paul had trouble with Peter, and the church in Jerusalem, because he wanted the church to adapt itself to the demands of a growing Gentile constituency. He wanted it to make a cleaner break with Judaism than many of the original disciples of Christ thought proper. The church had to adapt itself. It was painful, but it was accomplished.

The church, through the centuries, has tended to stratify at certain levels, and resist demands of changing situations. It has tended to stagnate, to grow corrupt, even, in its institutional aims and practices. All through the centuries, therefore, prophets and reformers have risen up to challenge the church, to try to correct, purge, and redirect its energies. All the great monastic movements began in protest against certain failures, or corruptions, of the institutionalized practices of the church. The Protestant Reformation sprang from such roots. The beginnings of the Methodist Church in England, and of the Congregational and Christian Churches of England and America, were of like inspiration. The church tends to grow corrupt in its institutional development, but thanks be to God, it has always inspired leaders to rise up and challenge its corruption, to correct and reform, and release its powers into new, life-giving streams. Every major denomination in Christendom is the institutionalized result of the persistent urge within the church to reform itself, and fulfill its God-appointed mission in the world. We may deplore the excesses to which the launching of new sects has gone, in times past. But we might well deplore, even more, the consequence if there were but one, totalitarian institution, known as the church. Religion has suffered in history because of its institutional patterns, but without organization, without institutional expression, there would have been no history of religion to record.

So, the question for our time, as for all time, is not, "Shall we have a church?" but "what kind of church shall we have?" A church is a body of people organized to express a faith in God, through worship and service. The Christian church is that body of people who unite to worship and serve God as revealed in Jesus Christ. There could have been no such thing as Christianity had there been no organized body and expression of this faith. The fate of Christianity rests with the nature, the quality, of the church which is, and which is to be. That is inescapable fact.

Therefore it is well for us to consider what this fact means in terms of our own relationship to the church.

And the major item for consideration is this, that there can be no church except as its members assemble often and regularly for worship. For in worshipping assemblies we seek, together, to identify ourselves in spirit with God. That is, we seek fellowship with him in mind, in heart, and in action. The forms of worship may vary widely, but the function is not variable. In worship we seek to know who we are, in the sight of God, and what we ought to be, and obtain power to become, where we are deficient. Without this act of identification there can be no church. It is a corporate act and function. We therefore can have no church without this assembling of ourselves together in worship.

For in this act, alone, do we derive the will, the concern and compulsion to live as children and servants of God. The world is not hospitable to this endeavor. It takes spiritual drive and spiritual nourishment to contend with the opposition from the world. We should require little argument to convince us that this is a demon-ridden world. It is fragmented and disintegrated by the antagonisms, the divisions, the tensions and conflicts which set up strife from the bottom to the top of society, from homes to the community of nations. The demonic force in the world is that, in each of us, which causes us to reject our neighbor, and exclude him from our fellowship. Call it hate, envy, greed, selfishness, avarice, lust, covetousness—any name you will—it is demonic. And this divisive element is the very root cause of our inescapable anxiety for the future. Because of it, prospective parents wonder if it is right to bring children into the world. We live in

dread because our neighbor is so often our enemy, not a friend; an antagonist, not a partner. In such a world, what hope is there except it be redeemed by a devotion to a God who is like the Father of our Lord Jesus Christ. The love of the brethren, which alone issues from the love of God, is our sole resource, if we even want to survive on this planet. And the only place where this love is being generated in hopeful measures is the Church of Jesus Christ.

But what if we stand aside, because of some aspects of this institution's life we happen not to like, saying, "I'm fed up on organized religion!" What if we hold aloof from its worship, and its struggle to interpret and express the will and love of God? *We then become part of the problem and not the answer.* We align ourselves inadvertently with the demonic in this world, not the godlike.

But what a thrilling invitation it is to identify ourselves with the church, God's agency in this world for its redemption! There is no call, no challenge, no privilege like it. We can align ourselves with that organized power in this world, against which, we may believe, the gates and demons of hell can never prevail. For this purpose we were created. We are called to identify ourselves with God. We are invited to rise up in the dignity of our inheritance and endowment as men, and demonstrate what God can do with loving children in a hating world. There is no weakness or fault, however, that will ever be corrected by people who draw aside and say, "I'm just about fed up with organized religion."

How often we have been reminded, of late, that the church is the last, best, hope of mankind and of the world. If it is not fulfilling its mission, then let us criticize it, and correct it, and reform it, as need may be. But abandon it! Never! To the extent that we cherish the triumph of righteousness, truth and love, we will rather identify ourselves with it; we will "rise up and make her great."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

and goodness and redemptive love of God. When a man really understands the Cross, he pours contempt on all his pride.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Listed in our contributions this week are some very interesting items. For instance there is one thousand dollars from the estate of a George W. Hill. He contributed to the orphanage each year for the past several and remembered the work we are doing in his Last Will and Testament. This bequest will be invested in capital permanent improvements and will thus work for him right on across the years.

There is a donation from the Mayflower Congregational Church, Minneapolis, Minn. It would be good if other Congregational Churches beyond the borders of the Southern Convention followed this good example and helped with this work being done by Congregational Christian churches and friends of the homeless children. A few dollars from several friends across the country who know something of our care for more than eighty children would get us out of the difficulty which the drought of last summer brought on us.

There is a fifty dollar donation for the Burlington De Molay, a boys' club organized under the auspices of the Masonic order. I wish you could have seen the young high school boys who stopped by and proudly presented the check. The boys in this club wished to show their gratitude for their own parents and to help some needy boys have a good chance in life.

There is also a check in the amount of Twenty-five dollars from a young lady in honor of her living parents. I know both the young lady and the parents and it is worthily done all the way around. It is truly something to have good parents, and something indeed when our lives reflect honor upon them.

And how about that young man who is taking care of his widowed mother, also clothing a boy in the orphanage, and who saw a sign "hay for sale" and stopped and bought thirty bales for the orphanage. He is a poor boy, working hard for his money and gives a tithe to the Lord. Correction—he is a rich young man in "good works." Sort of reminds me of 2 Thess. 2:16,17, "Now our Lord Jesus Christ, himself, and God,

even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work" . . . yes, in every good word and work! It seems anyone who is making his life count in every good word and work may have peace in his heart and stability to his hands. Let us all try to have it like that.

Yes, it is an interesting report this week: Clothing and coupons, a bequest of a thousand dollars and drinking glasses from which children will drink rich, whole, milk; offerings from a boys' club and Sunday schools and churches; a donation from a church across the country sent through the Home Mission Board in New York City.

Easter is a happy time with children, fresh new clothes, pretty new shoes, songs, flowers, friends and family. I know already that these children will not be left forgotten.

JOHN G. TRUITT,
Superintendent.

REPORT FOR FEBRUARY 25, 1954.

Commodities for the Week.

Mrs. R. F. Warren, Prospect Hill, N. C., Clothing.
John Craddock, Gibsonville, N. C., Hay.
Spoon's Chapel Christian Church, Glasses.
First Congregational Christian Church, Portsmouth, Va., Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$ 2,231.12
Eastern N. C. Conference:
Bethel \$ 19.06
19.06
Eastern Va. Conference:
Christian Temple \$ 20.00
Bethlehem (Nansemond),
Thanksgiving 137.35
157.35

N. C. and Va. Conference:

Bethel S. S. \$ 5.86
Burlington, First 5.00
Howard's Chapel 2.00
Union (Va.), S. S. 5.00
17.86

Virginia Valley Conference:

Bethel S. S. \$ 2.00
Wood's Chapel S. S. . . . 5.00
7.00

Total \$ 201.27

Grand Total \$ 2,432.39

Special Offerings.

Amount brought forward \$ 4,401.51
Mrs. R. L. Gilliam, Sr.,
Burlington, N. C. . . . \$ 5.00
Mayflower Cong. Church,
Minneapolis, Minn. . . . 40.00
Estate of George W. Hill 1,000.00
De Molay, Burlington, N.
C. 50.00
A Friend, for the boiler . . . 1.00
In Honor of living parents 25.00
Special gifts 20.00
\$ 1,141.00

Grand Total \$ 5,542.51

Total for the week \$ 1,342.27

Total for the year \$ 7,974.90

Churches in the N. C. and Va. Conference take Note

If anyone in the churches in the N. C. and Va. Conference desires to attend the General Council of Congregational Christian Churches meeting in New Haven, Conn., June 23-30, 1954, they should notify the secretary of the conference within the next few weeks. Ministers and lay people are to be enrolled as delegates and alternates. Please send name and address and church you are a member of to W. J. Andes, 637 S. Sunset Dr., Winston-Salem, N. C.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ _____ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name

Address

"The Fruit of a Dedicated Life"

By REV. H. H. SMITH,
Ashland, Virginia.

When Matthew Arnold said that John Wesley had a "genius for godliness," he meant, perhaps, that the most remarkable thing about the founder of Methodism was his passion for righteousness, his consuming desire to do the will of God.

When Wesley was 23 years of age he said: "I resolved to dedicate all my life to God, all my thoughts and words and actions—being thoroughly convinced there was no medium; but that every part of my life (not some only) must either be a sacrifice to God, or myself—that is, in effect, to the devil."

Again, how impressive Wesley's prayer of consecration: "Lo, I come, if this soul and body may be useful to anything, to do thy will, O God. If it please thee to use the power thou hast over dust and ashes, here they are to suffer thy good pleasure. If thou pleasest to visit, either with pain or dishonor, I will humble myself under it, and through thy grace be obedient unto death, even the death of the Cross. Hereafter no man can take anything from me, no life, no honor, no estate; since I am ready to lay them down as soon as I perceive thou requirest them of my hands."

What was the fruit of this dedicated life? The same as that mentioned by the Apostle as "the fruit of the Spirit," for the dedicated life means that the Holy Spirit controls the life: "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness self-control." (Gal. 5:22,23. R. S. V.) Let us not rattde off this list in a meaningless manner—there is power in every one of those words. Psychiatrists, theologians and pastors are telling us today, in periodicals, books and sermons, that we should look within the heart for psysical as well as spiritual health; that fear, worry, anxiety, sense of guilt, may be more weakening to the body than hard work. This has been a new discovery to some today, but John Wesley's life shows that he had made this discovery 200 years ago; and no doubt it contributed much to the health and longevity of the great revivalist.

The radiant life of a devout Christian so impressed a worldly-minded man that he blurted out, "Look here, you've got something I haven't, and I want to know what it is." John Wesley must have impressed many

who met him in the same way. Alexander Knox, who knew Wesley well, bore this testimony of him: "His countenance as well as his conversation expressed an habitual gaiety of heart, which nothing but conscious innocence and virtue could have bestowed. He was, in truth, the most perfect specimen of moral happiness I ever saw, and my acquaintance with him has done more to teach me what a heaven upon earth is implied in the maturity of Christian piety than all elsewhere seen or heard or read, except in the sacred volume."

Good cheer and good health go hand in hand: "A cheerful heart is a good medicine, but a downcast spirit dries up the bones." (Proverbs 17:22. R. S. V.)

Another fruit of Wesley's dedicated life was serenity and self-control. And don't say that he had no trials. He was burdened with the care of the churches, criticised, abused, misrepresented, mobbed, dogged by personal enemies and ecclesiastical enemies, beset with the most trying domestic troubles, and yet through it all he maintained a spirit of serenity and self-control that is most admirable. We hear him say: "I feel and grieve; but by the grace of God, I fret at nothing. I dare no more *fret* than curse or swear."

Where shall we look for the fruit of Wesley's dedicated life? We see the fruit of this dedication in what he was, in what he did for others, and in what he inspired others to do for their fellowmen. We see it in the way he used his money to bless the world, and in his teaching others the right use of money. We see it in his "sowing by all waters," as when he was "held up" by a bandit, and after delivering up his money turned to the man and said: "Let me speak a word with you. The time may come when you will regret the course of life in which you are now engaged. Remember this, 'The blood of Jesus Christ cleanseth from all sin.'" No more was said, and the two men parted, but many years later the man introduced himself to Wesley and told him that he was that highwayman and he had never forgotten those words that were spoken in that hold-up, and that he was now living a Christian life. We see it in his "redeeming the time," rising at four o'clock every morning and busy with his Master's work until ten o'clock at night. We see it in his broadmindedness and big-heartedness, as when he says: "Brother, is thy heart with mine as my heart is with thine? If it be,

give me thy hand." In short, we see the fruit of Wesley's dedicated life in the way he lived and in the way he died. When nearing the end of life he said, "Death has shaken me by the hand." But he lived and worked until the final call came, and then went home rejoicing, "The best of all, God is with us."

A dedicated life! A victorious life! A triumphant death!

A Fellowship Meeting

Twenty-eight ministers of the Eastern and Western Virginia Conferences (Convention of the South) and the the Eastern Virginia Conference (Southern Convention) met at the Wesley Grove Congregational Christian Church, Newport News, Virginia, on Monday, February 22. This is now the fourth year in which these groups have met together for this interracial fellowship.

The devotions were led by the Rev. Remie Skeeter, pastor of the Windsor Grove Congregational Christian Church. Reverend Z. P. Jenkins, pastor of the Union Congregational Christian Church, Norfolk, spoke on "A Militant Church for Such a Time as This," a thoughtful and stimulating address. His address underscored the depersonalization of man which has been taking place in our society, and emphasized the faith and gospel which a militant church has to counteract this situation: a personal faith in God and the evidence that we take seriously the teachings of Jesus.

A period of discussion and general participation by the ministers followed in which there was a sharing of common problems and ideas as to how the gospel we proclaim can become vital and saving in a segregated society.

A delicious chicken dinner, served by the host church, was enjoyed by all the ministers.

Over the past four years as the groups have met together, they have discovered a deepening of fellowship and a larger understanding and a growing desire to work together to face the ills and problems of our time. By vote of those present, the groups have decided to meet together quarterly. Greetings and an expression of hope and prayer for his recovery were sent to the Rev. B. C. Harrod, pastor of Calvary Congregational Christian Church of Newport News.

A. LANSON GRANGER, JR.

Eating the "Old Corn"

By REV. RICHARD K. MORTON

Pastor, First Congregational Church, Jacksonville, Florida

The Children of Israel, who had walked forty years in the wilderness and whom the Lord had scourged with the reproach of Egypt and because of their many transgressions, encamped, according to Joshua 5: 10, in Gilgal. There the passover was kept.

"And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn on the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year." (Verses 11 and 12.)

This "old corn" means simply, according to the commentaries, Moffatt, and other translators, "the produce of the land." It would seem to indicate that God provided these sinful yet forgiven and enterprising people, who had journeyed so long and so far, manna while it was needed because they could get no food of their own. They could not grow it on their way nor find it in quantity as they passed through. Thus the need for heavenly manna. Now, however, they would eat of the produce of the land, the fresh-grown produce, the crops of that very year. Now, as it were, they would begin to be "own their own."

Such a scripture passage occasionally jumps out at even the casual reader, and brings its message of insight and power. How true it is that, in many ways, we like to make our religion largely a producer of magic and miracles, a provider of unearned manna as a gift from heaven, rather than as a guide to our own efforts! We would like to keep on eating manna from heaven—it is a lot easier than working and worrying and striving and trying to produce our own. It is comforting to be the regular recipient of a dole or unemployment compensation! How much we like "the old corn." To provide the new produce is a long and uncertain and worrisome process!

There is many a way in which we must begin to partake of the "produce of the land," this year's crop, as it were, in which we have a share in the labors of production. When we begin to have a native or indigenous faith, when we begin to establish ourselves in the land which the Lord our God gave us, a land which is indeed "a land which the Lord our God careth for," we have started on a process of developing a real religious life. If we are dependent nomads, if we are irresponsible wanderers, we cannot know the real power of faith.

Our job, in many a field, is to stop being dependent upon the manna and to develop a rooted and established faith and set of institutions which will provide the ministry needed in these times. When we set ourselves a task and start cultivating fields of our own and begin to eat the fruits of our own harvest, then we know well the goodness and the love of God, and we come to a fresh understanding of the possibilities in us.

Many are the churches, the communities, and even the clergy who still look for the manna, and who have not yet bestirred themselves to grow and to provide from "the produce of the land" of this current year. We cannot expect, and it would not be good for us to have more manna from heaven, when we can grow our own spiritual crop. Religion depends not so much upon what has been stored up in the barns of the years as upon what is in the harvest of this very year!

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, MARCH 11, 1954

NUMBER 10

Elon College Library X

The Missionary's Plea

*Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed!*

*Pray for us! We are but vessels frail;
The world's appalling need would crush us down
Save that in wisdom we behold the crown
Upon his brow, who shall at length prevail.*

*Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the Kingdom of God's Son.*

*Our King shall triumph in the world set free,
We shall behold it! Lo, his Word stands sure,
With joy his chosen ones his reign shall see!
Pray for us, that we may endure.*

—Author unknown.

News Flashes

Dr. Wm. T. Scott was the guest speaker at the First Congregational Church, Asheville, North Carolina, on last Sunday.

Rev. A. Lanson Granger was painfully injured in an automobile accident last Friday evening. He was in the hospital until Saturday night, but attended the church services on Sunday. We wish him a speedy recovery.

Rev Carl Key reports more than \$200,000.00 in commodities and cash raised in North Carolina for the unified overseas relief program during the past year. He adds, the State committee "expresses its gratitude to all who shared."

Mr. Ollie V. Cockes of Elberon, Va., died the past week at the ripe age of 85. For many, many years his name has been a familiar one in the annals of the Eastern Virginia Conference, where he has served as secretary of the New Lebanon Church, as well as secretary of the Sunday school. He will be greatly missed by his many friends.

Mr. and Mrs. D. J. Kelley, of No. 7 Greenway Lane, Richmond, Virginia, celebrated their Golden Wedding Anniversary on Sunday of last week. Both are charter members of First Congregational Christian Church of Richmond, and Mr. Kelley was the first superintendent of the Richmond church school. They have been subscribers to THE CHRISTIAN SUN for more than thirty years. Our congratulations and very best wishes are theirs.

Eutaw Community Church Anniversary Dinner

On Friday night, March 5, 1954, the members and friends of the Eutaw Community Church of Fayetteville, N. C., celebrated the third anniversary of the church. Some ninety persons gathered around a beautiful decorated banquet table and sang the Doxology after which the invocation was given by Dr. L. E. Smith of Elon College.

The dinner was deliciously prepared and graciously served by the Women's Fellowship of the church.

After the main portion of the meal had been eaten and the tables cleared, the anniversary cake was removed from the speakers table to an advantageous location in the center of the room. After the lighting of three candles the charter members of the church gathered around the cake and being led by Mrs. Florence Rogers, the eldest person of the charter members, each cut a slice of cake. A loud ovation and "Happy Birthday Charter Members" was spontaneously given by the group. The dessert served, the pastor, Rev. Carl Wallace, recognized the visitors, the various board members of the church, and all new church members who had been received during the past year.

The program proper consisted of "A Review of the Early History of the Church," by Mrs. Florence Rogers; "The Construction Period," by Dr. F. C. Lester, a former pastor; and a very inspirational address by Dr. L. E. Smith on the subject, "Words to a New Church."

The benediction by Dr. F. C. Lester was followed by an informal fellowship hour. A new church received a new look.

REPORTER.

To Discuss Christian Ethics and Farm Policy

A series of local church discussions on Christian ethics and farm policy is being developed by the Department of the Church and Economic Life of the National Council of the Churches of Christ. Designed to meet requests of local churches, and of councils of churches and church women, the new education program will be under the direction of Philip W. Van Vlack, a layman who has had experience both as a farm manager and an agricultural expert.

Mr. Van Vlack will help the local church groups plan forums, workshops or study conferences on ethical issues in agriculture and will serve as resource or discussion leader for such meetings.

Among the problems that may be examined by the local groups are such questions as the ethical issues involved in parity and price supports and in employing migratory farm labor, and the general ethical problems in building farm policy fair both to farmers and other groups.

"We hope to give frank recognition both to economic facts and to the ethical realities of the Christian faith," Mr. Van Vlack said, "and

to consider 'what should be' alongside 'what is'."

The project is undertaken as a part of the continuing cooperative program of the National Council's Department of the Town and Country Church; and the results will eventually be incorporated in the published materials on the churches and agricultural policy.

"The Conquest of Mount Everest"

PICTURE OF THE MONTH.

This official pictorial chronicle of the 1953 British expedition to the 29,000-foot summit of Mount Everest—highest mountain in the world—is a documentary of surpassing excellence. By a careful selection of the most significant sequences, the film's editors have achieved a breathlessly exciting story as well as a highly informative account of a stupendous physical feat.

While this is the first successful effort—out of eleven failures in the past thirty years—to reach "the top of the world," the expedition has generously attributed much of its success to the data compiled by the earlier attempts. In this latest effort the conquest was carried out under a "master plan of attack." Nothing was left to chance. For months the equipment was tested, rejected, improved, retested. Members of the expedition were put through harrowing trials which simulated the numbing cold, 100-mile winds, and deoxygenized air they would encounter. Food and supplies—transportable only on the backs of men—were measured to a fraction of an ounce. Every foreseeable problem was diligently prepared for. Yet always there was the fear that the quiet unexpected might lash out with sudden death.

All previous attempts at Everest have been through the northern reaches, by way of Tibet. On this occasion—what with Nepal being opened for the first time to foreigners—the approach to "The Mother of the World" was made from the south. The epochal conquest was made possible only through the greatest teamwork between the British explorers and their native porters. And it was a Sherpa guide, Bhotia Tensing Norkey, who struggled shoulder to shoulder with a New Zealand beekeeper, Edmund P. Hillary, to reach the highest point on which man ever stood. Master strategist and leader of the expedition was Brigadier Sir

(Continued on page 11.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Groundbreaking at Moonelon

Groundbreaking services will be held at Moonelon, Southern Convention Conference Center, near Elon College, Sunday, March 14, at 3:30 p.m. The public is invited to attend.

* * * * *

Executive Committee to Meet Walter Graham

Walter Graham, executive director of the National Laymen's Fellowship, will meet with the Executive Committee of the Laymen's Fellowship of the Southern Convention, in Burlington on Saturday and Sunday, March 13 and 14. This session will be in the form of a retreat when it will be possible for the members of the committee to discuss plans and share ideas concerning the work of the fellowship.

* * * * *

Laymen Organize at Palm Street

The laymen of the Palm Street Congregational Christian Church of Greensboro, North Carolina, met on Saturday, February 27, at 6:30, for a dinner meeting in the basement of the church. A delicious dinner of barbecue and the "trimmings" was served by some of the ladies of the church. Rev. Mack Welch, pastor of the church, served as chairman for the meeting, which was opened with prayer by Garland Bennett, a member of the church and a ministerial student at Elon College.

After the dinner a unique experiment in parliamentary procedure was conducted. Each man was given a plain, white card and asked to write the name of his choice for president of the fellowship; this assured President Beaver that he was actually the "people's choice." Following this election a similar procedure was used in selecting First Vice-President Garland Bennett, Second Vice-President Max Fulp, Secretary Reece Craven and Treasured Hopkins.

After the election of the officers they were installed in an informal service conducted by J. Earl Danieley, Dean of Elon College and Vice-President of the Laymen's Fellowship of the Southern Convention. In

his remarks Mr. Danieley charged the officers with great responsibility and challenged the men present to follow the leadership of the officers in making the fellowship an active force for the improvement of the church and the community.

In an address to the men present later in the program, Danieley, call-

DEAFENED.

The soft wings of silence enfold me.
As I enter into the shadowy stillness,
Where voice of friend is no longer heard,
Nor prattle of children, nor song of bird,
I sense my loss.
A feeling of aloneness steals o'er me;
Yet will I not despair;
Rather, from out the shodows
I will pluck presious memories,
And from its substance
Will weave bright fancies
Which, spirit clothed, becomes companions
Whose influence brings me joy.
In quiet contemplation,
I may attune my mind to things divine,
Whence comes a peace
That has no touch of mourning.

—GRACE ABRAHAM.

ed on the men to have an active fellowship; to enjoy themselves but made a special plea that the group always have as a central idea the fact that it is an auxiliary of the church and in its program practice it should preserve that uniqueness. It should never become, he said, just another club which men may join; it should be a vital force in this community. Approximately 35 men attended the meeting.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Preserve What is Committed to You

"This generation has no pockets!"

The commentator was not a tailor or fashion expert. He was not even a banker. He was just an ordinary citizen commenting on what seemed to him a failure, on the part of so many, to keep what was entrusted to them.

There does seem to be some aptness to this comment. We are so busy knowing and utilizing and developing what we find in the present, that we spend relatively little time looking into pockets or putting anything into pockets.

Many quite busy and resourceful people have so much to occupy themselves with, from what the present affords, that not in a long while have they looked into any of the vaults, storehouses or pockets of the past. Nor have they thought much of what might be put in pockets to preserve for the future.

As the Bible opens, we find this primeval drama: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." (Genesis 2:15.)

In the Deuteronimic law, so significant in the history of Israel, there is this more personal injunction: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them to thy sons, and thy sons' sons." (Deuteronomy 4:9.)

Much has been committed to this age, in terms of the spiritual and the intellectual and the social. We have much to work with. We have much to preserve and to develop. We shall be derelict indeed if we do not guard, protect and use the vast treasures committed into our care—particularly to bring man closer to God, remove the evils the centuries developed, and to construct a better life and a better society.

In ii Timothy 1:14, there is this further word: "That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us."

This needs to be remembered in this our day. There is much that should be preserved against the ignorance of selfishness, the darkness of evil, the narrowness of prejudice, the causistries of the unprincipled.

We have let go of much that should have been cherished and magnified. We have been poor stewards of many things.

We need to keep our moral insight, lest the things we can turn on for power and can produce for wealth empty us of inner values. We need keep our appreciation of human values, lest what we have as individuals blind us to what we lack as a group.

Religion involves a sense of history and continuity as much as it does a sense of the living presence of the Holy Spirit. God moves today—and has moved in every age—among men. There is a chain which links us to every age and makes us kin to all the sons of men.

Let the pockets of our remembrance not be emptied by ingratitude or a dim-eyed bumptiousness. Let the pockets of our knowledge be filled with understanding of what others have added to the store of moral wisdom. Let the pockets of our present joy and comfort be brimming with gratitude for the services of all who labored and suffered that later generations might have the life everlasting and the life more abundant.

In preserving what has been committed unto us we likewise create a new human value that in turn should be preserved by those who shall carry the light when the earthly house of our tabernacle shall be gathered in the dust.

RICHARD K. MORTON.

What Makes Life Worth Living

Some years ago a businessman was in conversation with the late noted minister, Rev. Charles E. Jefferson. In the course of their conversation, the business man raised the question, "What is the most essential thing in making life worth living?" Mr. Jefferson is quoted as saying: "I have looked the whole planet over and I see no man but Jesus who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I know that it is Christ or nobody. He has no competitor in the field. No

one else has the slightest chance of winning the homage of the entire human race. More and more he is to me what he was to Saul of Tarsus—'the image of the invisible God.' More and more he is to me what he was to John the Beloved—'God made manifest in the flesh.' More and more he is to me what he himself claimed to be, the eternal Son of the living God. To know him is indeed life eternal. To work with him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living."

The Secret of Power for Any Church

By REV. ROY C. HELFENSTEIN, D.D.
Pastor of First Church, Richmond, Virginia

The Early church had power because it continued steadfastly in the Apostles' teachings and in fellowship and prayer. And the church has survived the centuries because in each period of time there were those within its fold who were zealous in making known the teachings of Jesus and of the Apostles in observing Holy Communion and in promoting Christian fellowship and Christian prayer.

Efficient organization has been essential to the church down through the centuries, but it has taken much more than organization to enable the church to withstand the storms and stress of the years. Devoted loyalty to the teachings of faith, repentance, stewardship and commitment—the fellowship of sincere loyalty to God, and the power of prayer are the factors that have kept the church alive and alert through the centuries. And those factors are essential for any church in any day in order for it to have power in Christian service.

No local church can go forward in Kingdom Service without faith in Christ and loyalty to the truth of the Scriptures and believing prayer any more than an automobile can go ahead without gasoline. Any church that is faithful in proclaiming the whole Gospel message, faithful in promoting the principles and practice of Christian fellowship and prayer; any church thus faithful is bound to exert power and influence in the life of its day and generation. The responsibility of every church is to bring people into touch with God, to help people to know God, "whom to know aright is life eternal."

The church is the preparatory school for life upon this mundane sphere, and for life beyond the grave. Its message is the message of salvation, the message of personal and social redemption through Jesus Christ, the world's Savior and Lord. Every church is dedicated to the proposition of promoting right relations between man and his fellowmen, and right relations between man and God. The mission of the church is to save the world for God—not merely to save certain fragments of the world, but to save the whole world for God. No part of the world

can be truly saved so long as any part of it is lost from the impress of God's love and power.

The task of every local church is far more than merely getting people to subscribe to some particular creed or to accept some cherished theological position—it is to influence people to commit their lives and their resources to the service of God to whom Jesus committed his life, his love and his all. Correct ideas about God are important to be sure, but sincere love for God and a passionate desire to obey and serve him are infinitely more important. Hence the church lays no claim to having the last and final word about God. But it is definitely convinced that God is like Christ who was the highest revelation to mankind of what God is like and of what God wishes man to be like.

The privilege of being a member of any local church carries with it the fact of belonging to the Church Universal. This is the greatest privilege any person can ever have, for the privilege of enjoying the fellowship of the church of the living, loving God carries with it the privilege of living in fellowship with God himself.

In order for any church to be effective in the service of its Lord, its members must be assets instead of liabilities. The more regularly the members of a church are in attendance at its services, the more effective will their church be in its influence on a community.

People who are but Christmas and Easter church members, people who only attend the services of their church on special occasions are as inconsistent as the person who is content with his annual or semi-annual bath. For any church to have power in effective service, it must have members who are faithful in attendance, members who support the church consistently with their means, members who live exemplary lives. Furthermore, in order for a church to have power in effective service to its day and generation, it must continue steadfastly in the teachings of Jesus and the Apostles as recorded in the New Testament. The Apostles were the nearest in line with Jesus, for they had first-hand contact with him

in his ministry among men. The four Gospels and the Epistles should constitute the basic teachings of every church.

Though there is no such thing as Apostolic Succession of priest-hood, of which some churches foolishly boast, the privilege of being in "the Apostolic Succession of Believers" is open to every member and is enjoyed by every person who sincerely believes in Christ's Gospel of love and of peace. But "there is not a minister in the whole world, from the Bishop of Rome up or down, who can prove that he stands in the line of Apostolic Succession as a minister of divine truth."

The church of today is connected with the church of the Apostolic age not by any succession of priesthood, but by the fact that it continues faithful in the Apostles' teachings and fellowship. What the Apostles taught is of fundamental importance because it is in their teachings that we find the portrait of Jesus—and not in their interpretations of Christ's life and teachings or in their experiences in his fellowship, but in their portrayal of his character, his life, his work and his accomplishments.

Some of the Apostles were described as being ignorant men—unlearned in the schools of their time—but people "took knowledge of them that had been with Jesus," and that their lives had been transformed by their fellowship with him. Their manner of life, their ideals in life witnessed for their Lord more eloquently and more forcefully than could any argument based upon scholarship. They reminded people of Jesus by their daily conduct, by their conversations, by their associations, by their zeal in service to others, by their love and their good-will, by their loyalty to the highest, by the cause they supported, and by their devotion to God and the church.

That is what the unbelieving world is waiting to see evidences of in the lives of those who profess to believe in the Christ of God today.

The greatest secret of power for any church in any period of time and in any community is a quality of life on the part of church members that witnesses convincingly of the power of the Gospel to change both lives and situations. Genuine Christ-like living on the part of church members alone gives meaning to the teachings of the church. And only

(Continued on page 9.)

"A Time of Testing"

By REV. JAMES H. LIGHTBOURNE, JR.

A time of testing will come to our Southland if the Supreme Court of the United States should rule that segregation in the public schools is unconstitutional. That ruling, should it come, will be a bitter blow to many of our southern citizens. Some have suggested the ruling would mean violence—that the bitterness would become explosive. The danger of violence means a testing. But is it too much to hope that the vast majority of the white citizens of our Southern States are law-abiding and have a profound respect for the constitution? Is it too much to hope that the civic groups that have had so much to do with the economic, educational and social progress of the past years will come forward with a steadying influence? Is it too much to hope that our churches will bring a Christian witness to bear in the situation? I think not. I do believe that the decision if it comes, will be accepted quietly and in good faith.

But it will be a time of testing. Some will say we should depart from the public school system. Change the present system into a private system. Perhaps one or two states will actually do this. But it does not commend itself as a wise course. Its constitutionality is questionable. Many families would be unable to bear the economic burden that would result. But more than that, think of what it would mean when public education no longer was offered and required. Think what it would mean in Nansemond County. Would we destroy our public school system over the question of segregation? I think not. It would be a case of "the operation was a success but the patient died." No, we will not destroy the public school system. It is too valuable.

What then can we hope for? Time! Time to make the necessary changes with a minimum of hardship and shock to all concerned. Perhaps the Supreme Court will grant a period for orderly compliance through its decision. Questions raised by it several months ago indicated the possibility was being considered. Perhaps the decision of the Court will be effective immediately for the school system before the court. But the rest of us will have time because we are not before the court. The

point is, we must make use of the time. If we ignore the decision the day will come when we will be in court and the ruling may not allow time.

Probably each of us wonders what will take place when the schools open in the fall if the ruling against segregation should come this spring. Conversations with Negro leaders on this question reveal they believe that Negro students will go to the Negro schools and white students to the white schools. There might be exceptions. The exceptions would be few.

The problem will be more acute in some areas than in others. Our own situation here in Nansemond County is a good example. There are more Negro students than white students. Because we are in a rural area there is a Negro home here and a white home there. The school district lines cannot be drawn on a racial basis as is possible in many cities. It isn't going to be easy for Negro or white in our situation.

What should we do? I would like to suggest a plan—not a plan in detail, but in outline. First, that if the ruling against segregation comes this spring the School Board announce that next year the schools will be operated just as they have been this year, which is on a segregated basis. Second, that the School Board request leaders of the Negro community to meet together and with their people to discuss the ways in which segregation should be ended in the schools and to form a committee that then would meet with the School Board. In like manner a committee representative of the white community could be formed to perform the same function. Out of the exchange of ideas and recommendations it should be possible for the School Board to develop a workable policy.

You ask what we should do if next fall Negro students appear at a white school. I would say, "Enroll them." Of course all of this is contingent upon the possibility the Supreme Court will rule that segregation is unconstitutional. If it does so, then the legal right of the Negro to be admitted to the school in his district would be established. Let us not borrow trouble.

I am convinced that if Negro and white enter the time of testing with the intention to be understanding, patient and constructive we will make intelligent and peaceful achievements and lay solid foundations for the future.

This is and will continue to be a time of testing with reference to the representation of the Negro in elective and appointive office. In the total picture the Negro is in a minority. There is no state in which the Negro population is greater than the white. But the Negro is not represented in elective and appointive bodies as he ought to be. The white is the ruler. It remains to be seen how long he can hold the reins so tightly simply because he is white. What is needed is not that the Negro group be represented by a Negro, but representation be on the basis of ability and interest without regard for race. However, if the white population continues to make it a race issue, then the Negro will have to settle for that also whether he wants to or not.

In many local situations the Negroes are in the majority. We, you and I, live in such a situation. Negroes constitute almost 70 per cent of the total population of Nansemond County. The Negro population is increasing more rapidly than the white. We are a minority. At the present time we are a ruling minority. We want it that way. We plan it that way. But it can't be continued that way. I don't think that it is right. But whether we think it is right or wrong, it can't continue. It can't continue because of the march of vital statistics. Those numbers will become votes. And the votes won't be for us if we continue to do as we please without due regard for the Negro.

Sometimes we feel that because the Negroes at the present time don't vote for their own kind at every opportunity, because they discover that one member on the board won't have the influence of the white man who takes his place, that we can maintain the status quo. But we can't. There leadership is waiting. All over the South it is the same, with some exceptions where the move already has been made. The day will come. For their benefit and for our own benefit we would be much wiser to work closely with the leaders of the Negroes and to give them greater opportunities for service in govern-

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Widening Influence of Elon College

Elon College, like the average institution of higher learning, had small beginnings. Equipment was inadequate, the faculty was small, necessarily, resulting from small endowment. The curriculum contained only the basic subjects for the Bachelor of Arts degree offered by a liberal arts college.

From those early beginnings, Elon College has expanded and grown in every particular. Beginning with two buildings and a twenty-five acre campus, Elon College now has ten buildings on the campus and four buildings off the campus used for students, sixty-six family units for married students, twelve individual faculty houses, one duplex house, and four-family apartments. In addition to the twenty-five acres of land in the campus, the college owns farm lands totalling 288 acres. We have a student body at present of 706, with the total enrollment of college students for the nine months' period, not including adult education students, exceeding 775. Summer school and adult education enrollment will swell the total considerably beyond the 1,000 mark.

The faculty has increased in number and efficiency in keeping with the growth of the student body. The net assets of the college, including grounds, buildings, equipment, endowment, and invested funds, have increased from \$231,000 to \$2,800,000. The income from endowment, and invested funds has increased from \$4,750 in 1931 to more than \$50,000 annually in 1952-53.

All of the above add up to a greatly extended influence of our institution in educational circles. Elon College is rated as one of the great colleges of the South. Our church, alumni, and friends are proud of the same. Our people are glad to patronize the college and to give their cooperation in the hope of further increasing the effectiveness of the college. Fortunate indeed are the young people who have the privilege of enrolling in Elon College and receiving their training in its classrooms, halls, and on its campus.

As further evidence of its growth

and development, our Field Secretary, Mr. Roger Gibbs, reports that an additional forty students will be enrolled for the spring quarter, which the college is now entering. Soon Elon College will add to its equipment new dormitories and a new dining room. When these proposed buildings are completed, Elon College will be among the best equipped small colleges in this country. We shall all work to this greatly desired end, and, with joy, watch the advancing strides of our college.

* * * * *

Elon College and the Divinity School

In the fall of 1949, Dr. L. E. Smith looked at me across his tremendous desk at Elon. "Elon college is here to help you prepare for the ministry," he said. Then he suggested that after college I should go to seminary. It didn't mean too much right then, for I was just preparing to enter college. I knew little about that and even less about seminary. But since then I have observed that most of our ministers today attend seminary upon completion of their college work. Dr. Smith said that day that he was one of the first Elon men to enter seminary. Some thought it was a young man's crazy idea at the time.

But times have changed. The ministerial students of Elon's Class of '53 are attending at least four of our nation's leading seminaries—Hartford, Princeton, Oberlin, and Duke. Elon College still has a share in our seminary work, because the influence of Elon—or any good college, for that matter—does not end at graduation time. Divinity School is an extension of our work begun at Elon—a specific concentration built on the background of our college work.

Why build any more? Can't Elon teach a minister everything he needs to know? Can't Elon satisfy the young men so that they won't feel any need for further education? The answer is, thank God, that Elon doesn't attempt to do this. A man in any profession who feels that he knows it all is by this very feeling admitting his ignorance. This is especially true of the minister. Laymen do not want a minister who is

continually urging them to study and to re-think their religious life, but who is unwilling to do this himself. Paul didn't want Timothy to become such a minister. He wrote him: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15.)

What relation does Elon hold to the Divinity School? It holds the same relation that your high school holds to college—but it holds it with Christian concern, which makes a world of difference. Furthermore, Elon is your college, and the interest it shows its students while they are in residence and after graduation is a reflection of your interest. Elon seeks to prepare many good laymen for the churches in this area. Elon, in cooperation with the Divinity School, helps to prepare ministers who will be at least as well equipped in their profession as the laymen will be in theirs.

This does not mean to say that Elon College or the Divinity School gives the minister religion. They can but take the young person and help him to grow in the faith he possesses. This is not a weakness of our school. This is a healthy indication—an indication that the teachers and students work together. This is a cooperative venture. Elon College, the Divinity School, you, and I may, by working under the grace of God, help to provide our churches with better servants.

* * *

Note: The above article by Reverend Max Vestal, a graduate of Elon College and now a student at Duke Divinity School, should have appeared in the College Issue of THE CHRISTIAN SUN. Through my oversight, it does not appear until this issue. I wish to apologize to Mr. Vestal.

L. E. SMITH.

* * * * *

Apportionment Giving

Elon College is encouraged week by week by the assurance that the church is endeavoring to give support to its college. There are those who feel that the college does not receive its rightful share in funds of the church and that perhaps the church has not given its college consideration in proportion to the college's service to the church. However, this interest will grow and support will increase as the

(Continued on page 10.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Valley of Virginia Rallies

The Rallies for the Valley of Virginia will be held as follows, according to information received from the president, Mrs. Cecil Whitlock:

Districts 2 and 3—March 26, 7:30 p. m.—Newport

Superintendents—Mrs. Carrol Monger and Mrs. Kermit Kibler.

District 4—March 28, 2:30 p. m.—Wood's Chapel.

Superintendent—Mrs. John L. Kagey.

District 1—March 28, 7:30 p. m.—New Hope.

Superintendent—Miss Jean Fahnstock.

District 5—March 29, 7:30 p. m.—Timber Ridge.

Superintendent—Mrs. Edgar Nelson.

Fine plans were completed for these rallies at the recent executive board meeting and it is hoped that every church in the Valley Conference will be represented at the rally for its district.

* * * * *

New Society at Ether

"Women of the Ether Christian Church met on February 18 to organize a woman's Missionary Society. Mrs. Bill Simmons and Mrs. Winfred Bray, superintendent and assistant superintendent of the Asheboro District, met with us and gave us instructions on organizing as well as a good program to start us off. They also brought us two nice visitors, Mrs. Eloise Bray and Mrs. Alma Reece.

Those present from Ether who were pledged members were: Mrs. Elbert Mabe, Mrs. W. H. Freeman, Mrs. Perry Freeman, Mrs. W. C. Floyd, Mrs. Joe Helsabeck, Mrs. Eli Freeman, Mrs. Jack Allen, Mrs. R. John Dennis, and the pastor's wife, Mrs. Rosser Clapp.

Officers elect were: Mrs. Elbert Mabe, president; Mrs. Perry Freeman, vice-president; Mrs. Jack Allen, secretary treasurer. Committees are to be appointed at the next meeting.

The above minutes of the organizational meeting at Ether were sent

in by Mrs. Simmons. All the women of our Southern Convention will join in welcoming this new society into our fellowship, and will follow its progress with interest.

* * * * *

An Orchid to Mrs. Abraham

At the February meeting of the Woman's Society of the Church of Wide Fellowship in Southern Pines, a Life Membership certificate was presented to Mrs. Grace Abraham by Dr. McCall, who said that this tribute was an outward and visible symbol of the inward and spiritual grace which is in her and shines through in her poetry, and in her long life of love and service. This information comes to us from Mrs. J. I. Neal of the Southern Pines church.

The following comes from the pen of Mrs. W. T. Scott, who visited in the home of Mrs. H. H. Pethick, the daughter of Mrs. Abraham, and was greatly impressed by the gracious lady of ninety-five years:

"Picture her, if you will, seated by a good reading lamp, with the daily paper, many books and magazines at her finger tips. *The Church Woman* is a favorite on her reading list. She wears a navy blue dress with a bit of velvet and lace on the sleeves, and a woolen pink shawl is thrown around her shoulders, fastened at her neck by a rosette of pink roses. I was told that flowers play a real part in her daily make-up and that she is never caught without her bouquet. Her hair, a little grey, is cut short and waves fall softly about her ever-cheerful face.

"It is difficult for her to walk, because of a fall which she had years ago, but with the aid of her crutches she insists on getting about the house 'on her own.' I tell you, it was hard to believe that she is ninety-five years young. She is quite active in many ways. First of all comes her church. While she does not now attend services, she is still a vital part of its program, its interest and its influence. Years ago she organized a Men's Bible Class, because she hated to see the young men hanging on the street corners, doing nothing. The men bargained with her, and as a

result she became their teacher and served in that capacity for many years.

"Today, one of the loveliest and most inspirational spots in the beautiful new church is a room, more accurately a shrine, which has been dedicated to 'Mother Abraham.' The room, completely walled on two sides by glass, is filled with a great variety of living, growing, green plants. On the brick wall is a bronze plaque in honor of 'Mother Abraham.' It will always offer a challenge to others for Christ-like living.

"Much of her fine philosophy of life is recorded in her beautiful poems. She recited some of them to me from memory. I shall never forget the rhythm and music of her voice. How I wished for a recording! Each poem grew out of some real experience in her own life. For instance, while lying in a cast on her hospital bed one night, and not being able to sleep because of pain, she reached for a pencil and paper and, in the darkness, entertained herself by writing this poem:

PILLOWS.

Soft as downy pillows are;
On flowery beds of ease;
These pleasant-sounding phrases,
The imagination please;
But experience will tell you
When you're flat upon your back,
These selfsame downy pillows,
Sometimes get out of whack.

Then, these pillows full of feathers,
Become pillows full of pain;
So many humps and bumps in them,
They drive one most insane;
They seem full of ugly fingers
That poke along the spine;
I know, because I've felt them
Go poking along mine.

I might have wakened Nancy
And made a great big fuss.
She'd have beaten up the pillows
And created lots of dust,
But I chose another method;
Mind rules matter as is known,
So I let my mind get busy,
And my pillows all smooth down.

I just set my mind a-rhyming,
I love to make a rhyme,
It keeps me from repining,
And occupies my time;
It makes for entertainment,
Without charges, if you please,
It serves me as a tonic;
And saves the doctor's fees.

"Mrs. Abraham is a benediction to all who come and go at the home of the Pethicks. May her useful life be an inspiration to all of us."

Several other poems by Mrs. Abraham are used in this issue of THE SUN, and others will be given from time to time. We are sure all of the readers will enjoy them.

Missions at Home and Abroad

Total of Relief Supplies Breaks Annual Record

A record-breaking total of nearly 30 million pounds of emergency relief supplies—twice as much as in any previous year—were shipped abroad in 1953 by Church World Service, international relief agency of the National Council of Churches.

With 36 Protestant and Eastern Orthodox communions cooperating, the agency sent materials, valued at close to \$10,000,000, to some 40 different countries and territorial areas.

The figures highlighted a detailed report presented at the February 28 annual meeting of the agency's policy-making board of managers by Dr. Wayland Zwyer, associate director in charge of material relief. Most of the food, clothing, medicines and other supplies went to distress areas in Europe and Asia, with Europe receiving 12,887,391 pounds valued at \$5,140,667, and Asia getting 15,453,842 pounds valued at \$4,517,379.

A major factor in the achievement by the churches of this record-breaking relief shipments was the release of their programs of government surplus products by the United States government. However, Dr. Zwyer said, even without government surplus commodities, the 1953 CWS relief shipments to distressed areas overseas exceeded those for any of the previous five years. The government surplus materials, while furnished to the churches free for distribution abroad, required nearly \$100,000 in financing by the denominations for shipping and distribution.

In addition to sustaining programs in continuing areas of emergency need such as Korea, the Near East, India and refugee areas of Europe, the relief materials were applied in emergency action in disaster-stricken areas, being used to alleviate distress among the victims of floods in Holland, England, India, Japan and Italy, of the Pusan and Hong Kong fires, and of the Greek earthquake.

The Material Relief Program and other relief, rehabilitation and reconstruction programs of Church World Service are made possible through specific funds raised by the churches, largely through collections of the Christian Rural Overseas Program

(CROP), a Church World Service project, and through other contributed clothing and commodity effects of CWS and the denominations.

CWS distribution of government surpluses financed by the denominations in 1953, Dr. Zwyer said, totaled 15,666,081 lbs. of dried milk, 1,569,868 lbs. of butter and 61,699 lbs. of cheese. Special fund appeals, appropriations and gifts financed a large part of the surplus commodity distribution.

Of the 1953 total shipped abroad, in excess of 25,000,000 lbs. valued at \$7,767,580 were for Church World Service programs supported cooperatively by the 36 CWS constituent denominations, Dr. Zwyer said, while slightly more than 3,000,000 lbs., valued at \$1,932,039 were shipped on behalf of denominational boards, the Heifer project and other CWS-related agencies.

Dr. Carleton Becomes American Board Vice-President

The American Board has recently announced the appointment of Dr. Alford Carleton to the post of executive vice-president. Dr. Carleton has, for the past 27 years been a Congregational Christian educator in the strategic Near East, having been the president of Aleppo College, Aleppo, Syria, since 1937.

At the age of 51, one of the younger Christian leaders, Dr. Carleton, paradoxically, has been referred to as "the elder statesman" of American educational work in the Near East. He has been in demand as an adviser from Egypt to Greece and Turkey, and from Lebanon to Iran.

Thoroughly versed in the economic, political and social problems of the Near and Middle East, with an unusual grasp on the psychology and history of these areas, Dr. Carleton, who speaks Arabic, Turkish and French fluently, has been able to interpret points of view between divergent Near Eastern groups and between the Near East and the West.

After installation as executive vice-president of the American Board this June, Dr. Carleton will go to Syria for the commencement exercises of Aleppo College. The college, under

the administration of Dr. Carleton, had a student body of over 500, made up of different racial groups. Under his guidance it has developed rapidly in its physical plant and its academic standing.

Dr. Carleton was born in Albany, New York. He was educated at Oberlin College, where he received an A. B. degree, and at Hartford Theological Seminary, receiving his B. D. and Ph. D. there.

THE SECRET OF POWER FOR ANY CHURCH.

(Continued from page 5.)

practical, consistent Christian living on the part of church members can give a church power in effective service to its day and generation.

As a result of the Christ-like living of the early disciples, there were added to the church daily new recruits in Kingdom Service.

There are those today who believe that if the preaching from the pulpits were of a higher order that people would be flocking to the churches. But the truth is that regardless of how high the order of preaching may be from any pulpit, unless the preaching of the pew—the preaching of the members in the common walks of every day life, is not convincing, the unbelievers will continue to "pass by on the other side."

Outstanding leaders in the work of the church today declare that there never has been a time in all the history of the church when the preaching from the pulpits was of a higher average order than that of today. Nevertheless no minister should ever be satisfied with his preaching but should constantly strive to do better. However, not better preaching, but better practicing of the Gospel is what our day most needs. There is enough Gospel in almost any sermon from the pulpit of any church to save the entire community of which it is a part. What is needed is a whole-hearted response on the part of those who hear.

For churches to have power in effective service, they must have men and women who by their daily lives remind people of Jesus. A man who was a non-churchman said he could not see any difference between himself and his partner who was a prominent member of a church. There ought to be a very definite difference—and that difference is what gives power to a church. A woman had a

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Perhaps you have some free time at home or in church school and would like to make a gift for a friend, a shut-in, or just have something for yourself. There is nothing new about this, but it will set you to thinking of what you can do.

Let's make an animal. Decide whether you will shape it from newspaper alone or if you will take a milk carton or icecream container to make the body. Wash it carefully and after it has dried, make legs of several thicknesses of newspaper folded, tie securely onto the body. The head may be shaped the same way or may be a smaller container taped on firmly.

Now for the gooey part. Tear or cut old newspaper into one inch strips as long as you like. Soak these in very hot water for an hour. While the papier mache is softening, assemble your animal parts and get the paste or glue ready. Wrap the wet paper around and smooth over with a layer of paste or glue, continue this until you have the shape you want. Finish your animal with an outer coat of paper towel cut and soaked, this gives a nice finish. Let it dry for several days and it will be ready to paint. Use cold water paints and then shellac. Buttons may be glued on for eyes or unusual effects. Your animal may be of any kind, shape or color you like. Feel like a sculptor?

Want to make a mask? Using the same wet paper and glue you may add to a round paper plate. Cut eye and mouth holes in the plate and soak for a little while, then curve the edges gently and add layers for making cheeks, eyebrows, lips and chin. Paint as you did your animal. It may be hung on the wall.

* * * * *

"The Other Fellow's Dollar"

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

"When I take my nephew to dinner," said a chance acquaintance, "he orders the most expensive meal on the menu. Just last week it was *escargots bourguignonne*! The boy

likes to impress me with his French, and he knows so little about money."

It occurred to me that, in many families, the young people of today know little about money. There was a time when children learned its value and use naturally. They saw that Dad's hard-earned income—wisely apportioned by Mother—was spent *carefully*. They were permitted, when they went to the grocery store, to pay for the marketing, and they observed the thought that went into expenditures.

I remember my father, a successful lawyer, handing Mother five dollars each week to "run the house" and telling her, with a flourish, that she could have what she saved for pin money. And, mind you, just about every month Mother did end up with pin money to put into the chocolate-pot bank! It took "a bit of planning," but it taught me the extravagance of spending a large sum for food when delightful meals could be provided for a small sum. However, no one else could make an inexpensive cut of meat taste as delicious as Mother could!

When a family is going to dine out, if the mother cautions beforehand, "Dad wants us to enjoy our dinner, but let's be considerate and think about prices," she is using wisdom that will be appreciated not only by Dad but, also by future hosts. There is no doubt about it! No one likes to feel a guest is ordering expensively simply from lack of information. Be sure your young people understand the difference between a *la carte* and *table d'hôte*. Then tell them straight out, "If you want to be well liked remember your host's pocketbook! Do not order a *la carte*, if a full-course dinner is contemplated, when there are *table-d'hôte* meals on the menu!"

Our hospitable friend, Aileen, invited a dozen friends to a farewell dinner for her young cousin, who was on her way to college.

"What will you have, my dear?" the hostess asked Betty Ann.

It was a warm night; the guest of honor decided she would have orangeade with her dinner. All the girls liked the idea!

"Now orangeade was not on the menu," my friend relates, "so the dinner cost six dollars extra because of Betty Ann's whim."

Does this make good sense to you? Should not some alert youngster have shown independence by setting an example and saying, for instance, "There's milk with the dinner. I'll take that!"?

We want our boys and girls to be well-mannered, gracious, and considerate in personal relationship. But, know-how does not come ready-made. It must be taught. Mothers often discuss, even rehearse, the proper etiquette for Bill's or Karen's first dinner out—entering, being seated, table procedure, who orders, and so forth—but the practical exhortation, "Think of your host's pocketbook," is usually left unsaid.

When dining in a hotel or restaurant, Susan, an observant young person, asks, "What are you having, Mother? And you, Daddy?" And then she orders for herself a meal of comparable price. If she is not with her parents she asks her host, using his reply as her guide. Her tendency is to order even less than he does.

Is it not better to have friends and relatives think our children appreciative and thoughtful rather than just clever and "sophisticated"? Besides, who really wants those expensive delicacies, anyway?

APPORTIONMENT GIVING.

(Continued from page 7.)

college has grown and increased its prestige through the years. It means a great deal to have a great church back of a great college, willing to give its support and anxious to see it grow, and grow it must!

Previously reported \$ 1,086.20

Eastern N. C. Conference:
Fayetteville\$ 6.00
Plymouth 19.50

Eastern Va. Conference:
Norfolk, First\$ 35.00
Rosemont 40.00
Oak Grove 20.00
Oakland S. S. 30.61
Richmond, First 50.00

N. C. and Va. Conference:
Greensboro, First\$ 52.87
Pleasant Ridge 35.00

Western N. C. Conference:
Pleasant Union\$ 10.00

Virginia Valley Conference:
Newport S. S.\$ 31.29
Palmyra S. S. 3.00
Winchester S. S. 8.34

341.61

Total to date \$ 1,427.61

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Teen-Agers Tell of Extensive Student Drinking

A serious picture about drinking among teen-age high school students has been presented by Dr. George W. Crane in a section called "Problem Clinic" in the Miami, Florida, *Herald*. The article, in its entirety, follows:

Daniel, 17, was graduated from high school.

Near graduation time, he and Judy were sitting at the table in the kitchen drinking milk about midnight when I was heading for bed, so I stopped to join them.

"Where've you been?" I inquired of Daniel.

"Oh, we have had a lot of graduation parties," he replied, "and I just got home.

"A lot of the kids have been having 'open house' for their classmates. But I came home early. The last party was just a drunken brawl."

"Yes," Judy added. "I don't think you and Mamma really know what goes on nowadays. Most of the kids drink, even at high school parties and their parents either don't know about it, or don't care."

Buys Case of Beer.

"Yeah," Danny took up the conversation. "I was riding with one of my classmates this afternoon. He stopped and went into a tavern. Then he came out with a case of beer.

"I asked him how he got the bartender to sell him the beer since he is not only under age but he looks even younger than he really is.

"He said the taverns don't care around here. They'll sell to anybody who lays the money on the counter.

"And if anyboody objects, the kids carry forged credentials. A lot of them use phony draft registration cards, too, which they show when they want to buy liquor.

"Dad, were they as bad in your day as they are now?" Daniel added. "Why, at this last house where I stopped with my girl, they were half drunk and breaking up furniture.

"The parents weren't even home though they knew their house was being used for a high school graduation party. When I saw what was going on I took my girl and left.

Some Parents Help.

"But I know that some of the parents actually provide beer for the kids. Then they leave the house and let them have a wild party.

"So it isn't all the fault of the high school kids. They seem to think it is smart to serve liquor.

"But their parents are just as bad, for some of them think it is 'cute' for their kids to serve liquor at their school parties.

"So why blame the teen-agers when it is their parents' fault more than their own?"

"How do they react to you when you don't accept liquor?" I asked.

WISHING.

I am wishing for tomorrow,
For, I have spoiled today,
I want to start all new again
And try a better way.
You Say, "Tomorrow never comes"?
Then I'll begin again today,
And that which I so badly soiled
I'll give to yesterday.

—GRACE ABRAHAM.

Son Gets Kidded.

"Oh, they say: 'Crane doesn't drink or smoke, either. He doesn't do anything, and then they kid me about not being a man,'" Danny replied.

"That doesn't bother me, though, for there are enough of us kids here in our own family to back me up.

"But, Dad, the kids who have no brothers and sisters and who are 'only' children, have a tough time.

"When they get out in a crowd, even though they don't want to drink or smoke, they can't stand the kidding and ridicule. So they usually go along with the crowd, just like sheep.

"The teachers tell us that liquor causes a lot of automobile accidents and immorality. Yet the parents often serve liquor or let their kids have it at parties."

* * *

Wan't some of you young people write us your reaction to this story? Is it really so bad where you live as is related here?

"THE CONQUEST OF MOUNT EVEREST."

(Continued from page 2.)

John Hunt, who relentlessly directed, encouraged and inspired his comrades into achieving their tremendous objective.

The scenic backgrounds are of breathtaking beauty. And the suspense as these men claw their way up the great peak is developed to an almost unbearable degree. A fine score of accompanying music has been composed by Arthur Benjamin, and sharing in the overall excellence is Louis Macneice's commentary, which is read in turn by various members of the expedition. In technicolor.

"A TIME OF TESTING."

(Continued from page 6.)

ment and other community enterprises.

This is a time of testing. This is particularly true for those of us who lay some claim to being Christian. It is often said that the most segregated hour in America is at 11 o'clock on Sunday morning. Our Congregational Christian Churches have as a goal "a non-segregated church in a non-segregated community." There isn't much enthusiasm for the goal throughout the Southern Convention. There isn't much enthusiasm for it right here. Yet the predominating witness of Christianity is in radical opposition to segregation. Those who believe that racial segregation is Christian are in a minority. From that it does not follow necessarily that they are wrong. That's God there have been courageous and eloquent minorities who persisted because they were absolutely convinced of the basic rightness of their position. But the whole historical movement on this race question points to the conclusion that segregation is un-Christian and un-democratic.

My own conviction is well known to you. I am convinced that racial segregation is not Christian and is not democratic. Therefore I place before us again the solemn plea to search our souls on the basis of the Christian ethic of love—"You shall love the Lord your God . . . and your neighbor as yourself." The Negro is our neighbor. And as surely as God is our Father so the Negro is our Brother. "Who serves my Father as a son is surely kin to me."

Don't forget to get your "Cent-a-Meal" sticker.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The New Commandment"

LESSON XII—MARCH 24, 1954.

MEMORY SELECTION: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another."—John 13:34.

SCRIPTURE BACKGROUND: John 13, 14.

DEVOTIONAL READING: I. John 4:11-21.

Is that the Lord Jesus Christ on his knees, washing the feet of the disciples! Surely it cannot be he, the Son of God, doing such menial work—work usually reserved for servants in the household! It just does not seem to make sense. But it is he. If anything, they should be washing his feet, and here he is on his knees, washing their feet. And he has not forgotten his dignity, nor laid away his majesty.

In recording the incident, John says, "Knowing that he was come from and went to God . . . he took a towel and girded himself . . . and began to wash the disciples' feet." Conscious of his divine origin and his divine destiny, he took upon himself the form of a servant and made himself the minister of all.

Why, for goodness sake, why did he do this? Perhaps for two reasons: first, to give the disciples an example of his humility, his matchless humility, and, secondly, to show them what God was like. God in Christ, was still high above men, yet he moved among men as one willing and eager to serve men. Humility is not weakness: it is strength used in serving others. That picture of Jesus on his knees washing the feet of his disciples ought to humble every one of us and cause us to pour contempt on all our pride, love of preferment and jealousy of place.

An Example.

"For I have given you an example, that you also should do as I have done to you." Did he mean that we ought to wash one another's feet? Some folks take it literally, and to this day have a ceremony of foot-washing. That is all right, but that is not what Jesus had in mind. He was simply saying that in his willingness to become the servant of all and

to minister to all, he had given us an example. And we need an example, here, as well as elsewhere. Words are not enough; we want words in action. "Blessed are the meek, said Jesus." "I am meek and lowly in heart," he said on another occasion. But in the scene in the upper room, he shows what humility is. He translates the precept into example. And he adds that "the servant is not greater than his master." If the Master could do this, so likewise must we.

Joy Through Doing.

"If ye know these things, happy are ye if ye do them." Joy comes through doing. There are many people who want the joy of some great experience, but they are unwilling to do the thing that makes possible that joy. It is not enough to know; one must do. Only obedience brings the blessing. In fact, to know and not to do, brings unhappiness. Knowing and doing bring happiness. Feeling is not a prerequisite for action; it is a product of action. Do what one should do, and he will have the joy that comes from doing it. And there can be no joy without the doing. "If you know these things, blessed are you if you do them."

A New Commandment.

A new commandment I give to you, that you love one another." Goodness knows there were already too many commandments in Jesus' day, so many that the ordinary man could not possibly keep up with them. And here was the Master giving another commandment. It was a new one, too, "that you also love one another." In one sense it was a new commandment, but in another sense it was simply an old commandment with a new viewpoint. It included all the other commandments. Its spring or motive was the fact that Christ had first loved them. It was a special love of Christian to Christian. There is to be a new love circle, the Christian Church, dependent on a new center of love, Christ.

The Badge of Discipleship.

"By this all men will know that you are my disciples, if you have love for one another." Men and women wear badges and pins and buttons of all kinds to show that

they belong to some order or organization or club. There is such a means of identification for the follower of Christ—the spirit of love. That's right, the spirit of love. Not primarily, how regularly we attend services of worship, how much we give to Kingdom enterprises, how much service we render, not even how many sacrifices we make, but whether we love—that is the test of the follower of Christ. That is the acid test. The great heresy and the worst unorthodoxy of the unbeliever is the lack of love. That is the primary and ultimate way in which we show that we are followers of Christ. Nothing humiliates the writer of these Notes more than to bring his life to this test of love. Every follower of Christ might well ask himself or herself as to how conspicuous is the badge of his discipleship, love to Christ and love to fellowman.

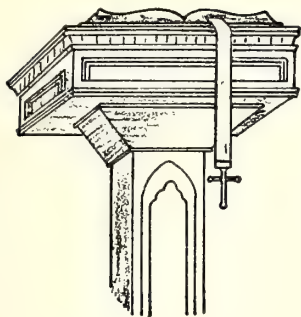
Love and Obedience.

"If a man loves me, he will keep my word." That is simple enough. If we love our Lord, we will try to obey him. Obedience is the fruit of love. Love is the root of obedience. "He who has my words and keeps them, he it is who loves me." Simple words, but disturbing words. How diligently and persistently do we try to bring our lives under the control of Christ?

Love and Revelation.

"I will love him and manifest myself to him." "How is it that you will manifest yourself to us, and not to the world?" asked Judas, not Iscariot. A fuller manifestation of the love of Christ comes to those who love him and obey him. Christ cannot reveal himself to everybody. The law operates on the human level. Love can be revealed only to those who are responsive to love. One can never know the fulness of love until he loves in return. Just as there were those during the days when Jesus was here in the flesh, to whom he could reveal himself in a fuller way than to others, because of their response—Peter and James and John, for instance, shared some of the more intimate experiences of Jesus because they were more responsive to him—just so can and does God make known his love today to those who are open and responsive and obedient to his love. If a man loves God and keeps his commandments, God will make known his love to that man.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.



"Pride and Love"

By REV. HENRY V. HARMON.

We are dealing with two things, pride and love.

In his book, *The White Tower*, James Ramsey Ullman tells the story of six people who set out to climb a mountain in Switzerland during the second World War. Two of them are interned fighters; one a German, one an American. As they near the top, the German, Siegfried Hein, starts off without the others to reach the top alone. For he believes himself, as a German, superior to the rest in strength of both body and will. The American, Martin Ordway, catches up with Hein as he prepares to cross an almost sheer wall by going hand over hand along a four-inch crack in the precipice. Martin suggests that they rope up and continue together. Hein shakes his head and starts across the narrow ledge hanging only by his hands. Suddenly the ledge gives way. Hein drops several feet to a small patch of snow which is obviously insecure and below which there is nothing—nothing but eight thousand feet of air.

Martin starts off across the ledge; also hand over hand. As he reaches the point where the ledge broke, he wedges his right arm into the ledge and extends his left hand to Hein, who cannot reach back to the ledge without assistance.

"Take it," he said.

"Hein did not move.

"Take it!"

"But even now as he spoke, he knew, with sudden and absolute certainty, that Siegfried Hein was not going to take his hand. The German stood, motionless and silent, looking at him, and Ordway looked back at him across the intervening yard of space and the arc of his extended arm. . . . He saw the bleak gray unmoving eyes. And in the same instant it seemed to him that he was seeing everything that was behind the eyes. For one flashing, timeless

instant on that forlorn and timeless mountainside he looked into a man's eyes, and everything that the man was was there. He saw it all now, naked and manifest before him; the frustration and bitterness and contumacy; the fear and the pride and the bottomless sterility of pride; the despairing, lonely hunger of the unloving and unloved; the will to conquer and the will to die."

Love reaches out its hand, but Pride will not take it. Pride must go alone.

* * *

Cry the Beloved Country is Alan Paton's story of pride and love amid the racial bitterness of South Africa. There is the pride and the hatred of the native African feeling that the white man has stolen his land; the pride and hatred of the white Afrikaner considering himself superior to all whose skin is black.

There are two young men in this story, also. One is a young white man dedicating his life to bridge, by means of love, the gap of pride that separates black and white. One is a young black man, the son of a native Episcopal minister. This young native has left his poor home in the country to seek the white man's gold in the city. But instead of gold he finds greed; and in this greed he murders that young white man who is doing so much to help his own native people.

This book has made into a movie. One scene from that movie dramatically shows the difference between love and pride.

There is a funeral service for the young white man; a service in a small church packed with his friends, both white and black.

Following the service, friends file by the parents to express their sympathy. The first black man approaches the father. He is an older man, obviously a leader of his people. He looks into the eyes of the white man and holds out his hand.

"Your son was a good man, Sir," he says.

The father hesitates. He has never shared his son's sympathy towards the natives. Here, before him, stands a man whose skin is the same color as his who slew his son—his only son. His pride says no.

The father hesitates. He has been reading a speech his son had been preparing the very evening on which he was shot. His son was writing that the hatred between the races would lead only to bloodshed and

grief; that somehow love must go where pride cannot.

The father seizes the negro's hand. Suddenly, it is as though a curtain is torn away; as though a very great weight has been lifted up; a mountain moved (our faith *can* move mountains, you know).

Where Pride had been; now is Love.

* * *

Pride separates the nations and causes war.

Pride separates the races and perpetuates hatred.

Pride comes between families, so that where there should be love and friendship, there is only hatred and distrust. Even among families who live in the same community; who should be going to the same church.

You have been hurt. You feel that you have been wronged. Instead of seeking out the cause of your hurt, you turn your back. You turn your back and stiffen your pride. If *you* have been wrong, you will not dare admit it. If *he* has been wrong, you will not listen when he asks forgiveness.

The breach broadens; the gap deepens; the community is broken; families are in a continuous cold war. Only love can bridge the gap; can heal the wounds.

* * *

Romeo was a Montague; Juliet was a Capulet. They loved each other but their families despised the other. Family pride would have nothing of their love. Family pride would disown before it would permit. But where pride stands apart; love brings together. Even in death they are not divided.

* * *

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth."

* * *

Love and Pride.

Pride walks with a goosetstep; with a fixed bayonet; to the tune of martial music; insists that his will alone is right.

Love walks swiftly and quietly like Indian feet in the forest, intent, not upon being heard, but upon getting somewhere; doing something—for somebody.

Pride draws the line and defiantly
(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

This is the picture. There they are 81 children from the ages of Brenda Proffit, 4, to Jeanne Cook, 17, and five matrons and two guests. At the twelve tables 88 of us. Miss Foster was there in charge of a regularly scheduled worship service. I was there to bring the sermonette, or children's sermon. Look at the tables before they enter. They are pretty. The dining room is clean, warm and cheerful. In come the older girls. They are followed by the little folks. I was standing at their door as they came in. I tell you it was a pretty sight . . . they kept coming, and coming until finally Mrs. Glover, their matron, and Mrs. Stadler, the sewing matron, were in. Following them came the boys, with my friend and your friend, Jackie Wilkins, leading the way. They entered quietly, taking their places quickly. The matrons say the children do a little better when the superintendent is in the diningroom. But I know they do nicely all the time (except when some one of them does otherwise). Finally we are all in our places. Mrs. Rash, the girls' matron, taps the bell, and all are seated. I stand and say grace.

At each of the 12 tables there is either a matron or a larger girl. It is the evening meal, "supper" here! Hot biscuits are being brought in by four or five waitresses—girls chosen to "wait tables." Food is being served and plenty of it. Good fresh milk, a big platter of fried ham in the middle of each table, gravy (of course), applesauce, green peas and corn, more biscuits, more milk—and for desert there was syrup and butter biscuits. Too much? Well don't eat so much. Select and choose but if you do not get enough it is your own fault. There is plenty and I ought to know.

When we are through Miss Foster stands and ask everyone to finish eating very quietly as we are about to begin the devotions. There was a call to worship, prayer, songs and I spoke on "Commit thy ways unto the Lord, and he will direct thy paths." Something fine was happening in the hearts and minds of many of the boys and girls present. You were going about your own evening meal. Your church and conven-

tion had a piece of work going on here at the orphanage. You had sent in your contributions and you were sharing in that work. I wish you could have been with us. There was the closing prayer and benediction, and when the bell tapped there was not the usual "bounce out", but rather a hesitant, friendly arising and going that meant more than could be seen on the surface.

For your contributions and your encouraging letters, and your many ways of showing friendship and kindness I thank you everyone.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 4, 1954.

Commodities for the Week.

Clothing:
Mrs. E. N. King, Emporia, Va.
Mr. and Mrs. E. H. Rawles, Suffolk, Va.
Mrs. H. E. Ollerhead, Chapel Hill, N. C.
Ladies Auxiliary, First Christian Church, Burlington, N. C.
Damascus Church, Sunbury, N. C., Coupons.
Mrs. Frances P. Lowe, Suffolk, Va., Glasses.
Cheerful Workers Class, Reidsville Christian Church, Material, clothing and glasses.
Monticello Christian Church, Coupons and glasses.

Sunday School Monthly Offerings.

Amount brought forward	 \$ 2,432.39
Eastern N. C. Conference:	
Beulah, Thanksgiving	.\$ 18.62
Mt. Herman	10.00
Plymouth S. S.	7.21
Wake Chapel	50.00
	85.83
Eastern Virginia Conference:	
Liberty Spring S. S.	\$ 20.00
Norfolk, First	28.60
Rosemont, Special	40.00
Oakland	10.00
	98.60
N. C. and Va. Conference:	
Mt. Zion S. S.	\$ 4.50

Reidsville S. S.	 64.00	68.50
Western N. C. Conference:		
Seagrove	\$ 40.00	40.00
Virginia Valley Conference:		
Newport S. S.	\$ 27.17	27.17
Total	.....	\$ 320.10
Grand total	.....	\$ 2,752.49

Special Offerings.

Amount brought forward	.....	\$5,542.51
Woman's Fellowship, Bay View Church		
Mary Sue Brittle S. S. Class, Bethlehem (Nansemond)	.....	5.00
Mrs. J. E. Bryant, Harrisonburg, Va.	.....	11.00
The children of Bethlehem Christian Ch., Broadway, Va., for the furnace	.....	4.20
A Friend, High Point, N. C.	.....	80.00
Chester H. Roth Co., Inc. (interest)	.....	30.00
Mrs. Grace Remars, Burlington, N. C.	.....	5.00
Columbus United S. S., Columbus, Ga.	.....	5.02
H. O. Byrd, Suffolk, Va.	.....	15.00
Miss Vera Gilliam, Greensboro, N. C.	.....	10.00
In Memory of Mrs. E. C. Buckner	.....	5.00
Special Gifts	.....	308.80
		492.62
Grand total	.....	\$ 6,035.13
Total for the week	.....	\$ 812.72
Total for the year	.....	\$ 8,787.62

The Elon College Choir of forty trained voices will be presented in the Richmond Church, Grove Avenue at Sheppard Street, Sunday, March 14, at 8:15 p. m.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

MORGAN.

Whereas, on Thanksgiving Day, November 26, 1953, Mrs. Eula Lilly Morgan, who had been a member, faithful and active out of proportion to her few years, of the Mount Olivet (R) Church; did pass to an untimely end together with her husband, Marine Sergeant Robert Morgan, who was a friend of our church and a faithful servant of his nation in two wars; we, as a church, wish to record our appreciation and sorrow in our loss and to extend to the parents, children, and relatives of these two our deepest sympathy.

* * *

HARMON.

Whereas, on January 14, 1954, Mrs. Emma Harmon, a woman of highest Christian virtues and steadfast devotion, who, although a member of the Evangelical United Brethren Church, did give of her life and talent to this, the Mount Olivet (R) Church, passed away, and we, as a church wish to record our appreciation and sorrow in our loss.

Therefore, be it resolved, that the congregation has suffered the loss of a sincere friend and neighbor who was willing to lend a helping hand to all when needed.

That all the members extend to the family their sincere sympathy in the passing of their mother and faithful friend to us all.

* * *

STOVER.

On January 17, 1954, Mrs. Annie B. Stover, the oldest member of the Mount Olivet (R) Church passed away. She illustrated in her life and character the highest Christian witness; quiet, unassuming, yet firm in her devotion to Christian principals and practices.

Therefore, let it be resolved that in her death the church and members will suffer the loss of a sincere friend who was faithful and zealous in the work of the church.

That the members extend their sincere sympathy to the family in the passing of this their mother and faithful friend of us all.

Mrs. JULIA FRY,
Miss LURA LAM, Secretary,
Rev. H. V. HARMAN, Pastor.

FITCH.

On October 8, 1953, Jim Fitch and his wife, Mrs. Fannie Rascoe Fitch, were killed in an automobile accident. Funeral services were conducted in the Bethel Congregational Christian Church on October 10.

Mr. and Mrs. Fitch are survived by two sons, two daughters, 13 grandchildren, and two great-grandchildren, and Mrs. Fitch by four sisters and two brothers.

We, the members of the Bethel Church, realize we have lost two devoted and loyal members. Our lives have been enriched and blessed by their examples of Christian living and by our associations with them. We are resolved to honor their memory by striving to carry forward with greater zeal and more earnest purpose the interests of

this church, to which they both gave so largely of their lives.

Mrs. T. P. MILES,
Mrs. G. M. HERNDON,
Mrs. J. H. KING,
Mrs. W. T. King.

THE SECRET OF POWER FOR ANY CHURCH.

(Continued from page 9.)

friend say to her one day, "I've been watching you, and because your life is so different from mine—so much kinder, so much more worth while—I want to know how to make my life like yours." And the answer was, "My faith in God is the secret of any good you may see in my life."

The early Christians had power to influence others for God because they continued steadfastly not only in the Apostles' teachings, but also in the

MY GARDEN.

I went into my garden
At the close of day.
The evening dew was falling.
They seemed to wash away
All the day stains from the flowers.
Their spirits were reborn;
Fresh in beauty and in fragrance
They would rise to meet the morn.
Musing on this transformation,
I knew that Heaven's dew
Would cleanse me, even as the flowers,
My spirit would renew.
Then, with day stains disappearing,
Blessed hope would be reborn,
So, with faith and courage strengthened,
I would rise to meet the morn.

—GRACE ABRAHAM.

fellowship of Christian conduct and in prayer.

Harmony prevailed in the early church, and harmony must prevail in any church today that would have power—any church that would have power in influencing others to become Christians and enter into its fellowship of good-will and service. A divided church might as well close up shop and turn the keys over to the devil, for he is the generalissimo in charge of every divided church. The early church continued steadfastly in the fellowship of believers, the fellowship of harmony and of high purposes for God. And so must a church continue today that would render effective service and be a power in winning converts.

Love is the keynote of Christian fellowship. "Be kindly affectioned one toward another in brotherly love" is a divine injunction. "If we walk in the light as he is in the light, we have fellowship one with the other." "By this shall all men know

that you are my disciples, if you love one another."

Well may we sing, "The fellowship of kindred minds is like to that above." And any church which lacks fellowship in Christian love and service soon becomes but another organization without point and without purpose, just a sort of social club or a mutual admiration society, when it ought to be a living, throbbing, empowering factor in the entire community life.

People who love the church and whose highest ambition in life is to be a worthy member of the church, to do everything they can for the church, are the people who continue steadfastly in prayer. They begin each day with a prayer. They close each day with a prayer. They live in the spirit of prayer.

It is such people who make it possible for a church to "Grow and Glow and Go."

PRIDE AND LOVE.

(Continued from page 13.)

stands back; only those whose color is right may walk on this side.

Love doesn't even see the line. For love is not interested in *lines* but in *lives*; not concerned with the color of a man's skin but with the quality of his heart.

Pride stands with chest expanded; arms fiercely crossed; a frown upon his face.

Love merely smiles softly, throws her arms around Pride's neck and smothers him with kisses.

Pride *appears* stronger.

Love *is* stronger.

For deep down inside himself, Pride is afraid—afraid of being alone and of being not wanted; afraid of the deep darkness of the world.

But Love is not afraid. For Love has nothing of which to be afraid. Perfect love casts out fear. Where there is love, there is God; and where there is God, there is light and no darkness at all.

* * *

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away.

. . . and now abideth faith, hope, love; these three; but the greatest of these is love."

* * *

The greatest thing in the world is Love.

"Of course," you say, "I knew it all along."

STANDARDS *of* LIVING *vs.* GIVING

We need to think of giving, not in terms of obligation or duty, nor yet in terms of something that may be left to undisciplined inclination, but as a privilege of family life. As children of the Father, as followers of Christ who shared completely his Father's purpose, ours is the privilege of partnership. Our Father has placed the material resources of the world in the hands of his children. He has counted on our love and loyalty to use them in keeping with his purpose for the world. And that purpose is handicapped in whatever measure we use these resources for our selfish pleasure without regard to the needs of his other children.

We are the big brothers and sisters of the world—not just of other nations, but of the handicapped everywhere. Most of us were brought up in Christian homes, or at least under the influence of the church. Most of us have had a chance at a fair education. We have been brought up in surroundings in which decency and honor and right were taken for granted. We have had every opportunity to achieve for ourselves the rich and abundant life that our Father wants every child of his to have.

But there are a multitude of people in the world today who are much younger than we are—younger spiritually, morally, socially, economically; people who have never had a fair chance to learn of decency and honor and right; people who have had no real opportunity to know of a Father who wants for his children the best. Handicapped by poverty, by ignorance, by disease, by unwholesome surroundings, these younger brothers and sisters of ours are growing up without a chance. They will get this chance only as those of us who are more privileged share with them in money and love and service.

All these underprivileged people in the world could have a chance if only those of us who call ourselves Christian cared enough. We do anything we want to do in the material realm. We laugh at those who say a thing cannot be done. We build impossible bridges, we dig impossible canals, we put up impossible skyscrapers, we fly impossible air ships, and nobody thinks anything of it. What we need is some such daring and consecration in the spiritual realm. The infinite spiritual resources of God are as much at our disposal as are the material resources of the world, if only we cared enough to pay the price of using them. It isn't a lack of means. The United States is in peril from excessive wealth. The burden of the world's gold is upon us. Our doom may be in how we spend this wealth. Our greatest trouble is that our standard of living has quite run away with our standard of giving.

—Anonymous.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, MARCH 18, 1954

NUMBER 11

Breaking Ground for the Moonelon Project . . .



Delegates from many churches of the Southern Convention were present for the groundbreaking ceremonies that marked the beginning of the building program for the Conference Center at Moonelon on last Sunday. Shown above turning earth is Dr. Henry E. Robinson of Burlington, N. C., chairman of the Convention's Moonelon Committee. The immediate plans call for the construction of a building which will serve as a dining and assembly hall. Later it is intended to provide a group of cabins and other facilities.

(Photo by Ed McCauley, courtesy Burlington Times-News.)

News Flashes

If you think the A Bomb is a menace to America, we suggest that you read the report on alcoholism among high school students on page 7.

The North Carolina CROP executive board has recently been notified that its reappointment of Rev. Carl R. Key as state director for this year has been approved. The state body, in notifying Mr. Key of this approval expressed its own gratitude to Mr. Key for his leadership in the program during the past two years. We also offer him our felicitations.

A letter written by Martin Luther on December 12, 1538, was sold at auction at the Parke-Bernet Galleries in New York City on February 23. A private collector, whose name was not divulged by the auctioneers, acquired the letter for the sum of \$500. In Luther's handwriting, it was addressed to Nikolai Spect, schoolmaster at Boelzen, Germany. In it the Reformer said he was sending a portrait of "the holy man John Huss" to his friend as "a token of remembrance," adding that the gift should be prized for its spiritual rather than for its material value. The galleries withheld information on the rare letter's former owners.

Our church at Fayetteville, under the leadership of Rev. Carl Wallace, is making fine progress. During the month of February, 14 new members were received into the church, and 26 new pupils were enrolled in the Sunday school. The church now has a membership of 77 and the average attendance at the church service during the month of February was 90. Membership in the Sunday school is 119. The grounds have been beautified with beautiful shrubbery added, and plans have been underway for the robing of the choir and the purchase of chapel chairs and blinds. The church recently observed its third anniversary. Heartiest congratulations to this new church and to the pastor.

Operation "Sky Pilots"

Religious services on Sunday are a usual routine for folks who live on land, but to seagoing men, scattered

in formation with a Naval Task Force they are something special.

On a recent Sunday with Task Force 77, operating in the Far Eastern waters on training exercises, nearly every ship in this unit was afforded an opportunity to pass the word that religious services would be held. Many of the smaller ships do not have a chaplain aboard, and helicopters were used to fly six Navy Chaplains from carriers and a cruiser to destroyers of the Force. The arial "Sky Pilots" conducted nineteen Services for their seagoing congregations in Mess Halls, Reception Rooms and on Hanger Decks.

Services were held from dawn to dusk, as the clergymen shuttled back and forth to ships in the Task Force via the copters. At the day's end, the Navy men could say that the Word of the Lord literally came to them direct from the heavens.

Senate Asks Special Prayer for Freedom of Worship

An unanimously adopted Senate resolution calls upon all churches and synagogues of the nation to offer special prayers on Sunday, April 18, "for the deliverance of all those behind the Iron Curtain" who are denied freedom of worship.

Declaring that "atheistic dictatorship has subjected religious leaders and their congregations to barbaric persecutions such as the world has not seen for nearly 2,000 years," the Senate resolution named the deposed Lutheran Bishop Lajos Ordass of Hungary as one victim of church persecution behind the Iron Curtain.

It said that the "torture of Cardinal Mindszenty and Lutheran Bishop Lajos Ordass in Hungary, the incarceration of Cardinal Wyszynski in Poland, the imprisonment of Archbishop Stepinac in Yugoslavia, the oppression of Protestant ministers in Bulgaria, and the persecution of Jews throughout all the area dominated by Communism," were examples of religious persecution.

The resolution indicated that April 18 had been selected as the day for special prayers because both Easter Sunday and the first day of Passover fall on that day this year.

Introduced by Senator Leverett Saltonstall (R-Mass.) with Senator John F. Kennedy (D-Mass.) and Senator H. Alexander Smith (R-N.J.) as co-sponsors, the resolution was adopted without previous dis-

cussion in committee. The unprecedented prompt action was endorsed by both the majority and minority leaders of the Senate.

The measure was sent to the House where early consideration is expected, according to sources in the Senate.

"Gypsy Colt"

PICTURE OF THE MONTH.

A drought-improverished farmer finds he has to sell his horse, Gypsy, which is the pet and companion of his young daughter, Meg. Gypsy takes the child to school every morning and then calls for her at three o'clock with such punctuality that the neighbors set their watches when they see them go by. When Gypsy is bought by a neighbor who owns a famous racing stable, the parting, while a sad one for the child, is even worse for the horse, for although he is afforded every material comfort, he is treated with occasional cruelty. On two occasions he escapes and returns to his young mistress, but each time he is brought back to the purchaser.

Taken on a long trip, for the purpose of entering a race, he again escapes, and once more sets out for the home he loves. When some cowboys attempt to lasso him, he cleverly eludes them. When four young motorecyclists, having heard that a large reward has been offered for his return, attempt to corner him in a canyon, he promptly outraces them. Through mountains and desert he evades pursuit until, near exhaustion, he is discovered by a Mexican boy who revives him with water which enables him to continue on to his destination. When the owner comes to claim him for the third time, the farmer counters with an offer to make an amicable settlement as soon as his next crop is brought in.

Based on a novel by the late Eric Knight, this delightful story tells of a child's love for an animal, and how this love is fully reciprocated. It is also the portrayal of a family bearing hardship together. For parents and children alike, it is an excellent lesson in honestly facing what must be done for the good of all.

Gypsy emerges as a remarkable and masterfully trained horse, and there is no resort to undue sentimentality. Splendidly directed and acted, with mountain and desert scenery beautifully revealed in Ansco Color, this MGM film is excellent entertainment.

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

1954 Emphases

The Laymen's Fellowship of the Congregational Christian Churches, says Dr. Douglas Horton, "is the laymen of the churches organized for worship, study, fellowship and work together. It is by no means something apart from the churches—a kind of mildly religious club which uses the church buildings as meeting places. It is one aspect of the life of the churches themselves, a force within the churches, of, by, for and from the churches."

What is the program of the Laymen's Fellowship? This question is often asked and the answer is very simple: The program of the Laymen's Fellowship is laymen at work in the entire program of the Congregational Christian Churches, as set forth by, in or through the General Council, The Board of Home Missions, the American Board of Commissioners for Foreign Missions, the Council for Social Action and related organizations.

The Board of Directors meets each year and discusses the policy, program and progress of the Laymen's Fellowship. As items to be emphasized in 1954, called *Emphases*, the Board suggests and recommends for the organized, as well as the unorganized, group of men in our churches, the following five items:

1. Complete Church Building Loan Fund Campaign.
2. Strengthen the Youth Program.
3. Establish an Organization for Men in every local church and enrich the program of men's groups now organized.
4. Promote schools of Churchmanship with Stewardship as a central theme.
5. Develop personal evangelism and regular church attendance.

A four page pamphlet has been prepared on each of the five emphases. Send orders to National Director, Pembroke, Kentucky.

Details of Laymen's Fellowship.

The Laymen's Fellowship is organized in accordance with the *working rules* which were adopted by laymen attending the Oberlin, Ohio General Council Meeting in 1948.

The National Committee of 48 men, elected by the Board of Home Missions after nominations by the present committee in three classes of 16 men each for a term of six years, meets once every two years at the same time and place as the General Council.

The Board of Directors of 16 men, elected from and by the National Committee for a term of two years, meets annually, usually in December in Chicago, Illinois.

Financial support for the work of the National Laymen's Fellowship is furnished by the Board of Home Missions. A budget is prepared each year by the Executive Committee of the Laymen's Fellowship and the Board of Home Missions grants what it believes will be necessary for the work of the year. All laymen who contribute to general benevolences in their local churches thus have a part in sharing in the Laymen's Fellowship financial support.

The Laymen's Fellowship has made *cooperation* with all of the agencies of the Congregational Christian Churches one of its prime purpose. Many fine laymen are serving on all of the boards, commissions and committees, and their loyalty, time, effort and financial participation are sincerely appreciated.

The Laymen's Fellowship is also officially represented by the Director, in the various organizations of the church.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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My Name Church

Address

From the EDITORIAL *Viewpoint*

"Preaching Missions"

Many of our churches will be holding "A Preaching Mission" for ten days to two weeks during Lent. A well planned mission of this kind is one of the most important Evangelistic Emphases a church can include in its program.

Preaching *per se* is not the distinguishing feature of "A Preaching Mission." The distinguishing characteristic is the nature of the preaching—it is distinctively evangelistic in content, spirit and purpose—it is "preaching for a verdict," preaching to persuade personal commitments, preaching to enlist new recruits for Christ and his church. Such preaching calls for the best and all any preacher has of scholarship and power in public address.

Churches large and small, in village, town and city, have reported rich spiritual uplift and rewarding ingatherings of new members through the medium of a carefully planned Preaching Mission.

There are four "Musts" to take into account in planning "A Preaching Mission":

First. The pastor must want it. The pastor must be absolutely sold on the vital need and the rewarding possibilities of "A Preaching Mission" in his church, in the interest of quickening the religious thinking and spiritual life of pastor and people, and of the community as a whole.

Second. The congregation which is considering having "A Preaching Mission" must feel an impelling Evangelistic urge—a keen desire to share their faith and their fellowship with people outside the church circle.

Third. The date of the Preaching Mission must be announced well in advance. After the Preaching Mission has been publicly announced, the major emphasis of all church activities and of the messages from the pulpit, as well as the prayers of

pastor and members during the intervening period should focus on the coming Preaching Mission.

Fourth. The mission must be widely publicized. An intensive publicity campaign by telephone, by personal contacts, through the local press and by local radio broadcasts, should be carried on from the date the mission is announced—that everyone may know of the important coming event and reserve the dates. The publicity must be clear-cut, informing and cumulative in interest and in emphasis.

In addition to the general publicity campaign in connection with the Preaching Mission, a carefully written letter of cordial invitation "to our Preaching Mission" should be sent by the Prudential Committee or Board of Deacons to each individual or family on the "prospect" or "responsibility" list of the church a week or two before the mission begins.

Regardless of when a church decides to hold its Preaching Mission, the entire period of the Church Year, preceding the date set for the mission, should be used by the congregation and pastor for a systematically organized schedule of "Hospitality Evangelism." This plan calls for several homes within the membership, the pastor's home leading the way, to agree to invite as dinner guests at least six individuals or couples from the list of prospects or possible prospects during the year, on which occasions the members of the host home will direct that the life, accomplishments, advantages and interests of the church shall be the chief (not the exclusive) topic of conversation. Hospitality and Good Neighbor Evangelism afford the best possible build-up for "A Preaching Mission."

ROY C. HELFENSTEIN.

Breaking Ground for the Future

Approximately one hundred laymen and others interested from churches throughout the Southern Convention met at Moonelon on last Sunday for the ground breaking ceremonies that marked the start of a conference center building program.

Participating in the program were Dr. Henry E. Robinson, representing the Southern Convention; Paul Robinson, representing the children; Betty Rhodes, representing youth; Mrs. W. B. Williams, representing the convention women; John Robert Walker, representing the laymen, and Dr. Stanley C. Harrell, representing the ministers of the convention.

Coinciding with the ground breaking program

was the weekend meeting of the Laymen's Council, which had been called by Mr. W. B. Williams, the president of the Laymen's Fellowship, and at which Mr. Walter A. Graham, director of men's work for the entire denomination was present.

Significant was this ground breaking in the program of the Southern Convention. It should mean great things for the future of our denomination in the South. But there is something that is much more significant. That is that, to our knowledge, the laymen of the Convention have for the first time, as an organized unit, chosen a project for their endeavors. That portends even greater things for the future.

J. T. K.

Dr. John A. Reuling Reports On the Situation in South Africa

"I do not feel that American press reports of fear, tension, violence, hatred and danger in South Africa have been exaggerated. In fact, I think that most such reports have been very moderate and balanced in so far as they have reported specific situations," says Dr. John A. Reuling, who has just returned to Boston, Mass., after a five months intensive visit to South Africa, Rhodesia and Angola, Africa, during which he spent much time talking with leaders of the African, Indian, Colored and White groups.

Dr. Reuling is Africa Secretary of the American Board and this was his third visit to Africa since 1946. Prior to that time he was for 14 years a Congregational Christian educator among the Bantus in Adams, South Africa.

Those visitors to South Africa who feel that the racial strife there is "greatly exaggerated" probably have seen only the model townships, of which there are a number, but not the "squalor, filth and generally unsavory character of places like Moroka (a shanty town of some 75,000 Africans near Johannesburg)—nor have they seen the statistics of death through tuberculosis run recently as a public service feature by a white South African newspaper which is trying to arouse the public conscience," adds Dr. Reuling.

"Africans are naturally lawabiding," declares Dr. Reuling, "but there are numerous instances where they have been dangerously aroused. . . . The really responsible Africans still hold out for cooperation and for lawful and orderly approach, but they are finding it increasingly difficult to maintain their position of leadership.

"... There is a strong element of anti-whiteism in each of the non-white groups who are against collaboration or cooperation in any form. These are generally younger men, impatient for action. . . . This is a new and disturbing phenomenon in South Africa, but entirely understandable. The black leaders who are free from race prejudice are subject to attack by these young rebels."

"There is too much complacency among a large section of the white

population," says Dr. Reuling but on the other hand he feels that "reports coming to America do not give full recognition to those white South Africans, Dutch and English alike, who on Christian, ethical and economic grounds have been waging a valiant battle against the forces of evil that are abroad. These folks are often discouraged by world criticism from America, Europe and Asia, which conveys the impression that every white South African stands over the colored African with a whip in his hands.

"It is gratifying to know that all responsible leaders of the non-white groups all representative organizations such as the African Congress, the Indian Congress, etc., have declared themselves to be for cooperation and against anti-whiteism and black nationalism. . . . They are fully aware of all that the liberal element of white South Africa is trying to do for them and for South Africa. . . . The liberal whites feel that they are not just 'doing something for the native people,' but that they are struggling for the welfare of the whole country realizing that freedom is indivisible."

Dr. Reuling bases his feeling that South Africa's problems will not be solved easily and that that country may well become a grave danger to the rest of the world, not alone on his own observances over the years, but on the statements, and actions, of responsible white South Africans who have been observing conditions first hand for a lifetime.

"All but those who for one reason or another are firmly committed to the principle of complete apartheid (separation of the races) express deep concern not only for their own future security, but also for the rights of the non-white peoples," he says.

For example, he cites a Johannesburg Rotary Club luncheon which he attended at which the Native Education Bill was being discussed. This Bill removed education of Africans from the control of the four Provinces and transferred it to the Union Government, not under the Union Education Department, but

rather to a special department of Native Affairs.

"These white business and professional men, as hard-headed and practical as their American counterparts, held a lively discussion. Many were quick to point out injustices in the bill. Others protested the dangers of creating a 'state within a state' and of giving arbitrary powers to the Minister without any provision whatsoever for legal review."

In Durban recently the Medical Officer of Health reported that in Cato Manor, a small African location near Durban, 700 children under the ages of two would surely die of malnutrition before the end of this coming summer and thousands more have malformed bodies. "An appeal has been made to the United States Ambassador by Durban people to get a hundred tons or so of the powdered milk that the United States is giving away to other parts of the world."

In this agitated picture Christian churches and Christian missions are playing an important and significant part, Dr. Reuling points out, stating "The African section of the community sees these Christian missionaries rendering a real, urgently needed service, and is grateful. The European section sees a solid contribution being made to the whole country, stops to question, then admires and praises, and, in many instances, becomes involved itself, cooperating and developing increasing fellowship."

The problems of the great slum areas of Johannesburg are well known but Dr. Reuling points out another terrific economic problem, namely, the "rural slums." Thousands of communities, depopulated of men, who have gone to work in the cities, are left with only a few traders, farmers or teachers and the majority of the population women and children.

For these Christian rural missions are doing much under difficult and discouraging conditions. They teach better agriculture, provide through the churches social contacts, spiritual uplift and material help including instruction in child care, home hygiene, gardening and regular schools.

Rhodesia, says Mr. Reuling "is still a pioneer country, pioneer in the sense of white settlement, pioneer in the formation of a new and untried government, pioneer in the development of its indigenous people. . . . The Rhodesian government is doing

(Continued on page 9.)

Missions at Home and Abroad

Protestantism and the Philippines

"In August 1898 a few days after the occupation of Manila an American business man then in the city began religious services for protestants. It was the beginning of Evangelical Christianity in the Philippines which had known only Roman Catholicism for over 350 years. In August 1953, a little over half a century later, in the same city that had heard that first Evangelical sermon, two Pilipino couples were commissioned as the first missionaries abroad," says Jose Jacinto of Silliman University, Dunaguate, Philippine Islands.

Since 1898 Philippine Protestantism has grown, with successes and failures, Mr. Jacinto points out, adding that there are many "challenging opportunities as well as problems with which Philippine Protestantism has had to cope."

The first and foremost task of the church is evangelism, Mr. Jacinto declares, adding that this task in the Philippines is beset by peculiar problems. "First of all, the difficulty of communication, both spacially and evangelization. We still have places ideologically, hinders the progress of in the archipelago which are inaccessible to the outside world."

Another problem is that of the great percentage of the Filipino people who do not know how to read and write and the need of more literature of the right kind.

"It may seem strange to you here in America that there is religious persecution, both passive and active, of the Protestants in the Philippines. Political Roman Catholicism is on the move toward discrediting the Protestant voice in the islands while ingratiating themselves with the rulers of state. The question of religious instruction in public education is being revived and their proponents are bringing pressure to bear on the legislature to make religious instruction compulsory. Protestants must be aware that tolerance is not enough, if it means that our cause will be trampled by inimical forces. Evangelism is a positive answer to the need of the higher allegiance for the common man of the Philippines."

A great problem connected with evangelism in the Philippines is that of indigenous leadership, says Mr. Jacinto, adding that to this and education in Protestant schools and colleges is aimed. While the growth of schools under Protestant auspices is encouraging, they are predominately small and hard pressed for funds. Mr. Jacinto believes that "leadership in the future Philippines will depend upon the quality of products that Protestant schools turn out." Above all there must be evangelization and penetration of the whole life by the spirit and gospel of Jesus Christ.

A second great need in Philippine Protestantism is that of churchmanship. As too often occurs in other lands Protestants are so tolerant that they become indifferent to their responsibilities toward the Gospel. "... inspired and inspiring leadership from among the ranks of Filipino churches will go a long way toward the realization of the goal."

Mexican Government Forces Obedience

After years of bullying and open defiance by the Vatican authorities, the Mexican Government has at last forced the hierarchy to obey the law and does not hesitate to prosecute those of its creatures who, following the hierarchy's example, also attempt to flout its edicts.

The Mexico City correspondent of *The Christian Century* briefly outlined the facts. In Tepeji del Rio, in the State of Hidalgo, a mob destroyed a Protestant chapel while the police and other local authorities looked the other way. Most of those who took part in the disorder worked in La Josefina, a nearby manufacturing plant. The Roman Catholic extremists had demanded that Protestant workers be discharged and that Protestant worship in Tepeji be suppressed. As both of these demands were contrary to law, they were refused. The extremists then took the law into their own hands and threatened to drive the Protestants out of town, whereupon the latter appealed to the mayor, who refused to help them.

Upon being furnished with the particulars, however, the Hidalgo State authorities were ordered by the Federal Ministry of Government (the State Department) to proceed to the protection of the complainants. Action was delayed, however, and the Protestants fled the town. Immediately Federal troops established order in Tepeji, and both civil and military officials arrived to investigate the incident. The Hidalgo Attorney General then forced the discharge of the three ringleaders from La Josefina, and the Undersecretary of National Property instituted suit against mob members for deliberate destruction of government property, a proper step, because in Mexico all church buildings are owned by the government.

The new national administration in Mexico is unwilling to overlook open violations of the constitutional guarantee of religious freedom. Under former regimes, more than 1,000 applications for the establishment of Protestant chapels and other places of public worship had been quietly ignored. Government permission is necessary in order to open them, but the official in charge explained that "on orders from above" he had neither approved nor rejected the applications. Had they been rejected, the applicants could then have appealed to the Supreme Court.

The new Minister of Government has informed his subordinate that, from this time forward, there will be no "orders from above" to put aside applications for chapels, and the Protestants there feel that at last they may be sure of receiving fair treatment from the authorities. The power of the Roman Catholic Church appears to have been broken.

—*Scottish Rite News.*

The Timeless in Christianity

Now that we seem to be moving into a new age, in many quarters Christianity is being assailed as an outworn relic of the past, an obstacle in the path of progress. In some lands the very existence of Christianity is threatened.

Yet the history of the past nineteen centuries contains a record of the fashion in which Christianity has broken out afresh and with enhanced power after each major age of transition. This is because there is within Christianity that which meets the continuing needs of men.

—*Kenneth Scott Latourette.*

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

"The Christian Sun"

There is one encouraging thing about our church paper and its future, it seems to be on the minds and hearts of our people. Wherever you go, somebody is asking, "What about THE CHRISTIAN SUN; how are we going to finance it?" These are questions to be considered. They are important questions. The right answer to these questions is essential to the continuance of our church paper. No one could ever begin to estimate the value of the printing press and of the United States Postal System. When information is put to print, it is of little value, unless it is delivered to those for whom it was intended.

THE CHRISTIAN SUN has been one of the most, if not the most potent factor in the extension and development of our church in the South. In a real sense, it has been the medium of all the church's undertakings. It was through the pages of THE CHRISTIAN SUN that the church was moved to necessarily adventure and to organize our people for the sending of the gospel to the ends of the earth. THE CHRISTIAN SUN was the principal agitation for an educated ministry, a trained laity, and the founding of Elon College. It was through the pages of THE CHRISTIAN SUN that information was carried to our people concerning unfortunate children among us which resulted in the founding and the building of the Christian Orphanage at Elon College. Truly, THE CHRISTIAN SUN has provided the information, pointed the way, inspired our people to great undertakings to meet the needs of the day, administer to the unfortunate and to carry the gospel to all who are without Christ.

When we think of THE CHRISTIAN SUN, our church paper, the need it has met and the services it has rendered, we realize what a debt we owe to such a periodical. It may have its faults, it does have its shortcomings, it is without necessary funds but nevertheless, it is ours and it has rendered a great service. To the ones of us who love our church and believe in its future, it is impossible to think of conducting a program of education, information, and inspiration, without the columns of our church

paper. It costs money to print it and to circulate it. It always has, it always will. It may cost more money in the future than it has in the past, but the need for the periodical is correspondingly greater. Whatever the cost, somehow, the cost must be met. It must be met by the church people. We can't hope for it to be met from any other source. To keep THE CHRISTIAN SUN going to the homes of our people and to keep the bills paid promptly, the active participation and complete co-operation will be required of all of us. It is time to stop considering if we shall be able to continue to print THE CHRISTIAN SUN but instead begin to discover and lay plans for its financial support, that there shall be no cessation in publishing it. It is the privilege, opportunity, and responsibility of our pastors and local church officials. By working together and giving cooperatively, we can finance our church paper.

High-School Drinking Report Reveals Startling Facts

Approximately 90 per cent of high school students in Nassau County, New York, drink alcoholic beverages. And 79 per cent were drinking "on occasion" by the time they were 14 years of age.

These figures are part of what is probably the first extensive and scientific report on high-school drinking. The report was developed by Dr. Matthew N. Chappell, psychology head at Nassau County's Hofstra College in response to a request and grant of \$10,000 for the study from a private foundation. First reports of the survey appeared in the March 1954, *Better Homes and Gardens*.

Do the figures reflect a national average? Probably not, since Nassau County cannot be typed as "typical." It is a rich suburban county with an average family income that is more than \$1,000 over the national median.

However, many of the findings parallel those in the Yale University report on student drinking in 27 colleges across the country, and thus it may indicate national trends.

Most telling point of the survey, which is substantiated by almost all studies, lays the major responsibility for teen-age drinking directly on the parents. The survey definitely indicates that the child of abstaining parents tends to abstain and the child of drinking parents tends to drink. The conclusion is supported by Dr. Chappell who says "Nothing is clearer in modern society than the fact that children will resemble parents in attitudes, values and behavior."

Interviewers questioned 1,000 students between the ages of 14 and 18. Group interviews were held at 29 of Nassau County's 31 public and private high schools. Groups were divided about equally as to sexes and background, and each student answered 47 detailed questions.

Some of the findings:

Girls drank more hard liquor than boys, but boys consumed more alcohol per person when beer is included.

By age sixteen, 90 per cent of those questioned were drinking on occasion. Older students tended to drink more per individual but there was no increase in the number of drinkers in the age brackets above 16. In fact, a slight decline was revealed. This would seem to indicate that the majority of young people (in Nassau) who decided to drink do so before they are 16 years of age and a few decide to quit later on.

Generally parents wanted their children to drink at home. While 95 per cent of the parents allowed their 18 year-olds to drink at home, only 84 per cent permitted them to drink elsewhere.

One factor which would tend to indicate the Nassau County survey would not give a national norm, was that 95 per cent of the parents of the young people questioned drank, and 93 per cent kept liquor stocks in their homes.

Adding weight to the parental influence theory, the survey found almost all of the children of frequent drinkers were frequent drinkers; while 52 per cent of the children of abstaining parents were themselves abstainers. It was also discovered that children of non-drinkers consumed only about half as much as children of drinking parents.

About one-third of the students did more drinking away from home than their parents knew about. About a third of the group gave alcohol beverage parties while their

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Spring District Rallies of the Eastern Virginia Woman's Missionary Conference

PROGRAM

of the

Thirty-Fourth Annual Session

March 23, 24, 25, 1954

10:30 o'clock

THEME: "A World Christian
Fellowship."

Prelude

Call to Worship—Mrs. R. E. Brittle

Service of Devotion—Mrs. Clyde Fields

Superintendent's Message

Recognition Service

Appointment of Committees

Special Music—Mrs. George D. Alley

Address—Miss Margaret Hargrove,

Executive Secretary National Fel-

lowship of Congregational Chris-

tian Women

Offering

Announcements

Hymn

Benediction

Afternoon Session.

Hymn

Prayer

Open Forum

Business

Closing Meditation

*Superintendents and Places of
Meeting.*

March 23—Waverly District, Spring Hill, Mrs. Frank Sodomka, Superintendent

March 24—Suffolk District, Union, Southampton, Mrs. L. H. Wilroy, Superintendent

March 25—Norfolk District, Bay View, Mrs. C. V. Hargrove, Superintendent

* * * * *

Our Rally Speaker

Miss Margaret Hargrove, National Secretary of Woman's Work for the Congregational Christian Churches, will make her first visit to the Southern Convention since assuming that office in 1951. We are delighted that the person who is responsible for leadership in our field of work can be with us. We knew well and loved her predecessor, Mrs. Berta McClintock,

and our women are looking forward to the opportunity of seeing and hearing Miss Hargrove.

Her work includes the organization and direction of over 700,000 of our women in 45 state conferences from coast to coast. She is the editor of *Guide Post* and is responsible for other publications for women in our denomination.

Miss Hargrove has her doctor of philosophy degree, but prefers "Miss" to "Doctor." She is a native of Louisville, Kentucky, who graduated from Randolph-Macon Woman's College, has her master's



MISS MARGARET HARGROVE

and doctor's degree from Cornell University and has done additional work at the University of Virginia, the University of Wisconsin and Columbia. She has been a college professor, a dean, and a national Red Cross executive.

Since accepting work with our denomination, Miss Hargrove has traveled abroad, attending the International Congregational Council meeting in Scotland, at which time she was guest speaker in London before the Assembly of the Congregational Union of England and Wales. She also visited the work of the Congregational Christian Service Committee, including College Cevenol in France, public health work in Italy and Pierce College in Athens, Greece.

She feels that women should take their places in church work on the

basis of qualification and not just because they are women. "Women's work in the church is not something separate, but rather a part of the total church," she declares. "I like to think of men and women as citizens of the Commonwealth of God with equal rights and equal responsibilities."

We shall be delighted to welcome Margaret Hargrove to the Southern Convention.

* * * * *

Bayview Activities Include Kindergarten

We are joyous in the Bayview Congregational Christian Church to welcome our new minister, Rev. Harry Titcombe, and his lovely family into our midst. We gave the Titcombes a reception on February 21 and served homemade cakes, cookies and punch in one of the newly decorated rooms of the Educational Building. Even the children were happy to be part of the welcoming group and entertained Elaine, Timothy, and Paul with their own little reception in the kindergarten room.

Because of the absence of a full-time minister this past year, we have felt a deep responsibility toward our church, and have put our shoulders to the wheel in a concerned effort to make this a successful and fruitful year.

We organized a daily kindergarten which now employs two full-time teachers and provides transportation to pick up our little pupils. We have sent many coupons to the orphanage; sent \$30 to Puerto Rico for a goat; served a turkey dinner in November and held a big bazaar. We have been steadily improving the appearance of the rooms in the new Educational Building by adding pictures, carpets, curtains and draperies. We have also had our cross, candlesticks and eagles refinished to add new splendor to the altar.

Almost fifty percent of our ladies of the Fellowship represented us at the fall rally of the Eastern Virginia Conference in Franklin, and we are now busily preparing to hold the spring rally at Bayview. We helped celebrate World Community Day by giving a blanket to Church World Service; and carried out the program suggested in the packet for our December Christmas party. We entertained our husbands at our party and had a gay evening of fun and games and fellowship. We were hostesses for several neighboring

churches on World Day of Prayer. We are making plans for the showing of "The Hidden Heart" in April.

With the stimulus of our new pastor, there is much enthusiasm among our members, and we are happy to be well underway in our work for this year.

MRS. MARGERY FUSON,
Corresponding Secretary.

* * * * *

World Day of Prayer at Pleasant Ridge

A very meaningful World Day of Prayer service was held at Pleasant Ridge Church on March 5 by the missionary societies of Pleasant Ridge and Spoon's Chapel Christian Churches and Holly Springs Friends Meeting.

Miss Sarah Chakko, who wrote the service for the 1954 observance, passed away at the first of the year. She had been president of Isabella Thoburn College, located at Lucknow, India.

The theme was "That They May Have Life." Mrs. Sybrant Pell was program leader and Mrs. Quinton Hicks, pianist. Rev. Max Vestal opened the service by reading the hymn "Praise Ye the Lord, the Almighty," followed by prayer by Rev. Waldo Woody. "O Worship the King" was sung by the congregation.

Those taking part in the "Act of Praise" were Mrs. Sybrant Pell, Mrs. Herman Pell, Mrs. Colbert Allen, and Mrs. J. C. Newell. A trio, composed of Miss Kitty Lee Cox, Miss Emma Allen, and Miss Velma Allen, sang a beautiful hymn.

Mrs. Ernest Scott was leader of the "Act of Penitence," a responsive reading.

"Words of Assurance" was led by Mrs. Sybrant Pell with Mrs. Harry Stewart, Miss Shirley Lowdermilk, Mrs. Jimmy Scott, and Mrs. Earl Lowdermilk participating.

Mrs. Waldo Woody led the "Intercession" with moments of silent prayer. Rev. Allie Kemp then led in prayer.

The Rev. Waldo Woody led the offering prayer. The offering will aid American Indians, low-income farm communities, and migrants. It will also go toward Christian literature in India, Burma, Japan, Egypt, Africa, and Latin America, and toward helping 30,000 foreign students in the United States and education of Christian leaders in India, Pakistan, Japan, China, and Korea.

The "Act of Dedication" was led by Mrs. Sybrant Pell, and the con-

gregation sang "Now the Day is Over."

The Rev. Allie Kemp pronounced the benediction and the service came

DAWN.

I love the gentle stillness
Of the early morning hours;
The air made pure and fragrant
By dew's life-giving showers;
The flowers that were drooping
So sadly yester'en
Now bravely lift their lovely heads
To greet the day again.
The clouds are turning golden,
The leaves begin to stir,
As morn, with rosy fingers,
Beckons day to follow her.
Bright wings go flashing by us,
The birds are all awake
And ready for their matins,
As the day begins to break.
We listen to their carols
And seem to hear them say
"Thank God for night's refreshing
And a beautiful new day."

—GRACE ABRAHAM.

ENVIRONMENT.

One day I chanced beside a stagnant pool,
Reeking its poison. Upon its foul bosom
A water lily bloomed in all its purity,
Emitting its fragrance.
As I gazed upon this miracle
I thought of the little Maid of Domremy,
Who, in the darkest of the dark ages,
When hope had fled and courage was unknown,
Listened to the heavenly voices,
Obeyed their call,
And led to victory the arms of France.
Still further musing, I saw the Holy Spirit
Brooding o'er this wicked world, and I knew
That one imbued by Him could pass
Through temptations dire, and be immune,
Even as the water lily on the stagnant pool.

—GRACE ABRAHAM.

GOD'S LOVE.

O, Welcome dawn
That brings the light
Of day, new-washed
By dews of night.

It brings to us
Each blessed morn,
A page all white;
New hope is born.
Hear Mercy's voice,

In sweet refrain,
" 'Tis blotted out
Now try again."

—GRACE ABRAHAM.

REGRETS.

Regrets are always futile;
A temptation dire;
Just a place to wallow,
With feet fast in the mire.

—GRACE ABRAHAM.

to a prayerful end to the softly played hymn "Blest Be the Tie That Binds."

RUTH NEWELL,
Reporter.

DR REULING REPORTS ON SOUTH AFRICA.

(Continued from page 5.)

everything that it can to help the African people develop.

"There are vast land reclamation projects, irrigation schemes, urban housing projects, public health schemes and ever increasing grants to missions in aid of hospitals and schools. But the total productivity of the country, in relation to the population, is still low, and there just isn't enough money to meet needs. The only direct taxation on Africans is \$2.80 per adult male and even this is a tremendously heavy burden on most. . . . Industry is still in the infant stages, although growing. Outside capital is urgently needed. Taxes on industry are the only source of revenue to meet the growing overall needs of the country," says Dr. Reuling.

"The great majority of the people is still primitive, pagan, steeped in fear and ignorance, believing in witchcraft and unable to perform anything but the most ordinary type of unskilled labor," said Dr. Reuling, adding, however, "a very impressive thing is the growth of African owned and managed stores and shops. The African has long been accused of having no financial sense, but many of these little businesses are prospering, to the general benefit of the whole area."

"It is heartening to see the growth of the Christian and the educated community, for the most part, the Christian group is the educated group in Africa. New homes, better care of children, improved tillage of fields, the entrance by Africans into the field of skilled labor, full support by Africans of their own Christian ministers, voluntary contributions to the building of village schools, are all signs of helpful growth," says Dr. Reuling.

He found the vitality of the Christian churches increasing and though the earnest Christians are still greatly outnumbered by those in paganism, the churches are facing their problems realistically and with courage. "A few real leaders, capable of receiving the highest professional training (not available in their country) are emerging and it is one of our major tasks to see that they get training and integrate them into the total work."

In Angola, Africa, Dr. Reuling found one of the strongest and most
(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

That Sweet Story of Old

There is a children's hymn which is dear to every child and also dear to all lovers of childhood and children. It is "That Sweet Story of Old." It tells us about God's Son and how he loved little children when he was on earth. Do you know the story of how it came to be written? The author, Miss Jemima Thompson, wasn't sitting quietly in her study when she wrote or composed the words, but was traveling in an old-fashioned stage coach over rough English country roads.

It was just about two years before she married the Rev. Samuel Luke, that Miss Thompson, a young lady of Islington, England, went to learn the system of teaching which was used there. While at this school she met Mary Moffat, who was to become the wife of David Livingston, the courageous explorer and missionary to Africa. In the marching pieces of music, which she heard played while at the school, there was one which immediately caught Miss Thompson's fancy. It was the beautiful old Greek air, "Salamis."

"What a lovely children's hymn that would make, if I could find the right words for it," she thought. So, she searched through many books of poems for children but none of the poems quite fitted the music.

Not many days afterward Miss Thompson took the stage coach to go on some missionary business several miles away. The morning was a beautiful one in spring. She was the only passenger in the coach for the first hour of her journey. Once more the old melody started running through her mind. Right there in the coach, in spite of its joltings, she thought of the words which have come to be loved as much in our country as they are in her own.

Upon her return home she taught the hymn to her Sunday school class. Her class sang the song that Sunday morning for the worship service. Her father who was superintendent of the Sunday school, the next day, sent her song to *The Sunday School Magazine* without Jemima's knowing it. The magazine published it—so we love it and sing it today.

Spectatoritis

By MABLE-RUTH JACKSON.

Issued by the National Kindergarten Association.

"What do you have a piano for, Marjory?" Mr. Ransom's father asked, looking over at the closed instrument.

"Why—" His daughter-in-law hesitated. "Well, I used to play, but, well, we could get such wonderful music on the radio—much better than anything I could ever produce—so, as a result, I stopped playing."

Mrs. Ransom, Jr., liked her husband's father immensely. He was so gentle and understanding and often offered in a casual, sugar-coated way some wise advice that helped her with the children. She had a feeling that he had something in mind now.

"One of my pleasantest recollections," he went on, setting his glasses more firmly on his nose, "is standing around our old piano while Mother played for us. How we did sing! Old songs and new songs. Hymns, folk songs—all kinds."

"I know," Marjory said eagerly. "We did, too. I can see Daddy yet. He couldn't carry a tune, but I believe he enjoyed it more than anyone else. He would stand up behind Joan—my sister who did the accompanying—hook his thumbs in his vest and just let go!"

Father Ransom laughed gently. "You didn't have to have an expensive musical education to join in those family sings," he said.

They both were silent for a few moments, each thinking back to those happy days. "It's different now," Marjory remarked. "The youngsters settle themselves before the radio and get their entertainment that way."

"I read an article once," said Father Ransom thoughtfully, "that made quite an impression on me. It was to the effect that the American people were afflicted with *spectatoritis*. They sit on benches and watch groups playing baseball, football, basket ball, and all the other sports. They go to concerts and let trained musicians entertain them. They go to movies—" He looked earnestly at his daughter-in-law, "The point

is Marjory, they are merely *spectators*. They're not experiencing the joy of doing things themselves. They let comparatively small groups express themselves, do the creating. And that isn't right. Our people should be doing things themselves."

"I see what you mean," responded Marjorie. "Even if one can't play, sing, paint, or write like professionals, he should, nevertheless, for relaxation, do whatever gives him enjoyment. It will make his life richer and more satisfying. I believe that applies particularly to children."

Father Ransom nodded his head slowly, pleased that he had put his point across. "You're a good girl, Marjory," he commented as he stood up to go, "and a good mother."

That evening Marjory Ransom wandered casually to the piano, lifed the lid and began to play. Little Roger ran over to her immediately and sat on the bench beside her, watching her fingers on the keys. Ten-year-old Lynette deserted her book. Then her husband came sauntering over. "Play *When I Get Too Old to Dream*," he suggested.

Before long they were all singing away enjoyably, maybe not making excellent music, but having a grand time.

"That was fun Mummy," said Lynette. "Let's do it again."

"Do it again," echoed Roger.

"We surely will," promised their mother, resolving they would have Father Ransom present next time. He would be delighted to know how members of the family were reacting to this antidote for *spectatoritis*.

"The Springtime of the Soul"

Someone has called Lent "The Springtime of the Soul." Indeed, it can be just that, if we use the challenge and opportunity of this meaningful season to enrich our spiritual lives and to increase our devotion to our Lord. Lent is the time of remembrance of the passion of Christ for the souls of men. It is a time of remembrance of his suffering and death in our behalf. It is the prelude to the glory of his resurrection, the time of victory over death. If Lent can bring us closer to Christ and to one another, it will be for us "The Springtime of our Souls."

When we consider the matchless love of God for us as it is revealed in Jesus Christ, we cannot but want to do more for him, both in service and

(Continued on page 14.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Youth Activities in Minnesota

Several days ago, Curtis Young gave me a letter which he had received from a group of young people in Minnesota. The letter told of their activities and what they were doing in their young people's group. We thought it would be of interest to our young people to know what was going on in other parts of the country. Here is the letter as he received it.

* * *

Carleton College,
Northfield, Minnesota.

Dear Curt,

I thought you might be interested in seeing the enclosed Lenten Devotional which our Carleton U. S. F. group worked on this year. It has rather grown from the mimeographed booklet I sent you last year. As the National Faith Commission of U. S. F. asked us to do it on a national basis, 1700 copies were printed and will go to U. S. F. groups throughout the country. We're very proud of it. Our Dean of the Chapel here, David Stone, who is a former American Board Missionary to China and later minister of the First Church in Berkley, Calif., helped us with it. He is just tremendous.

This has continued to be a busy year but one which I have enjoyed so much. I love advising the P. F. We only have 15 members but our attendance averages 15, so they are all active. We made \$22.50 at a bake sale yesterday and plan another work week this spring. We made \$60 at the last one. Our P. F. assisted in the church service on Youth Sunday and in the evening, the minister explained the meaning of Communion and administered it to the young people. We also had a Parents Night in January at which Ed. Field, state advisor, spoke and showed slides on the meaning of P. F. This afternoon we're meeting with the Methodist Young People. We may use the Sunrise Services outlined in P. F. Program News as part of our interdenominational service on Easter.

Campus things keep me busy too, planning of worship services for weekly and extra services during

Lent. Tuesday I am leading the 20 minute chapel service for the college again. I'm speaking on Brotherhood in connection with February as Brotherhood Month. Music occupies so much time too, church and chapel choir plus three hours practice a day (2 voice and 1 organ). Must put out another M. C. S. F. newsletter this week also.

Suppose you'll be going to National Council. I'll probably be canvassing or working in a camp for underprivileged people near Chicago.

Hope you enjoy the devotional.

In fellowship,

MARY M. NELSON.

* * * * *

Lenten Devotional

Editor's Note: Here is one of the devotionals of the book of Lenten Devotionals that the group of Carleton College in Minnesota worked on. This was mentioned in the above letter to Curt Young from that group.

BEHOLD MY SERVANT SHALL
PROSPER.

"No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon." Luke 16:13.

In our serving the masters of wealth, fame, and material happiness we lose sight of the real Master of our lives. Life becomes perverted from the way God intended it if we seek material blessings as ends instead of as instruments toward serving God.

A Christian finds himself faced constantly with a great sensitivity towards money and possessions. We want a pair of cord pants, a velvet purse, or a classical record for our library. We have the money to spend. Yet, we stop and wonder whether someone else doesn't need the money for something really essential. Rules don't help us make these decisions, for every situation is unique. Christian love must be spontaneous and free from rules and regulations.

God has shown us the way out of this predicament through Jesus Christ. By becoming devoted servants to the Master of our lives,

Jesus Christ, we will have a new purpose for our possessions.

Vinoba Bhave, the spiritual heir of Gandhi in India today, is a servant of the Lord. In 1953, Vinoba decided to help the poor in India acquire land of their own. Walking a thousand miles from his home near Wardha to Delhi, he awakened landowners in every town to the need of the poor. These men responded by giving over a million acres of land to local land committees for distribution to landless people.

When God has mastery over our lives we can live fully. If God be for us, who can be against us! With the single purpose of serving our Lord, our way will be clear and our purpose plain.

Prayer: Our Father, use us, Thy servants. Amen.

Group Project,
Mankato Teacher's College.

The Tragedy of Quitting the Church

The church seems sometimes to be the easiest of all things to quit. A social ripple, a fancied inattention, a difference of opinion, or a decrease in interest becomes an occasion for the surrender of membership. Disagreement with the pastor or a dislike of his style brings up the question of non-attendance upon the services. When the political campaign years come around, the churches nearly always lose some members. Defense of a national party becomes to a few people a thing more to be observed and cherished than continuance in a church. Sometimes there is a man who will stay in his bank or company or firm or lodge or club whatever the heat of discussion among the members, but let his church brethren oppose his political views, and he is in a rage. He shows he holds his religious contacts cheaper than others. The life of his spirit, which he should regard above all other things, falls into neglect, and he becomes embittered, prayerless, and, sometimes, profane. He has fallen out with his church, and the moorings of his soul are loosened. He may be aware that his case is tragic, but he blames not himself. The traditions of family religion are violated, the sweet ties of neighborliness are severed, memories of holy hours at the altar are hushed, and the agitated man takes his way into strange associations.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus Strengthens His Disciples"

LESSON XIII—MARCH 28, 1954.

MEMORY SELECTION: "When the Spirit of truth comes, he will guide you into all the truth." John 16: 13.

BACKGROUND SCRIPTURE: John 15-16.

DEVOTIONAL READING: Acts 2: 1-4, 33, 37-39.

The Things He Had Said.

Jesus was about to leave his disciples and to go away. He knew what lay before him, but they did not know. He knew what a terrible shock his death would be, especially the manner of his death. He also knew human nature all too well, and he knew what would happen to his disciples after his death. He wanted to strengthen them, to encourage them and prepare them for what lay ahead. "All this have I said to you to keep you from falling away" or "to keep you from stumbling." He told them what his enemies would do to them, why they would do it, and what the disciples were to do when they did it. "They will put you out of the synagogues"—they would be cut off from the fellowship of believers, they would be denied the rights and privileges of their ancient faith, they would be shut out as outsiders of the household of faith. Excommunication from the synagogue—there could be nothing much worse than that to the devout Jew. But more. They would be killed, after suffering torture and being excommunicated. The thing that would make it even worse was the fact that the people who did this would think that they were actually doing God a favor, that they were offering service to God. This was true, not only of the disciples; it was true of thousands of Christ's followers through the centuries. The torturers of the Inquisition during the Middle Ages thought they were doing God a favor in killing heretics!

And why would folks do these horrid things? Because "they have not known the Father or me," said Jesus. They did not know the heart of the Father or the spirit of love which filled his heart.

Jesus goes on to say that he has told his disciples "all this," especial-

ly the words recorded in John 14, 15 and 16, so that when this hour did come, they might "remember that I told you of them." Forewarned is often forearmed. No telling what might have happened if Jesus had not forewarned his disciples what was about to happen. It was bad enough as it was. But when the fires of persecution and opposition did come, they were prepared for it, they came out victorious.

The Things He Had Not Said.

"I did not say these things to you from the beginning, because I was with you." The fact is, he could not have said them at the beginning. It would have been too great a shock, too much for the men to receive and to bear. But the hour had come when he must tell them. So gently, lovingly, he tells them that his death is not far off, and that they must go on without him. He has to tell them. Their hearts were filled with sorrow because he was going away.

Then amazingly enough to them it must have seemed, he told them that it was to their advantage that he was going away. Thus far they had depended upon his physical presence. He wanted to prepare them to depend upon his spiritual presence. They were sure of him when they could see him. He wanted them to feel sure that he was with them when they could not see him. Suppose Jesus had continued to live in the flesh in the Holy Land. How limited would have been his contacts with, and influence upon men! It was only as his personal appearance was withdrawn from their sight that they could feel his spiritual presence at work in their hearts. The ministry of Jesus would have been defeated if he had gone on living in the flesh.

If he went away in the flesh, he would come again in the Spirit. That Spirit would convict the world of sin, and righteousness and judgment. Of sin, because sin is essentially unbelief—the Holy Spirit alone can reveal sin in its true nature. Of righteousness, because the Holy Spirit alone can reveal the true righteousness of God. Of judgment, because the Holy Spirit expressly reveals the judgment of God against all sin, and brings men under the fear of judg-

ment. It is the Holy Spirit which convicts and condemns "the ruler of this world." The Holy Spirit is "the present tense of God" as Dr. Luccock says. The Holy Spirit is the Spirit of God and of Christ, everywhere available and everywhere active in the world here and now.

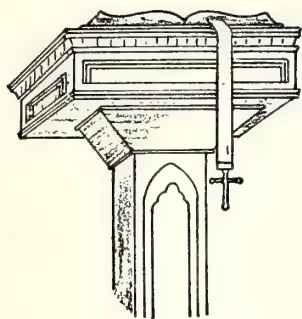
The Things He Could Not Say.

"I have yet many things to say to you, but you cannot bear them now." As Moody once said, "God tempers the wind to the shorn lamb." There were many things which Jesus wanted to tell his disciples, but they just were not ready for them, they just could not have taken them. Thus was his grace and gentleness expressed. It is still characteristic of the loving Heavenly Father. Suppose he did tell us all the things that were going to happen to us! We could hardly bear the good things. It is certainly true that we could not bear the bad things. Furthermore here is the promise that God has more light for us and more truth for us, and new insights for us, and new revelations for us. His Holy Spirit will guide us into all truth for he will speak not of himself but of God and the Lord Jesus Christ.

"And he will declare to you the things that are to come." Here is the statement that revelation had not been closed, that there was new truth to break forth from God's Word as Pastor Robinson said when he bade farewell to the Pilgrims, that there are fresh insights to be gained, that God still leads his people on. For those with open minds and responsive hearts God still makes known his purpose and his power.

The mistake so many people make is in thinking of the historic Jesus instead of developing friendship for and fellowship with, the living, present Christ. The gist of the lesson today is that in all experiences of life, its joys, its sorrows, its successes and its failures, its temptations and its trials, its gains and its losses, its heartaches and its heartbreaks, its discouragements and defeats, its losses and its loneliness, its confusions and its indecisions, God is, through his Holy Spirit, here and now available, to guide, to comfort, to cheer, to forgive, to strengthen, to console, to comfort, to convict, to convert, to help and to heal. The Comforter is come, the Counselor is come, the Christ is come.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.



Watchmen of Israel

A Sermon

By DR. RICHARD K. MORTON.

The Christian faith is proclaimed and spread in our times by ministries—ministries of the word and of the hand and the heart. It is carried forward by great and varied company of the priesthood—the priesthood of all who believe on his name, who love him, and who serve him. We are all ministers, and we all have a part in serving the people of God.

In our Congregational Christian fellowship and tradition we place no high fences around our clergy, and we do not look only to them for spiritual insight and power. The Holy Spirit is manifest, at times, to all of us, even the humblest and the least gifted and the least worthy.

We have a priestly function, rather than a priestly class. We do not depend upon a laying-on of hands as much as we do upon what is laid upon our hearts and what illuminates our souls. What we have does not have to be handed down in a special way in order to be handed on in a glorious way. Ours is a priesthood, an inclusive fellowship, and it is a priesthood, a holy priesthood—and is a priesthood of *all believers*.

In the prophecy of Ezekial (3:4), "the voice of one that spake" said: "Son of man, go, get thee unto the house of Israel, and speak with my words unto them." And again (verse 17): "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warnings from me." And, in verse 22: "And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee."

Whatever the circumstances of the original context of these verses, they have a tremendous significance for us today in their present form. All the ministers of the Lord, all the inclusive company of the priesthood of

the beloved, need to be listening to the voice of God and to be reassuring themselves that they do God's will. They need to go with enthusiasm and a sense of urgent mission, to the house of modern Israel, to all people who need God, and speak his word. This means that they must often go down from the high places of power and insight and triumph, unto the uninviting and often perilous plains. And it is there that many find that God will speak to them most poignantly and most commandingly. We cannot always be dealing with the dramatic and popular aspects of religion, for it is in the plains that the need is greatest. We have a word to speak. We have a kind of life to live. We have a ministry to perform. We have a new society to construct.

In some ways, I think that there are two major phases in the Christian life. The first has to do with the awakening or conversion to Christian truth and power. The second deals with the undertaking of one's chosen and fitting ministry in his name. We are "watchmen unto the house of Israel."

We are not watchmen simply because we serve from pulpit instead of pew or from seminary classroom instead of work bench. We are not watchmen simply because we accept some set of principles or affiliate with some organization, even the Church of Christ. We are watchmen and people of God when we serve as well as believe, sacrifice as well as pray, and possess the power of the Holy Spirit within us as well as claim association with that which connects us with the heritage of the past.

We are watchmen, in pulpit or pew, when we have the spirit of the Alabama football player who was "so full of Alabama" that he sprang from his bench to tackle an opposing runner passing near him on the field. We have a ministry when we respond in the way described by young Episcopal Bishop Gordon of Alaska, a plane pilot in his own right, who says: "There is an unwritten law in the North that, when one man is down, all stop what they are doing and go out to find him!" That word rings and pounds in my ears. What a missionary challenge! What a call to the ministry. Men and women are down everywhere, lost, bewildered, friendless, overburdened. We must all stop what we are doing—no matter who or what we are—and go out to find them!

It was very interesting to many of us to read that in connection with the Berlin Olympic games, a relay of torch-bearers conveyed a flame from the site of the original ancient games to the Berlin stadium, opening those modern contests. What the church is doing in the name of Christ is in some respects like a relay race. The torch must be passed along and kept aflame. The task of Christ in the world cannot be consummated by some new caste of Levites nor by the learning of some new class of Pharisees. It must be completed by the efforts of all of us, working together, praying, loving, serving, courageously and consecratedly living.

Watchmen of Israel, watch with keenness and diligence. Having watched, go out into the plains. Speak the words of God, not just some commentary of your own. Go into the fields of need and anxiety and stress and bring the comfort and hope that is in God!

Construction engineers in a certain community were lamenting, the other day, that so often roads are built poorly and of poor material, whereas they ought to be built to endure for 50 years. I am afraid that the same error is often made in our religious affairs. We do not build for endurance. We satisfy the whims and desires of the moment. We do not watch for the guidance of God, we say words we think men want to hear and will reward us handsomely for repeating in their hearing. Or we stay loftily upon the hills, proclaiming some selfish arrogance of our own littleness, ignoring the divine word we should carry to the plains!

Watchmen of our modern Israel, in the name of Christ must have clear vision and do much long and patient watching! Then they must make their perilous and often unrewarding way to the plains and deliver what the voice within tells them to say. How great is the joy and how deep the responsibility of one who is watchman of Israel! How carefully he must weigh his words. How humbly he must search his heart. How fully he must love his hearers, and how much time he must spend with his Lord!

Watchmen of the Pilgrim tradition, accept the glorious challenge of your ministry. Watch from the towers, that you may with power descend to the plains. Develop your priesthood not from some churchly

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

The church has under its charge and care 81 children. Circumstances such as make it necessary for a home to be provided them as homeless have placed them in the hands of the church.

To me that is a great challenge, a great opportunity. In every case they need to be taught, and loved, and given a sense of security and being wanted. They need to be shown the love of God, and encouraged to give him their hearts.

Some of them will be kept only so long as they are "best off" here. When it is possible for them to be given a private home and more personal attention and rearing they are given the new home. Frequently our service is only for a year or so. Always it is with the thought that we have a real opportunity to help a little girl or boy find himself and have his or her feet set in the right direction.

Some of the children find this their home through the most beautiful years of their childhood until they reach the age of 18. They come to be leaders on the campus, a part of "our family" and their is an *esprit de corps* that is a blessing to all concerned. Mainly on them our records of achievement rest. They return on occasion and proudly tell of the "time when."

However, the church deserves just as much credit for the less spectacular task of taking in some needy child and helping them with all the blessings we are able to offer them for a few months or for a year or two.

In either case your church has a glorious opportunity to show its compassion and care for needy youth—helpless children—homeless boys and girls. Your church may take a just pride in the work being done for these boys and girls here. I look on it as being a real challenge not only to the church but to me as the church's representative to do my best for every child here. I know them each one personally, and try to see to it that they have in me a friend on whom they may rely for whatever they really need. That is the spirit of our matrons and workers. And that is the spirit of our board of trustees. The records show that you feel that way, too. Your voluntary

gifts amount to considerable every year. Nobody forces you to contribute, and yet out of your kind hearts and consideration of this enterprise of your church you make this home possible. I thank you.

I covet your prayers, your goodwill and whenever you can spare them your gifts. I want to make this institution what I believe you would want it to be, and do the work which I believe you would want me to do. We are praying that we shall have good seasons this year and that we can make a good record. Thank you for your help.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 11, 1954.

Commodities for the Week.

Coupons:

Mrs. Elmer Wilcox, Braintree, Mass.
Christian Temple, Norfolk, Va.
Mrs. Inez Darden Harrell, Holland, Va.

Clothing:

Miss Margaret Alston, Henderson, N. C.
Mrs. T. G. Proctor, Sanford, N. C.
Mrs. James C. Beale, Franklin, Va.
Mrs. J. W. Holland, Newport News, Va.
Mrs. Inez Darden Harrell, Holland, Va.

Glasses:

Johnson's Grove Church, Courtland, Va.

Sunday School Monthly Offerings.

Amount brought forward \$ 2,752.49

Eastern Va. Conference:

Bethlehem (Nans.) S. S. . \$ 37.80
Mt. Carmel S. S. 20.00
Rosemont 60.00
Oak Grove 10.00
Oakland S. S. 25.32

153.12

N. C. and Va. Conference:

Durham S. S. \$ 23.95
Greensboro, Palm St., for
furnace 33.50
Mebane 5.00
Pleasant Ridge 24.00

86.45

Western N. C. Conference:
Pleasant Union \$ 14.50

14.50

Virginia Valley Conference:
Bethel S. S. \$ 2.00
Palmyra S. S. 3.00
Winchester S. S. 8.34

13.34

Total \$ 267.41

Grand total \$3,019.90

Special Offerings.

Amount brought forward \$ 6,035.13

New Hope Christian Ch.,
Roanoke, Alabama ... \$ 4.40

Miss Wilmer C. Holt, Burlington, N. C. 25.00

Mrs. Grace Remars, Burlington, N. C. 2.00

Mrs. Herbert Womack, Charlottesville, Va. ... 2.00

S. H. Basnight & Sons, Chapel Hill, N. C. ... 5.00

A friend 3.00

In Memory of Mrs. W. E. Lowe, Sr. 5.00

In Memory of Lloyd Bradshaw 2.00

In Memory of Mrs. W. E. Lowe, Sr. 5.00

In Memory of Lloyd Bradshaw 3.50

Special gifts 231.40

288.30

Grand total \$ 6,323.43

Total for the week \$ 555.71

Total for the year \$ 9,343.33

"SPRINGTIME OF THE SOUL."

(Continued from page 10.)

in worship. To this end we seek to provide opportunities of extra service to our God through the church each Lenten Season. . . . Share in these extra services, and this Lent will be "The Springtime of your Soul."—W. Millard Stevens, in *Temple Tidings*.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name

Address

In Memoriam

POOLE.

"For her work is not done
No deed of love or goodness ever dies
But in the lives of others multiply."

We, the women of the Missionary Society of the Haw River Congregational Christian Church of Haw River, North Carolina, do wish to pay tribute and honor to the treasured memory of our beloved friend and fellow member, Mrs. Artelia Holt Poole.

She was deeply interested in the total work of the Congregational Christian Church. She served most capably in the various phases of the local church work, having been president of our Missionary Society for twenty years. She was sincerely interested in people, especially young people, and taught the Young Men's Sunday school class for many years.

We, the women of the Missionary Society, pray God give us grace to live so that when our shadow hour approaches, we may be ready and worthy to answer the call. And may we meet again in that heavenly land, where meeting is eternal and parting no more, and enjoy the happiness of loving and serving Thee for ever.

The Wonder of the World

I am in love with this world; it has been home. It has been my point of outlook upon the universe. I have not bruised myself against it nor tried to use it ignobly. I have tilled its soil. I have gathered its harvests, I have waited upon its seasons, and always have I reaped what I have sown.

While I delved, I did not lose sight of the sky overhead. While I gathered its bread and meat for my body, I did not neglect to gather its bread and meat for my soul. I have climbed its mountains, crossed its forests, sailed its waters, crossed its deserts, felt the sting of its frosts, the oppression of its heats, the drench of its rains, the fury of its winds, and always have beauty and joy waited upon my goings and comings.

—John Burroughs.

HIGH-SCHOOL DRINKING.

(Continued from page 7.)

parents were away, and only about one-in-four of those parties had parental approval.

Asked what they thought of non-drinking schoolmates, most students answered that they considered them wholly "regular."

Although two questions in the survey failed to support the idea that kids drink because it's "smart," two others added weight to the theory. Asked why they started to drink,

25 per cent said they did so to "conform to the group;" while 60 per cent began out of curiosity."

One-tenth of the students admitted carrying false identification as proof of age. More than half had tried to purchase alcohol illegally from time to time. Though they rarely succeed in liquor stores they had somewhat better luck in bars and *were frequently successful in grocery stores.*

Although in one section of the findings the report stated that legal control seemed to have "little relation to drinking of high school students," another section seemed to indicate at least one reason for the distribution of purchase success indicated above was that under the New York law, penalties for under age sales are much more severe against liquor stores than they are against other establishments.

Although the conclusions of the Nassau study may not be applicable to the entire nation, the fact that 90 per cent of the young people questioned were drinking by age 16 is staggering. Both Dr. Chappell's staff and the trustees of the Mrs. John S. Sheppard Foundation (which sponsored the survey) are convinced that similar surveys are a must in other parts of the country so that a true picture of the problem of teen-age drinking can be obtained and effective solutions worked out.

THE TRAGEDY OF QUITTING THE CHURCH.

(Continued from page 11.)

The only certain thing in his mind is that he is quitting his church and leaving the shelter which has blessed him through the years. Where he can ever find more harmony, more affection, more sympathy, more charity and more responsive helpfulness than he has had in his church he does not know. He deserves the pity and the prayers of his long-time friends as they behold him button his coat against the storm that strikes him as soon as the church doors and the warm lights of the altar are no longer his protection and blessing.

If these lines fall under the eye of any disaffected brother, let him be assured the church-desires to befriend him and will be patient toward his resentments. His spiritual good is the concern of his brethren, and they will rejoice when he again takes his place among them.—*Nashville Christian Advocate.*

DR. REULING REPORTS ON SOUTH AFRICA.

(Continued from page 9.)

interesting native Christian churches in Africa. Called the Church of Christ in Angola, each area is organized as an autonomous, self-governing, self-supporting church. The Elende church, for example, in the American Board mission, has 10,000 full members and inquirers, with seven pastors among whom are divided 400 Christian villages which they visit somewhat like the old circuit riders of our pioneer West.

"The African people generally are eager for education and are going to get it some way, no matter what the cost," says Dr. Reuling. "It is particularly difficult for them in Angola . . . where the entire cost must be borne by the people themselves with such aid as missions can give. Nevertheless, the schools are filled to overflowing. Fees are low, but cash income of parents is even lower. . . It demands great and constant sacrifice . . . to send the children to school.

"It is well that the people are getting leaders of character, wisdom and devotion. Ideas of all kinds, good and bad, are pouring into this rapidly developing country. . . The old tribal knowledge of the people is no longer adequate to help them meet modern problems. . . Christian missions have done the maximum possible with the men and money available during the 75 years they have been there, but the task of lifting a whole people is tremendous. We have need for large numbers of Africans with the highest training."

WATCHMEN OF ISRAEL.

(Continued from page 13.)

tradition but from the ever-accessible power of the Spirit working in you!

If you would believe more deeply, serve more diligently! If you would realize the highest in the heritage which is yours, perform your ministry in the plains and be unsleeping in your vigilance that you may learn what he would have you say or do!

Watchmen of Israel, to your post! Watchmen of Israel, yours is the greatest message of redemption and peace and hope ever given to man! O God, give us more watchmen. Send us in loyalty and devotion to the plains, and grant us wisdom and love and strength for our own ministry in his name. For thus in our time will thy will be done!

I Like It Because . . .

By EDWIN RAYMOND ANDERSON

I'M SURE, at one time or another, you've turned on your radio and heard the announcer say, with breathless eagerness: "Listen carefully now! Here's all you have to do: Finish this sentence in twenty-five words or less . . ." That's all there is to it. Just finish that sentence and mail your entry, together with one box-top from the large-sized package of their product, and you may be the winner of one of the giant cash awards.

Sure, you've heard it many times! Yet there is a very serious and important lesson to learn from the above, which is the reason we are calling it to your attention.

I am not an announcer and have nothing to sell, yet would like to give you one sentence to finish; not with twenty-five words or less, but with ONE word. That's all it will take. What is the giant award? An accurate diagnosis of your present life.

This is the important question; it contains but six words, your answer making the seventh. The significance of it is proven by the fact that it's found in the Word of God, the Holy Bible.

"FOR ME, TO LIVE IS . . ." How would you honestly finish that sentence? For you to live is what?

CURRENCY? Money is some people's mania and master, but a life wrapped about a dollar sign learns that wealth often turns to woe; money becomes a mockery.

CREDIT? How some pant after the plaudits of men, yet how quickly praise can perish and applause can become the agony of past remembrance.

CAREER? Blind to everything except business and making a name for themselves in this world, many fail to comprehend that the ever-living soul must do business with the living God.

CAROUSING? How many are lured into sin's pleasures, with many a ghost of remorse to keep company with the poor soul, long after the game, the glass and the gamble are forever departed!

There are many ways in which some people would finish that sentence. If your answer is included with any of the above, then life for you is not holding all that it should. It is comforting to know, however, that the Bible not only records this all-important sentence, but also reveals how one man gave it the satisfying finish. "For me to live is CHRIST" (Phil. 1:21). Can you say that? Those who can, by faith, have truly entered into the secret of life at its highest, its fullest and its best. But it is no secret at all, for what God has done for others, he longs to do for you, through his atonement on Calvary. Life can be turned from misery into melody if you will accept Jesus Christ into your life and make him a partner in all you do.

What steps are necessary to make "For me to live is Christ" a reality in your life? First, realize that you need a Saviour; then confess your sins . . . and have faith to believe: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10).

From a tract of the American Society, 21 W 46th St, New York 36, N. Y.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, MARCH 25, 1954

NUMBER 12

The Christian's Manual

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man his measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men.

News Flashes

On page eight of this issue we are presenting an address by Secretary of State John Foster Dulles, at the First Presbyterian Church of Watertown, New York, upon the occasion of its 150th anniversary. We commend to each of you its reading.

The Southern Convention Office has recently received two additional Declarations of Purpose in connection with the Church Building Loan Fund, both from the North Carolina and Virginia Conference. They are Happy Home, Rev, Thurman F. Bowers, pastor, \$1,320; and Hebron, Rev. Mark W. Andes, pastor, \$350. What church will be next?

Western Carolina Sunday School Superintendents to Meet

The Western North Carolina Sunday School Superintendents' Annual Meeting will be held on Saturday night, April 3, 1954, at the Ramseur City Hall. The meeting will begin with a fish supper at 6:30 p. m. All superintendents, their assistants, pastors and any others who would like to attend are invited.

The guest speaker will be Dr. J. Earl Danieleley, recently appointed dean of Elon College. We hope that all of our churches in the Conference will be represented at this meeting.

THEODORE COX,
President.

Dr. Fred S. Buschmeyer to Visit Congregational Christian Chaplains

Dr. Fred S. Buschmeyer, associate minister of the General Council and the director of the Department of the Ministry, flew this week from New York City on the first leg of an extended visit to Congregational Christian Chaplains serving the U. S. Military Forces in the United States and the Pacific area. In addition to his position with the Congregational Christian Churches, Dr. Buschmeyer is vice-chairman of the Joint Commission on Chaplains representing the major Protestant denominations. His first stop was at Lakeland Air Force Base in San Antonio, Texas, where he met a group

(Continued on page 15.)

General Council to Meet in Biennial Session, June 23-30

The biennial meeting of the General Council of Congregational Christian Churches will take place June 23 through June 30. The meeting will be held at Yale University, New Haven, Connecticut, bringing from all parts of the United States as well as other lands more than 2500 Congregational Christian men and women representing both the laity and the clergy.

Connecticut, the host state, for this session, is rich in Congregational history, dating back to the early days of the Colony of New Haven and the founding of Yale University.

In line with the denomination's democratic procedure, no advance blueprint can be drawn of what will transpire, but a few of the issues sure to engage the delegates are the acceptance and implementation of the important report of the Board of Review on the Council for Social Action; the proposed merger with the Evangelical and Reformed Church, and the completion of the \$4,500,000 Church Building Loan Fund.

Several distinguished speakers will appear on the program; a dozen or more "working seminars" will dig into vital subjects; and important commissions will report on matters to be acted upon by the Council. The elections will, of course, include that of Moderator, and the Moderator for the coming biennium is due to be selected from the clergy.

The American Board, our foreign mission board; the Board of Home Missions, and the Council for Social Action, will hold their annual meetings during the Council. The National Council of the Pilgrim Fellowship, youth organization of the denomination, will meet simultaneously at Yale Divinity School.

An Open Letter

*To Members and Friends of
the Southern Convention—*

Dear Friends:

Did you know that Fayetteville is a town of more than 50,000 persons? Did you know that Fort Bragg has a standing army of over 50,000 men? Furthermore, did you know that of this total of more than 100,000, approximately two out of every three come from outside this locality? and many come from North Carolina and Virginia, either as service men or as civilians?

(Continued on page 14.)

Religion and the Public Schools

A common topic for the bull session or gab fest is the lack of religion in the political and educational life of America today. Many people deny the fact that no religious instruction is given to children in public schools.

We cannot speak for all schools, but can testify that many of them in North Carolina and Virginia do start the day with scripture and prayer, and the teachers use everyday experiences to show the relationship of religion to total life. For example, one of the schools on Virginia's Peninsula observed quietly but effectively World Day of Prayer.

It is true, however, that much is needed to be done in this field, and the announcement has just been made that the American Association for Teacher Education will conduct a study of Religion in Teacher Education. This is being made possible through a \$60,000 grant from the Danforth Foundation. Sixteen out of 59 schools applying have been tentatively accepted as participants in the study. East Carolina, at Greenville, is the closest to us. This group of schools will develop "experimental materials and serve as demonstration centers."

The chief purpose of the study of the teacher and religion is to find and develop ways and means to teach "reciprocal relation between religion and other elements in human culture in order that the prospective teacher, whether he teaches literature, history, the arts, science or any other subject, be prepared to understand, to appreciate and to convey to his students the significance of religion in human affairs." This then, seems to be a step in a goodly direction.

It is proposed that the committee appointed make a two-year study and that during the third year the data gathered and the materials published should be widely distributed. The committee is to be headed by Eugene E. Dawson, dean of students and professor of psychology, Kansas State Teachers College. Other members include professors, college presidents, religious leaders and representatives of the Protestant, Roman Catholic and Jewish faiths.

Church people can rejoice that such a study is to be made. Let us hope that much good will come to teacher and pupil alike in this venture.

JUNE JOY HOUSE.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Ground Breaking Ceremony Used at Moonelon on March 14, 1954

OPENING SENTENCES—Dr. Robinson.

"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men.

"Is not the Lord your God with you, and hath he not given you rest on every side? Now set your heart and your soul to seek the Lord your God: arise, therefore, and build."

INVOCATION—Dr. Scott.

STATEMENT OF PURPOSE—

PLEDGE OF SUPPORT—President Williams and Conference Laymen's Fellowship Presidents.

LITANY OF COMMITMENT—

Leader: Eternal God, Father of mankind and Lord of all, we acknowledge thy great goodness as shown in the abounding gifts with which thou hast surrounded us. In the waters, trees, hills and skies thy handiwork is traced. In all thy creation we see thy remembrance toward us.

People: Bless us with thy continued mercies.

Leader: To better know and understand thy ways, we would come closer to the good earth of which we are a part and out of which we are sustained. Teach us, Good Lord, to blend our voices with the creatures of the air and to hear with gladness the whispering of the wind, tokens of mightier currents which are gathered and sent forth at thy command.

People: Let us be still before our Maker.

Leader: In these fields and forests help us build structures which will house our youth as they draw apart from city and farm to learn thy ways and to hear thy voice. As we labor to this end may we seek to magnify thee and not ourselves. May young men and women follow in this path of service, so that as we build for them they will want to build for others.

People: Grant us strength through sharing.

Leader: In our love toward thee we would be committed to those high endeavors which will make the church strong. We lend our labors and goods to the cause of Christ and to the planting of his kingdom in the hearts of men, that all may know the King of kings and the Lord of lords.

People: Take all that we have, Oh Lord, that is worthy of thy using and in the taking purge our lives and make them whole through Christ. Amen.

ADDRESS—Mr. Walter Graham.

GROUND BREAKING—

For Our Children, Paul Robinson;
For Our Youth, Betty Rhodes;
For Our Women, Mrs. W. B. Williams;
For Our Men, John Robert Walker;
For Our Ministers, Dr. Stanley C. Harrell.

DOXOLOGY.

PRAYER OF CONSECRATION (Unison):

"Almighty God, our Father: The earth is thine and the fulness thereof. Thou hast made it fruitful and filled it with beauty; and hast taught us to occupy the earth and subdue it, and to pray that thy kingdom may come, as in heaven so on earth. Consecrate this spot of ground which we set apart in the midst of thy vineyard. Accept the sacrificial act by which we break this sod. Sow there the good
(Continued on page 6.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor J. T. Kernodle

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Address

From the EDITORIAL *Viewpoint*

"No Substitute for Good Reading"

In the current issue of ADVANCE the editorial by Andrew Vance McCracken is on the very timely topic, "There is no Substitute for Good Reading." I wish that every member of our constituency could read this editorial. It is quite challenging and pointed. Of course, all of us will not read it, because so few of us subscribe to Advance. However, the implications of the topic itself should be food for thought for us all. "There is No Substitute for Good Reading."

I dare say that most of us read very little. The pressures of our time have driven us to an attitude which says, "Let them tell me what they want me to know, I don't have time to read." Actually, we do not have the patience to read or the desire to

learn. We have lost the art of spiritual and mental discipline. We didn't intend to loose it, but we did. But, if we are to have a strong spiritual community and a strong democracy in America, we must regain these disciplines. An informed people is essential to a democratic society and to a democratic church. Reading is still our best source of reliable information. We need to learn to read again.

W. MILLARD STEVENS.

Editorial Note.—That a larger number of the members of our church in the South may have the same opportunity that Mr. Stevens and the writer of this note had, we are taking the liberty of reproducing the editorial of Dr. McCracken in this issue of The Christian Sun.

J. T. K.

"There Was a Reason"

When Superintendent Wm. T. Scott wrote to the writer of this article a few weeks ago, while I was in Florida, suggesting the desirability of calling a meeting of the pastors of the Southern Convention to counsel with the Board of Publications on the best way to promote the interests of The Christian Sun, which has meant so much to the life and growth of our churches in the Convention area, I heartily agreed that it would be an excellent idea, if the ministers would attend.

The call was issued by our Superintendent for the suggested meeting to be held at the Congregational Christian Church in Henderson, North Carolina, on Tuesday of last week. The number of pastors responding by their presence was not so large as we had hoped for, but the pastors who did attend gave evidence of clear thinking and of deep

interest in the future of The Christian Sun. Several items of invaluable counsel were given by the group to the Board of Publications for its consideration at its last meeting before the Southern Convention meets the last of April.

Others of our pastors were not present because of good and sufficient reasons. There must have been a reason for each absence, for every pastor realizes how important The Christian Sun is to the life and progress of our churches, our college, our orphanage, and to every department of our church life. That importance cannot be over-emphasized!

Let every pastor and every church member in the Southern Convention remember The Christian Sun in special prayer each day between now and Convention time—April 27-29. Your prayers are needed in order to "keep The Sun shining."

ROY C. HELFENSTEIN.

There Is No Substitute For Good Reading

An Editorial in Advance

By ANDREW VANCE McCracken

The satisfaction and reward of thoughtful reading, the moral obligation of each individual to be informed and intelligent, the importance of an enlightened public opinion to the functioning of a democracy—those propositions or considerations have lain at the very core and have comprised the essence of our Congregational Christian tradition—a tradition founded on God's revelation in a Book.

Foundation Stone.

To read, so as to be rightly informed, Congregational Christians have consistently believed, is a prerequisite of personal growth and maturity, the foundation stone of the democratic way of life and the guarantee of a life of inner peace, of spiritual freedom and of ethical consistency.

Congregationalism has been known, accordingly, as a teaching-learning-reading fellowship—from Steeven Daye's *the Whole Booke of Psalms, Faithfully Translated into English Meter*, which was published by the Cambridge Press within twenty years after the landing of the Mayflower, down to the current issue of *Advance* which, according to our records as far back as they go, now has approximately twice the number of subscribers on its rolls than at any time in its long and honorable history.

Although the value and satisfaction of reading have never been so great—indeed never so basic to a rationally spiritual mode of life as in these superficially sophisticated times—there is danger that we lose or forfeit our cherished heritage.

For one thing, competition from the radio, television and the movies has been insidiously successful. "Is the love of reading being killed by these inventions?" inquired the Book-of-the-Month Club in a recent issue of the *New York Times*. All too few of us have time to wait for an answer.

In the second place, this is the age of labor-saving devices when a concerted effort is made to reduce the rigors of that most onerous and painful of all labor, namely, thought. It is in the line of least resistance to permit radio commentators, newspaper columnist and television panelists to do much of our thinking for us.

In the third place, the most formidable enemy of good reading habits is that cynically morbid anti-intellectualism which has no concern or respect for moral, mental and spiritual aims but, by branding thoughtful books as "subversive" and by intimidation or arbitrary censorship, proceeds to undermine the structure of enlightened liberalism upon which our democratic culture has been built.

Altho these factors are powerful and constitute a threat to what is finest in our way of life, it is hardly conceivable that Congregational Christians on the whole will fall victim to their sinister compulsions. We know there is no substitute for "solid" books and serious reading. As an outstanding missionary educator has well said: "No other agency or medium penetrates so deeply, witnesses so daringly and influences so irresistibly as the printed page." Why is this so?

1. The practice of serious reading can enlarge enormously the range of ones living, creating contacts impossible to make in any other way. It stirs and deepens the emotions and lends new meaning to one's own experiences. Gradually the reader finds that he is actually thinking, that he is speaking knowledgeably of ideas and situations he had never thought about before. He feels "in on" salient discussions from which he had felt "left out" before. He feels sure and well-informed where formerly he felt uncertain and inept.

2. Thoughtful reading is important, moreover, because the institu-

tions of a liberal democracy cannot sustain themselves without the steady reinforcement of enlightened public opinion. "The real basis of democracy is opinion," says the well-known opinion research authority, Dr. George H. Gallup, "and the most disturbing fact about the present American scene is the ignorance on the part of a large segment of our population regarding issues vital to their very existence." We do not gain the essence of wise judgment from advertising displays, nor from the "comics," nor from the so-called "whodunits."

Wider Perspectives.

3. What is still more vital, the printed page provides a most effective medium through which one may gain a faith sufficient for life's stresses and a character well enough disciplined to stand up against life's major shocks. Good reading introduces perspectives wider than our own which we may nevertheless appropriate for our own. As a means to personal growth in spiritual grace, there is nothing like the soul-searching literature of all the ages. "Reading," said Bacon, "maketh a full man."

Among the more trenchant, interesting and relevant publications designed specifically for church people and covering many significant aspects of our common life, *Advance*—we dare to suggest—occupies an honorable place and, as we have indicated, is becoming a regular part of the reading of more and more Congregational Christians.

While enjoying the worthwhile TV programs, while dealing the cards for another game of canasta or bridge, or sitting down to a round of scrabble, while subscribing to an armload of picture and story books, make a place, too, for the journal of our fellowship!

According to the testimonies of an increasing number of readers, you will find in *Advance* a high quality of pertinent information and trustworthy comment. We are glad to announce that the number of our readers is now at its peak, and increasing week by week. To all who have had a part in the preparation of *Advance* and in its wider distribution, grateful appreciation is due. *Advance* is a good magazine and a readable one," we have been told. And for good reading there is no substitute!

GROUND BREAKING AT MOONELON.

(Continued from page 3.)

seed of thy kingdom, and bring forth in this place the rich fruitage of an abundant spiritual harvest to the honor of thy great name. Amen.

HYMN—"For the Beauty of the Earth."

For the beauty of the earth;
For the glory of the skies;
For the love which from our birth
Over and around us lies;
Lord of all, to thee we raise
This our hymn of grateful praise.

For thy Church that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love;
Lord of all, to thee we raise
This our hymn of grateful praise.

BENEDICTION.

* * * * *

Establish an Organization for Men in Every Local Church

A farmer was driving along one day in a spring wagon with his small son of about eight years. Soon they came to a group of pigs and the farmer very expertly snapped the end of his whip on the back of a large pig and the whole group ran away.

Presently, they came to a herd of cows and again, the farmer lightly touched the back of one of them with his whip and they too ran away. Soon, they passed near a group of trees and hanging on one of the lower branches was a hornets nest.

The young boy pointed the nest out to his daddy and asked why he did not strike it whereupon the father replied, "No sir, son, they're organized."

A. How Do You Start?

The only reason for an organization of men in every local church is that they may accomplish something—may take a project and successfully put it across—may tackle a church or community problem and satisfactorily solve it—may bring more men into the fellowship of the church and make the church more effective.

Two men and the minister are enough to start a men's group.

Let them meet at one of their homes, at an office or at the minister's study. They can discuss the present program for men in the church and the needs of interests which the men can do something about. Light refreshments always

improve the fellowship of such an occasion.

Without passing any resolutions or adopting any motions, they can agree on the next step which generally would be another meeting of the same group with a few others that they personally know are already interested or will be when they know of their plans.

B. What Should Our Men's Club Program Be?

This question can best be answered by asking the men of the church and community what they are most interested in, when to meet and where.

A sample Interest Finder is found on page 30 and 31 of the revised edition of the Laymen's Fellowship pamphlet entitled "What is the Laymen's Fellowship? How is it Organized? What Does it Do?" This interest finder can be altered to suit the needs of any local church and when filled in by all the men now in the church and community, some concrete facts will be available on which a program can be started.

C. Organization Details.

The details concerning a constitution, charter membership, projects, budget and all related items can be worked out as the organization gets under way. The entire organization ought to be as flexible as possible with the thought in mind that it is a means to an end and never an end in itself.

The Laymen's Fellowship should exist for one single purpose and that is to make the Gospel, the good news of Christ, a living force in the life of every man and, through his local church, to enlist his active participation in helping build the Kingdom of God in the hearts and minds of all men.

D. Enriching Program Now Organized.

Granting that an organization has either just been started or has been going for some time but operating rather ineffectually, what can be done to make it more successful? There is no easy answer to this question; for men's clubs, just like other organizations and institutions, do come and go, thrive and die, have their ups and downs. Asking the question is a good beginning.

There are certain inherent or fundamental principles which are found in most successful men's clubs. No one of them is or should be the entire answer but all should be carefully analyzed.

1. Purpose.

What is the purpose of your men's club? Do all of your members know what it is? Purposes of men's clubs will vary with individual churches and localities, even change within a local church. The original purpose for which a club was organized may no longer be in existence and the purpose should be changed if the club is to grow.

The purpose of the Laymen's Fellowship is set forth on pages eight and 20 of the Laymen's Fellowship booklet. Note especially that action is called for in every single phase of the purpose.

2. Program.

The overall program of the men's club should carry out the purposes. It should be well planned, advertised and promoted. Each meeting should be a successful affair, holding the attention of the regular members, causing the visitors to want to join and building enthusiasm in all participants.

As to a suggested outline or content of a particular meeting of the men's club, see pages 40 and 41 of the Laymen's pamphlet. The meeting should both start and stop on time. Faith must be kept with busy men who will not fritter away their time for a haphazard meeting, especially at the church.

The program of the meetings should be varied; it ought not to be just another worship service. There is no reason why it should not have spiritual content, both in the message and in the discussion, but there is no need for an emotional or inspirational type of service at every meeting.

A speaker is not necessary for every meeting. A round table discussion with the various points of view presented and then the meeting thrown open for general discussion by all of the audience is always good. A book review is often appropriate. An up to date religious film or film strip will usually gain and hold attention.

The program committee of the club ought to have representation from all of the elements of the club and the best minds. The chairmanship should change from year to year if there is sufficient leadership. However, if one man is especially adept at planning and presenting programs, he should be maintained from year to year.

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

William Henry Boone, M. D.

During the writer's absence from Elon College in February, the college suffered a tragic and irreparable loss in the death of Dr. W. H. Boone, on February 16, 1954. Dr. Boone was a senior member of the Board of Trustees of Elon College. He graduated from Graham Normal Institute and later graduated from Elon College in 1894. He was elected to membership on the Board of Trustees in May, 1924, and was elected chairman of the Board in May, 1934. Serving in these capacities, Dr. Boone rendered the college and his church a significant service. He was calm and deliberate in discussions and impartial in presiding over the sessions of the Board of Trustees. The Senior Class of 1945 dedicated the PHIPSI-CLI to Dr. Boone, and in May, 1953, he was elected the alumnus of the year of Elon College.

Dr. Boone has been a constant and generous supporter of Elon College during the greater part of its history, contributing to the campaigns in the interest of the college and otherwise assisting in the financial support of Elon College. In April, 1953, Dr. Boone established the Annie Elizabeth Moring Boone Memorial Fund at the college in the amount of \$25,125.00. The fund was established in the Trust Department of Durham Bank and Trust Company, Durham, North Carolina, at which time he expressed the hope that he and members of the family might be able to add to this fund as the years passed. In this generous act, Dr. Boone linked his name and the name of Annie Elizabeth Moring to Elon College permanently and beneficially. The family will have the consolation of knowing that every year a contribution is made to their college through the thoughtfulness and generosity of their father, in the name of their mother.

Dr. Boone was a faithful and loyal member of the Durham Church. He was a valuable churchman and a Christian statesman in the councils of the church and all religious affairs.

On October 31, 1953, Dr. Boone was married to Mrs. Bess Sears Pickard of Durham, who is head of the Calvert School of Durham, and has

served in this capacity for years. The Calvert School is for children from four to twelve years of age and has become quite a factor in the field of education in the City of Durham.

Elon College shall miss Dr. Boone sorely. We mourn his death but are grateful for his devotion and services.

* * * * *

Apportionment Giving

It so happens that at the College we are beginning a new quarter. Students enrolled last week. When they are admitted, they are expected to pay that quarter's expenses in advance. This helps the college greatly.

Last week we had only one contribution of \$6.00 from the churches, and that was from the Virginia Val-



DR. W. H. BOONE.

ley Conference. This week, we are a little better off—one payment of \$31.00 from the Eastern North Carolina Conference, two payments from the Eastern Virginia Conference totaling \$18.06, no contributions from the North Carolina and Virginia Conference, two from the Western North Carolina Conference, one for \$25.00 and one for \$0.45, and one from the Valley of Virginia Conference for \$7.50, making a grand total for the two weeks of \$88.01 from 200 churches and Sunday schools for the support of a great college.

I would not minimize the contributions, because at Elon College a dollar is a dollar, and it goes a long way—it has to go a long way. We

are encouraged greatly to think of the vast number of churches and Sunday schools that have not made payments on apportionments for the last two weeks, for surely they will send in generous contributions in the weeks that lie ahead.

Previously reported	\$ 1,427.81
Eastern N. C. Conference:	
Oak Level	\$ 31.00
Eastern Va. Conference:	
Bethlehem (Disp.) S. S.	14.01
Union (Surry)	4.05
Western N. C. Conference:	
Albemarle	\$ 25.00
Flint Hill (M)	.45
Virginia Valley Conference:	
Beulah	\$ 6.00
Linville S. S.	7.50

88.01

Total to date \$ 1,515.82

Adult School Materials Needed in the Philippines

Rev. Leila W. Anderson, who is a Field Representative of our National Division of Christian Education and well-known in the Southern Convention, visited our work in the Philippines last year. She asked if it would be possible for some of our churches to send Sunday school materials for Adult Groups, and I am quoting below her answer to my inquiry:

"It would be fine if your churches could send some adult class quarterlies or adult Pilgrim Series books to the Philippines. They publish nothing for adults, so the classes depend on using our quarterlies a year late. Often they get one copy per church. It seems to me that we ought to be able to do better than that. I'd prefer to have our own publications sent, rather than some that churches might be using. I know that many of your churches use Church in the Home and the *Pilgrim Adult Quarterly* in large numbers. They could be collected at the end of each quarter and mailed overseas. The postage would be expensive and would involve taking an offering.

"The following especially want adult books and quarterlies.

Rev. Paul Pruitt, Davao City, Mindanao, Philippines, Care of the United Church of Christ; and Rev. Wiron Santiago, Oroquieta, Misamis, Occidental, Mindanao, Philippines.

"These men travel in churches and could distribute the books. If a church would like to assume responsibility for furnishing material regularly to a specific church, correspondence with either or both of these men would secure such an assignment.

(Continued on page 10.)

Faith of Our Fathers

By JOHN FOSTER DULLES

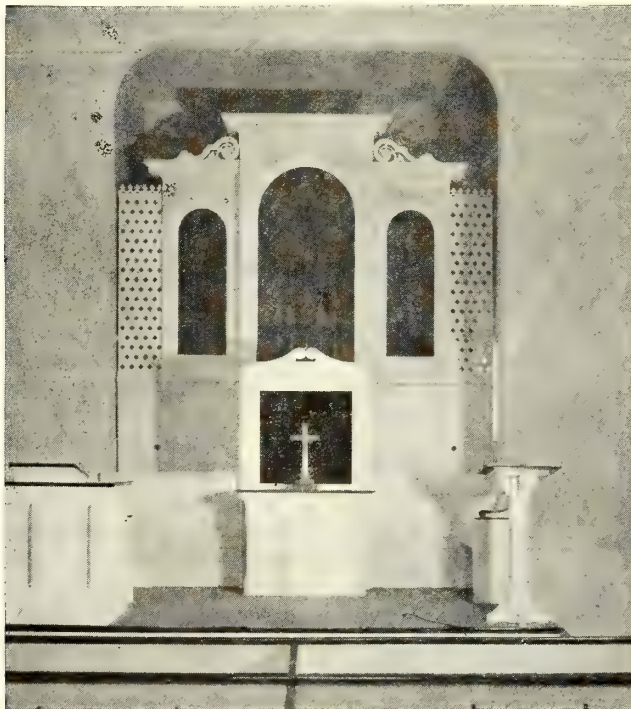
Secretary of State

A Noble Heritage.

This is the 150th anniversary of the founding of our church. To me this church is richer in memories than any other earthly spot. My father preached here for 16 years and radiated a spiritual influence that is still felt here, and elsewhere, as I have learned in my travels about the world. Our family life revolved around this church. Before me is the pew in which we sat three times on

lief that there is a God; that he is the Author of a moral law which all can know and should obey; that he imparts to each human being a spiritual dignity and worth which all should respect. Our founders sought to reflect these truths in their political institutions, seeking thus that God's will should be done on earth.

The Bill of Rights puts into our supreme law the concept of the Dec-



Sunday and frequently during weekday evenings.

At times the church services seemed overlong and overfrequent. But through them I was taught of the two great commandments, love of God and love of fellow man. Ordained ministers are uniquely qualified to deal with the relations of man to God. But laymen, who have to deal with national and international problems, are perhaps qualified to make some observations on the relations of man to fellow man.

Our American political institutions are what they are because our founders were deeply religious people. As soon as a community was founded, a church was built. Also, whenever a community was founded, its members developed practices and ways of life which reflected their be-

lief that there is a God; that he is the Author of a moral law which all men are endowed by their Creator with "certain unalienable rights." Our Constitution says, in unmistakable terms, that men, even in the guise of government, cannot lawfully deny other men their fundamental rights and freedoms.

From the beginning of our Nation, those who made its laws and system of justice looked upon them as means to assure what seemed just and right. Thus we became heirs to a noble heritage.

Need to Revitalize the Words.

We must, however, remember that that heritage is not inexhaustible. Our institutions of freedom will not survive unless they are constantly replenished by the faith that gave them birth.

General Washington, in his Fare-

well Address pointed out that morality and religion are the two pillars of our society. He went on to say that morality cannot be maintained without religion. "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion or religious principle."

Arnold Toynbee, the great student of civilizations has recently pointed out that the political and social practices of our civilization derive from their Christian content, and, he says, they will not long survive unless they are replenished by faith. His profound study convinces him that "practice unsupported by belief is a wasting asset."

Many other nations have modeled their constitution after ours. But they have not obtained the same results unless there was a faith to vitalize the words.

The terrible things that are happening in some parts of the world are due to the fact that political and social practices have been separated from spiritual content.

That separation is almost total in the Soviet Communist world. There the rulers hold a materialistic creed which denies the existence of moral law. It denies that men are spiritual beings. It denies that there are any such things as eternal verities.

As a result the Soviet institutions treat human beings as primarily important from the standpoint of how much they can be made to produce for the glorification of the state. Labor is essentially slave labor, working to build up the military and material might of the state, so that those who rule can assert ever greater and more frightening power.

Such conditions repel us. But it is important to understand what causes those conditions. It is irreligion. If ever the political forces in this country became irreligious, our institutions would change. The change might come about slowly, but it would come surely. Institutions born of faith will inevitably change unless they are constantly nurtured by faith.

The Power of Moral Forces.

It may be asked, may not aggressive material forces prevail unless met by materialism? It sometimes seems that material power is so potent that it should be sought at any price, even at the sacrifice of spiritual

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Last Minute Reminder

Twice each year members of a women's society are expected to attend meetings outside their local area—in the fall the Conference, and in the spring the Rally. The Rallies, which occur in the Southern Convention in the immediate future, are each for a small group of churches; hence no group is far from the meeting place, and it is hoped that many from each society can attend.

This year there is an extra reason for going, for Miss Margaret Hargrove, the relatively new secretary for women's work in our denomination, is to make her first visit to the women of our area. We are looking forward with real anticipation to her visit, and we hope that each district will give her a hearty welcome—the kind which comes from good attendance and enthusiastic participation in the meetings.

The Eastern Virginia program and schedule of Rallies was given on this page last week. Rallies for the other two sections of our work are listed below.

Valley of Virginia.

- Districts 2 and 3—March 26, 7:30 p. m.—Newport.
- District 4—March 28, 2:30 p. m.—Woods Chapel.
- District 1—March 28, 7:30 p. m.—New Hope.
- District 5—March 29, 7:30 p. m.—Timber Ridge.

North Carolina.

- Halifax—March 31—Ingram.
- Henderson-Raleigh—April 1—Liberty Vance.
- Sanford—April 2—Fayetteville.
- Asheboro—April 5—Ramseur.
- Greensboro—April 6—Winston - Salem.
- Burlington—April 7—Union Ridge.

* * * * *

Greensboro District Rally

The Winston-Salem Church cordially invites you to attend the Greensboro District Rally on Tuesday, April 6, beginning at ten o'clock.

Directions for reaching the church—

Coming in from Kernersville, take a left turn at the stop light, or take the by-pass to the left. As you enter Winston-Salem, keep to the right and go to Salem College. Take a left turn at the stop light and enter Academy Street. Follow this street until you reach our church on the right side of the street.

Coming in from Reidsville and other points, after you pass City Hospital on the left, stay on Fifth Street until you reach Broad Street at a stop light. Turn left here, and turn right at Sears Roebuck. Turn left again after passing Sears at Burke Street. At the bottom of the hill, where you have another stop light, turn left, and go up the hill past the Baptist Hospital. After passing the hospital, you have a stop light at Academy Street. Turn left here, and the church is about a block away on the left.

MRS. W. J. ANDES.

* * * * *

Advance Notice

This is an announcement of a "coming event" which should interest the women in our churches in the Southern Convention. On the first evening of the Southern Convention, April 27, there will be a banquet for women at Bethlehem Church, while the laymen have a meeting at Suffolk. Details will come to you later, but plans should be made now to attend. No doubt women from the nearby churches will want to attend this banquet and the evening session, even though they may not be able to attend all the other sessions. The women's banquet at the last Southern Convention proved to be a fine affair, and this one should be even "bigger and better."

* * * * *

Spring Is Here

Don't know what the weather will be like as you read this, but according to the calendar it is spring. And that may mean "spring cleaning" for our minds or for our church work, as well as for our homes.

Do you have old packets of litera-

ture that need cleaning out? Some of the material will be so good that you will want to save it for future reference. You can make a "filing cabinet" out of a plain pasteboard box—the busy wife of one of our important ministers used such a "system" the last I knew. Make some section headings for "worship," "missions," etc. You will find this helpful. Apparently one minister's family, whom we visited recently, has a good filing system, for it thrilled us to find on their front room table a quarterly for which "Rev. and Mrs. F. C. Lester" were the lesson writers in 1947. The subject was the Gospel of John, which is being currently studied by our people.

And do you need to go over the plans made at the first of the year for your society to see how well they have worked out so far, what things are not yet accomplished, and if you need to add new projects to make your year's work complete? Half of our women's year is gone now, and it is a good time to check up.

What things are coming up before long that need attention? Have you sent in a Life Membership or Memorial? Will the women do anything special in connection with Holy Week or Easter? Will you need to get material in hand for use during Christian Family Week or for Mother's Day? Will you help plan the Vacation Bible School? Have you planned for your two mission studies for the year? Have you sent Friendly Service gifts? Yes, spring is here, and we need to get to work.

* * * * *

A Timely Study

No more timely study could have been devised than that of *Spanish Speaking Americans*. The newspapers are full of material about Puerto Ricans, about "Wetbacks," about laws regarding Mexican laborers in the United States. Those of you who have read the home mission study book, or have heard it reviewed (as I have heard it done, in a fine way by Mrs. Roy Moore of Asheboro, who is reviewing this book for societies in this area) will be looking at pictures of Puerto Ricans and Mexicans in such magazines as *Life* with special interest, and will be following dispatches in our newspapers with more than a passing glance. Let us keep up our study during the entire year, and not just let it end with a book review.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

When we go to school and read our books it is hard to believe that boys and girls everywhere do not have as many books, magazines and comic books as we do.

It is hard to recall that books have not always been plentiful. One of the first books for children was called a Horn Book. It was just that—thin slices of horn on which one could write. Shaped something like a hand mirror, (or tennis racket) it had a hole in the handle so the little owner could wear it tied at the waist or around his neck on a cord. The alphabet and Lord's Prayer were written on it and sometimes the Ten Commandments. Lucky was the boy who owned a Horn Book.

Families had no books. They were fortunate if they belonged to a church that owned a Bible. It was big, hand-written and chained to the lectern or reading stand. For a long time we believed that a German printer, named Johann Gutenberg, printed the first book, the Bible in the year 1450. Recently those who study and know old books say that an even older book of Gutenberg's was one called *The Constance Missal*. This is a collection of services and masses to be said in a church in Constance. It was printed around 1450. Before then, church men had copied by hand the words of the Holy Scripture. Such work was long and slow and often had mistakes in it. We know ourselves how easy it is to slip while copying.

Today we have many books, on many subjects. But there are boys and girls who have nothing to read. Many of them do not know how to read. Perhaps your class would like to save old church school papers and stories to send to such boys and girls. Part of our World Day of Prayer money goes to print materials for those who have so little. When you give money for missions, you may be helping someone to learn to read and write.

Think the next time you flip a book down. A lot of work, sweat and thought has gone into books and printing.

"Parents and Baby Sitters"

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"How nice to find you here!" I exclaimed to my friend, Marcia Wilver, as I took a place beside her at a downtown lunch counter. "We've missed you at our club meetings all winter!"

Months before our chance meeting, Marcia had suffered the loss of her husband. It didn't seem to be in keeping with her character, but her long period of absence had made her friends begin to wonder if grief could have turned her genial personality into that of a recluse.

I was glad to have Marcia answer my greeting with a pleased smile. "I've missed attending the meetings and seeing my friends, too," she told me, "but my evenings have had to be devoted to my new profession."

Noting my puzzled expression, she went on to explain. "Of course I was joking," she said, "when I called my new occupation a profession, but its importance is so great that it might well be dignified by that title."

"When my husband's sudden death occurred last fall, I found that, both materially and spiritually, I was in need of some sort of occupation. Unfortunately I had had no experience in work outside of my home, and I wasn't young enough, nor well enough equipped financially, to undergo a period of preparation. I decided to take up the only work I really could do well—caring for children."

"You would be most successful at that," I interposed confidently.

"Yes," Marcia agreed, "I'm having some measure of success as I learn more about modern baby-care, and the lore of childhood comes back to me, but I wish there could be more rapport between parents and baby sitters."

"You mean that the parents as well as the baby sitters should receive some training," I suggested.

"Yes, Lucia, that pretty accurately expressed my idea," Marcia continued. "Often the parents are so eager to get away from home that they do not take time to tell the sit-

ter anything about the routine of the household—what foods should be given to the children, what time they should go to bed, where their sleeping garments are kept, and so forth. Sometimes I arrive a little early, expecting to familiarize myself with such details, only to find the parents too much interested in their evening's outing to think of the well-being of their children.

"Also, I should like to be welcomed by the children as a friend instead of being shunned as a wicked ogre, ready to inflict punishment if they do not behave themselves. Fortunately I can show the children that I am their friend in most cases, and I try hard to establish friendship even when foolish parents have presented me as a potential enemy.

"The parental conduct that violates most harshly my code of honor is sneaking away from a child or telling him his parents will return in a few minutes when they definitely plan to be gone for several hours. How much better to set an example of honesty for the child to follow! How much kinder just to assure him of his parents eventual return!

"It is good for parents to take an occasional vacation from the monotony of feeding and clothing a tiny baby or from the watchful care that must be given to the toddler, who has no knowledge of height or distance. But it is good for children to have the baby sitter come into their home and for her quietly to carry on their regular routine, so there is no bickering about bedtime and no rejection of proffered food.

"If parents will learn to give baby sitters more thoughtful cooperation," Marcia concluded, "I am sure the children will be greatly benefited and both the parents and the baby sitter will find their experiences at such times more enjoyable and worthwhile."

SCHOOL MATERIALS NEEDED.

(Continued from page 7.)

"Both men are glad to have Pilgrim Series material of any kind. Mr. Santiago wants devotional material and anything available for the use of ministers. They can use anything which our ministers find helpful. I've wished that some of our ministers might have a Philippine box in the church and send a mailing occasionally, instead of throwing in the waste basket what they have read and found of some help."

PATTIE LEE COGHILL.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

I attended the Eastern North Carolina Youth Rally and thought they had a very successful meeting. Let us have a news article about the rally so others may know of the progress of your conference.

* * *

Letters went out last week from the office of Phil Man, president of the Convention Young People, about the Convention-wide Rally to be held April 24-25, 1954. Much preparation has been made for this meeting, so let's turn out for it.

* * *

Everyone has a right to the expression of opinion, and we would like to hear yours. Write us your opinion concerning ideas that appear on this page, such as the article about Drinking and also the one on Brotherhood. Share your thoughts with others, that they may benefit by them.

* * *

Ted Fields, whose article on Brotherhood given in this issue was presented during Brotherhood Week at the Hunterdale Christian Church, Franklin, Va., is the son of Rev. Clyde Fields. Ted was at one time president of the Western North Carolina Pilgrim Fellowship. He is now a senior in the Franklin High School.

* * *

Youth Sunday was observed at the Gibsonville Congregational Christian Church, Rev. J. Lester Stanley, pastor, on Sunday, March 14. The Young People had charge of the service and Roland Shepherd, ministerial student and a senior in the Gibsonville High School, was the speaker. Mr. Shepherd plans to enter Elon College to study for the ministry in the fall of 1954.

* * * * *

Brotherhood

By TED FIELDS.

"A dictionary defines brotherhood as being all members of a particular race, or all races in general. In my conception of brotherhood, I like to consider the latter.

"In speaking of brotherhood, I am inclined to theorize for I feel that no widespread example of brotherhood is prevalent today. We speak of loving our neighbors as ourselves, but who among the brotherhood of men

will meet a poor ignorant negro, stupid in centuries of traditional ignorance, poverty, and slavery, and offer him the handclasp of warm Christian fellowship.

"We orate about the equality of man but who among us does not offer a little prayer, thanking God that Americans are just a little better than everyone else.

"Here I have mentioned just two examples of phases of brotherhood and how they are forgotten and trampled beneath prejudices and pride.

"For a man to possess true brotherhood in his heart, he must be willing to trust. Disbelief is an undermining factor in the destruction of human relations. For men to be spiritual brothers they must be able to trust each other, they must be able to sit down and iron out difficulties, and must be able to forget. Yes, to forget past trivialities, is a marked step toward accomplishing brotherhood.

"A second requisite for brotherhood is sacrifice. A greater love hath no man than to lay down his life for his country. I'd like to paraphrase that to say—'A greater love hath no man than to lay down his life in the cause of brotherhood.' A willingness to sacrifice physical things is a visible means of proving one's appreciation of brotherhood.

"The third and most important requisite for brotherhood is God. Love for God should surely be a guide light to the true meaning of brotherhood.

"What fraternity can boast of a larger membership than the children of God. What labor-union can do more for its members than Christianity. So in the final analysis my definition of brotherhood follows thus; Men—trust—sacrifice—love for God—these are the constituents of Brotherhood."

* * * * *

Youth Fellowship of New Hope Church

On January 3, 1954, the Youth Fellowship group of the New Hope Christian Church of the Eastern North Carolina Conference met at their usual time. Sherrell Lester was

in charge of a very inspiring service that officially installed the officers and counsellors of the group.

The officers elected were James Chamblie, president; Patricia Strickland, vice-president; Charles Hagwood, secretary; Phyllis Tally, treasurer; Betty Arnold, program chairman; Sylvia Lester and Harlowe Arnold, devotional leaders; Rev. R. Eugene Tally and Mrs. J. C. Hoyle, counsellors.

We meet each Sunday evening at six o'clock. Everyone seems to have a go forward attitude. We are hoping to have a progressive time in the name of our Lord and Savior Jesus Christ.

Our project for this year is the buying of a nice mimeograph outfit for the benefit of the church. We have some very good material to get the programs from for each Sunday of this year. Each program is based on the use of the Bible.

We observed Youth Fellowship Week, the topic being "So Send I You." On Wednesday evening we had complete charge of prayer service. The following Sunday morning at eleven o'clock we had charge of a very inspiring worship service, with our pastor, Rev. Eugene Tally, making an important talk on "Why Parents Should So Necessarily Back up the Youth of Today." This same Sunday evening we were invited to go to a neighboring church to give the same worship service. Joyfully we accepted the invitation as home mission work. This church has no Youth Fellowship program. We did it to get them interested in this phase of work. We are hoping that they, too, will soon begin meeting, because we see the need of young people getting this kind of training.

On February 23, the Youth Fellowship gave a special party inviting the young people in the community that did not seem interested very much in this work. Games were played and delicious refreshments were served. All seemed to have a big time. The party was a success, and we are hoping we gained new members.

Youth working in our church help to make the work more complete. The parents of today should encourage them in every way they possibly can to attend church services regularly. We must remember that the youth of today will be tomorrow's church leaders. So let's all make every effort we can to stand by them.

MRS. JOSEPH C. HOYLE,

Counsellor.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Jesus' Intercessory Prayer"

LESSON I—APRIL 4, 1954.

MEMORY SELECTION: "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son."—John 14:13.

BACKGROUND SCRIPTURE: John 17.

DEVOTIONAL READING: I Tim. 2:1-8.

Jesus was praying. He was praying in the presence of his disciples, and in part for them. He evidently was not on his knees, at least John makes no mention of that. He simply says that "Jesus lifted up his eyes to heaven and said." This does not mean that it is not a good thing to get down on one's knees when one prays, or that Jesus never got down on his knees when he prayed. It simply means that the spirit in one's heart is more important than the posture of one's body, when he prays. One can pray in any position. But the bowed head, the closed eyes, and the bended knee have value.

The Master's Prayer for Himself.

The Master prayed for himself; but he did not pray for things for himself. "Glorify thy Son, that thy Son may glorify thee." "Glorify thou me with thine own self with the glory that I had with thee before the world was." He asked God to help him to glorify his Father. He was seeking not his own glory, but the glory of God. One can well pray for that. How often we seek our own glory, rather than the glory of God.

It should be noted that Jesus was praying that he might glorify God in the difficult and dangerous and disastrous situation that confronted him. "The hour is come" . . . the hour of supreme trial and trouble. He wanted to glorify his Father in that hour. There are many followers of Christ who do not glorify him when trouble or trial or disappointment or sickness or death comes. The followers of Christ often act as if there were no divine resources available in the hour of trouble. On the other hand, there are those who take the broken things of life and glorify God in spite of and even by virtue of them.

There was a note of thanksgiving in the Master's prayer. He had

"manifested" God's name to the men whom God had given him. He had made known the nature and character of God. He had made these men sure that he had come from God, and they believed on him. Furthermore, he had finished the work which the Father had given him to do. Wherefore he thanked God and was glad.

The Master's Prayer for the Disciples.

"I pray for them; I pray not for the world, but for them which thou hast given me . . . and I am glorified in them." In this part of his prayer, the Master was praying specifically for the disciples. Listen to him as he prays: "Keep them through thine own name." And keep them, "that they may be one, as we are." He knew the strong and subtle temptations that would assail these men. He knew the centrifugal forces that would threaten their unity. He prayed that they might be kept, and that they might be kept in unity of spirit.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil," or the evil. Christ's followers are not to withdraw from life—the world cannot be saved that way. They are to be in the world, but not of the world. Salt never savors or saves anything unless it comes in contact with something. There is a place for a "retreat" for Christian workers—it is good to get away from the hustle and bustle of the world, to think, to pray, to plan, for Christian work. But the Christian "retreats" only to go forward. Christ's command is to "Go." "Forward, march" is the command.

He prays, "Sanctify them through thy truth." The basic meaning of that word is to "set apart." Christians are to be sanctified, but they do not have to be sanctimonious. There are a lot of folks who are sanctimonious who are hard to live with, and whose goodness is not at all attractive. But a Christian is a man set apart by Christ. He is supposed to be dedicated to the work to which God has called him, whether that work be preaching the gospel or digging ditches or washing dishes, or what have you. Even as God sent

Christ into the world, even so does Christ send us into the world; to manifest God's character, to reveal God to men, to do God's work, to help to bring in the Kingdom of God. Christians are people who have been "earmarked" for specific tasks.

The Master's Prayer for Us.

The Master also prayed for us. "Neither do I pray for these alone, but for them also which shall believe on me through their word." That means us, doesn't it? It means all Christians everywhere. Our Lord is the Great Intercessor. He has us all on his Prayer List. He ever liveth to make intercession for the saints, for his followers, for that is what the word "saint" means in the New Testament.

He prays that we may be one. Twice in brief compass, Jesus prays that we "may be one" even as he and the Father are one. He was not praying for uniformity. God forbid that we should all be alike, that we should all be poured into one mold. But he was praying for unity of spirit, oneness of purpose, union of forces. The present divisions in Christendom are a scandal. And they are a stumbling block to the world of unbelievers. "That the world may know that thou hast sent me"—that is why Jesus wanted his followers to be one.

The Master also prays for something else for his followers: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." He went to prepare a place for us, that we might be with him where he is. And with simple faith in him, we can be with him where he is. Death cannot keep us from that. Indeed death makes it even more possible.

"I have declared thy name, and will declare it." On the Cross he declared in an eloquent way, the Father's name or character. "Truly, this Man was the Son of God," said the centurion, when he saw the Master die on the Cross.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

There are many persons that smile on hearing talk of building a better world and say that the world cares nothing for that. These persons have lost faith in people and God because of their own mistakes.

—John S. Bonnell.

FAITH OF OUR FATHERS.

(Continued from page 8.)

values. Always, however, in the past those who took that path have met disaster. Marital aggression often is formidable. It is dynamic, and we must admit that the dynamic usually prevails over the static.

But it is gross error to assume that material forces have a monopoly of dynamism. Moral forces too are mighty. Christians, to be sure, do not believe in invoking brute power to secure their ends. But that does not mean that they have no ends or that they have no means of getting there. Christians are not negative, supine people.

Jesus told the disciples to go out into all the world and to preach the gospel to all the nations. Any nation which bases its institutions on Christian principles cannot but be a dynamic nation.

Our forebears felt keenly that this nation had a mission to perform. In the opening paragraph of the *Federalist Papers* it is said that "It seems to have been reserved to the people of this country, by their conduct and example," to show the way to political freedom.

Our Declaration of Independence meant, as Lincoln said, "liberty, not alone to the people of this country but hope for the world for all future time. It was that which gave promise that in due time the weight should be lifted from the shoulders of all men and that all should have an equal chance."

The Great American Experiment.

What our forebears did became known as "the Great American Experiment." They created here a society of material, intellectual, and spiritual richness the like of which the world had never known. It was not selfishly designed, but for ourselves and others. We sought through conduct, example, and influence to promote everywhere the cause of human freedom.

Through missionaries, physicians, educators, and merchants, the American people carried their ideas and ideals to others. They availed themselves of every opportunity to spread their gospel of freedom, their good news, throughout the world.

That performance so caught the imagination of the peoples of the world that everywhere men wanted for themselves a political freedom which could bear such fruits.

The despotisms of the last century faded away largely under the in-

fluence of that conduct and example. There is no despotism in the world which can stand up against the impact of such a gospel. That needs to be remembered today. Our best reliance is not more and bigger bombs but a way of life which reflects religious faith.

Faith and the Atomic Age.

Do our people still have that faith which in the past made our nation truly great and which we need today? That is the ultimate testing of our time. Admittedly some have come to think primarily in material terms. They calculate the atomic stockpiles, the bombers, the tanks, the standing armies of the various nations and seem to assume that the victory will go to whichever is shown by these scales to have the greater weight of armament.

Unfortunately under present conditions we do need to have a strong military establishment. We are opposed by those who respect only visible strength and who are tempted to enroach where there seems to be material weakness. Therefore, without military strength, we could not expect to deter aggression which, even though it would ultimately fail, would in the process cause immense misery and loss. But your Government does not put its faith primarily in material things.

The greatest weakness of our opponents is that they are professed materialists. They have forcibly extended their rule over some 800 million people, a third of the people of the world. They are seeking to make these people into a pliant, physical mass which completely conforms to the will of the rulers.

But these people are religious people and they are patriotic people. They have shown that over the centuries. We believe that the Soviet rulers are attempting the impossible when they attempt to subject such people to their materialistic and repressive rule. We believe that the subject peoples have faith and hope which cannot indefinitely be suppressed.

Putting First Things First.

The President, the Cabinet, and the Congress all recognize the priority of spiritual forces. We do not intend to turn this nation into a purely material fortress and to suppress the freedom of thought and expression of the inmates, so that our people would more and more assume the likeness of that which threatens and which we hate.

There are a few within this nation who do not share that viewpoint. They honestly feel that the danger is so great and of such a kind that we must give an absolute priority to material efforts. There are others who honestly feel that the danger is so imminent that we should impose uniformity of thought, or at least of expression, abolishing diversity and tolerance within our nation and within our alliances.

Such points of view, while often heard, represent a small minority. Certainly there is some confusion of thinking, which needs to be dispelled. But I believe that the great majority of the American people and of their representatives in government still accept the words of the prophet: "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

Faith is Contagious.

How shall we surely become infused with that spirit? That is my concluding concern.

There is no mystery about that. The way to get faith is to expose oneself to the faith of others. It is not only diseases that are contagious. Faith is contagious. A strong faith, rooted in fact and in reason, inevitably spreads if contacts are provided. If, therefore, we want spiritual strength, we must maintain contact with those who have it and with those who have had it.

That is above all the task of our churches. The Bible is the greatest book because, as Paul pointed out to the Hebrews, it is a story of faith. It recounts lapses from faith and their consequences and revival and restoration of faith. Most of all, it is a story of men who lived by faith and died in faith, bequeathing it to successors who molded it into something finer, truer, and more worthy.

Our American history, like Hebrew history, is also rich in the story of men who through faith wrought mightily.

In earlier days our homes, schools, and colleges were largely consecrated to the development of faith. They were places of prayer and of Bible reading. Parents and teachers told daily the story of those who had gone before and who had lived by faith.

The Burden of the Churches.

Today our schools and colleges and, I am afraid, our homes largely omit this study in faith. That throws a heavier burden on our churches. They today provide the principal

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

During 1953 the orphanage cared for 99 children. There are 81 children here now. To private homes went 13, one died, one was returned to the County Welfare, and four completed their training here.

Of the number in the orphanage at present 50 are half-orphans, and 31 are from broken homes. If one homeless child is more needy than another the most needy are from broken homes.

We received during the year \$59,633.47. Of this amount \$25,301.98 came from church. The remaining \$34,331.49 came from others as follows:

Social Security and Veterans Admin.	\$1,609.53
Welfare Departments ..	2,531.30
Parents and relatives ...	1,741.10
Duke Endowment	2,975.34
Cash sales from farm and dairy	7,659.09
Business firms, and individuals	17,815.13

So you can see that while it does cost us a lot of money to run this institution we do not give it all by a right good bit.

Measles has pervaded our buildings and several children are being laid up with it. However, we have been well blessed this winter with comparatively good health. There have been so few colds, and very few times when we have had to call on the doctor.

Our children are delighted with the coming of spring. And the sunny skies and greening lawns and fields, the planting of gardens, and the general clean up all around keep our place pretty and busy. I do not know which is more sprightly the singing of the birds or the laughter and chatter of the children. There is just enough school, and chores to keep all the children on an even keel. One little fellow hit the nail right on the head when he said: "I love to work and I love to play."

Speaking of play reminds me that tonight the Rotary Club of Burlington is going to bring an evening of fun for the entire orphanage family and a "treat" for every child. So many people find so many ways to do nice things for the children here.

I think of the lovely homes I have known while I served as a pastor,

the parents and children, their neighbors and friends; the happy times they had together at home, and the good times away at school or church. I recall how they used to look forward to Easter, the school programs and church programs and festivities; yes, and the pretty new shoes and cloths. Flowers and flowers, fun and joy and happiness for everybody. Food and trips, and pleasant rides. Gee! Easter is beautiful.

You will see to it that it is beautiful here, too! Thank you!

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 18, 1954.

Commodities for the Week.

Clothing for Clara Lee Arnold, Henderson Church.

Shoes for Jackie Wilkins, Miss Gertrude Herring, Richmond, Va.

Coupons:

Mr. & Mrs. F. H. Pickard, Liberty, N. C.

C. T. Moore, Kernersville, N. C.

Woman's Auxiliary, First Congregational Christian Church, Newport News, Va.

Mary Robertson, Burlington, N. C., Clothing.

Golden Rule Bible Class, Newport News Church, Glasses.

Older Ladies Class, Smithwood Christian Church, Linens, Clothing and candy.

Sunday School Monthly Offerings.

Amount brought forward \$ 3,019.90

Eastern N. C. Conference:

Liberty (Vance) \$ 50.00

Mt. Auburn S. S. 5.23

55.23

N. C. and Va. Conference:

Bethel S. S. \$ 5.10

Hebron S. S. 10.00

Union (Va.) 5.00

20.10

Western N. C. Conference:

Pleasant Cross S. S. \$ 9.21

Pleasant Union 13.05

Shady Grove 20.00

Spoon's Chapel	20.00	
		62.26
Virginia Valley Conference:		
Beulah	\$ 6.00	
		6.00
Total	\$	143.59
Grand total	\$	3,163.49
Special Offerings.		
Amount brought forward	\$	6,323.43
Mr. & Mrs. F. H. Pickard, Liberty, N. C.	\$ 1.00	
Lawrence S. Holt Trust Fund	150.00	
Miss L. Kennedy, Worthville, N. C., for boiler	1.00	
Philathea Class, Suffolk Christian Church	10.00	
In Memory of Lonnie S. Riley	5.00	
In Memory of Mrs. W. C. Nelson	5.00	
Special Gifts	58.08	
		230.08

Grand total \$ 6,553.51

Total for the week \$ 373.67

Total for the year \$ 9,717.00

AN OPEN LETTER.

(Continued from page 2.)

You can render a great service to our new church in Fayetteville, if you will think long and hard about members and friends of your church and community who may be here. Then drop a postcard, with names (and addresses if possible) to the Eutaw Community Church, No. 900 Stamper Road, Fayetteville, N. C. This may be your opportunity to enlist someone you are concerned about into an active church of our fellowship.

Your cooperation in this matter will be greatly appreciated.

CARL WALLACE,
Pastor.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

DR. FRED BUSCHMEYER TO VISIT CHAPLAINS

(Continued from page 2.)

of Congregational Christian Chaplains from the entire Central Midwest and spoke at the graduation exercises of the Air Force Officers School at Lakeland Base.

Says Dr. Buschmeyer in regard to the importance of the work of the Chaplaincy: "More young men and women are serving in the Armed Forces of the United States than are in all the colleges and universities in America put together. Apart from home and high school experiences, military service will be the largest single common factor in the experience of the majority of these young people from our churches far into the indefinite future. What then will be the memories of religion and the church that will stand out in their minds as they come out of this experience?"

From Texas, Dr. Bushmeyer goes to San Diego, California, and from there he will fly to Honolulu, Hawaii. Before returning to the United States around April 21, he will visit Japan, Okinawa, Guam and the Philippine Islands.

ESTABLISH AN ORGANIZATION IN EVERY LOCAL CHURCH.

(Continued from page 6.)

3. Projects.

What has your club done for the church, itself or its members in recent years? Many clubs are proud of their contributions to the church and the community and their project committee vies with the program committee for importance and attention.

Does the church and community have a boy or girl scout troop? Is the youth program properly staffed with leadership? Do the men attend worship gatherings? Are the buildings and grounds adequately cared for or attractive? Does the church need additional equipment to do its designated task?

Projects should change from year to year. Projects of a men's club should not duplicate or overlap any other organization of the church. It should augment and complement the programs of all the other organizations and bear a special responsibility for the men.

4. Special Services.

Much can be done to enrich the program of the men's club through

special services. Heading the list of these is the Early Morning Communion Service on Easter Sunday for men only.

Father and Son Banquets, Men and Missions Sunday, Laymen's Sunday, Lenten Services for men, Memorial Day Services, Forefathers' Day, Anniversary Celebrations, Evening Vespers, and many other special services have been used to attract and hold men in their local churches. Many of these are annual affairs and each year shows a larger attendance and a deeper interest.

5. Fellowship.

Much has been said about fellowship and the men's club. It is a most important phase of the entire church life. Fun, food and fellowship are essentials in the life of any men's group. At the same time, the fellowship must not be only temporal.

The spiritual fellowship is a requisite in any men's club that will completely fulfill its mission. Prayer by different men should be found in every meeting. Training in the complete understanding of the symbols, history and functions of the church helps build real fellowship.

Fellowship among the men ought to be in evidence in and out of the church, on weekdays and Sundays alike, in good times and in times of adversity. The kind of fellowship that existed between Jesus and his disciples ought to be the aim of every men's club.

6. Growth.

Training in leadership, conducting meetings, presenting their views of principles of Christianity, understanding their duties as deacons, or stewards or trustees, treasurers, ushers or Christian followers—all these ought to be found sometime and somewhere in every men's club.

How much have you grown spiritually in the last ten years? This may be an embarrassing question, but it is a good one, and should be answered by every member of the men's club. Our understanding of spiritual matters ought to be increased because of our activity in the men's club. If it hasn't, then we ought to examine our program all over again.

Participation in the club's activity on the part of every member, taking a turn at serving and leading, putting as much thought and energy into the men's club life as in business, setting goals and attaining them—all these will bring growth.

"And Jesus increased in wisdom and stature and in favour with God and man." This is reason enough for every men's club to want to enrich its present program. Such an undertaking is not easy, but it will bring a joy and satisfaction in well-doing that money cannot buy.

FAITH OF OUR FATHERS.

(Continued from page 13.)

means of drawing together the men, women, and children of our land and of bringing to them knowledge of the faith of those who have gone before, so that today's faith is a contagious and vital force.

As our churches, synagogues, and other places of worship thus carry an ever greater share of vital responsibility, they should be strongly supported by all our citizens, for they all profit from the institutions which faith inspires.

Sometimes we feel that we are indeed compassed about by a great cloud of witnesses. Each of us knows that, in terms of loved ones who have gone before. We know it as we have heard read the great Book of Faith and as we are taught the lessons drawn from the story of the great prophets and disciples of the past.

Let us maintain spiritual communion with them. Let us draw faith and inspiration from their lives. Let us act as we know they would want us to act. Then we, in our turn, will run with steadfastness the course that is set before us. Then we, in our turn, will play worthily our part in keeping alight the flame of freedom.

Faith of our Fathers.

Our fathers have left us a rich spiritual legacy. Surely it is our duty not to squander it but to leave it replenished so that we, in our generation, may bequeath to those who come after us a tradition as noble as was left to us.

A church spire is symbolic. It points upward to the Power above us, from which we derive our spiritual strength. It marks a building as a place where we can gather for a communion that renews our faith.

Let us be ever thankful for the church of our forebears, remembering those who founded it. Let us remember also those who during the succeeding decades maintained it, enlarged it, beautified it, and enriched it with their Christian labors. Let us dedicate ourselves to follow in their way.

Girl Scouts Invest in World Friendship



The first Girl Scout Troop was organized by Juliette Low, March 12, 1912. Because of her interest in peace and her belief that peace could only come through understanding, one of her great dreams was that Girl Scouting would help people of different nations become better acquainted. From this dream grew the International World Friendship Fund—money contributed by the girls toward paying the expenses of counselors visiting foreign countries and for return counselor visits from those countries to the United States. In 1953 a total of \$155,878.66 was collected throughout the United States, which has an approximate membership of 2,000,000 Girl Scouts. More than 200 Alamance County, North Carolina, Girl Scouts participated in the recent birthday celebration held in the First Congregational Christian Church in Burlington, and the sum of \$53 was contributed to the friendship fund. Four of the Scouts participating are pictured above. They are, left to right, Bonnie Lynn Cheshire and Janice Matkins, both Brownies; Mariel Horner, Senior Scout, and June Wicker, Intermediate.

—Photo by McCauley, courtesy Times-News.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, APRIL 1, 1954

NUMBER 13

The Whole Program

By DR. W. MILLARD STEVENS

President, The Southern Convention

If You Were an Orphan, or your children were orphans, would it not be a gloriously blessed thing for someone to adequately support and equip the orphan's home—*For You?*

If You Were Young, with a bright mind, plastic and ready for the molding hands of Christian teachers, would it not be a gloriously blessed thing for someone to support Christian schools and colleges—*For You?*

If You Were Old, having spent your strength as a preacher of the Gospel, or the wife of a preacher, would it not be a gloriously blessed thing if someone provided adequate ministerial relief funds—*For You?*

If You Were Lost, unsaved, in some destitute part of the homeland, or in some foreign land, would it not be a gloriously blessed thing if someone sent a missionary your way to preach Jesus—*For You?*

If You Met Christ, walking your way, looking for those who help him bless and save the world, would it not be a gloriously blessed thing if you could say to him, "Master all these things have I done—*For You?*"

News Flashes

Dr. W. Millard Stevens served as Chaplain for the Norfolk Youth Center during the month of March. Services are conducted at the center on each Sunday afternoon at 3 o'clock. In addition to the worship services, many young people each week are given guidance and counsel.

We are presenting in this issue a sermon by Dr. Elden H. Mills, D. D., LL. D., of West Hartford, Connecticut. The sermon is a transcript of one preached at Elon College during Religious Emphasis Week. We wish to thank Dr. Mills for the sermon and Rev. Howard Bozarth, pastor of the Community Church at Elon College, for securing it.

Revival services were held at the Bethel Christian Church, Virginia Valley Central Conference, March 3 to 12. Three guest speakers, including Rev. E. J. Rohart, Rev. Henry V. Harmon and Rev. Walstein Snyder, a son of Bethel and pastor of the Beverly Hills Church of Burlington, N. C., spoke. Fourteen young people made their confessions for Christ and united with the church.

Elon College Alumnus Dies Suddenly

Simeon M. Atkinson, Richmond, Virginia attorney and an alumnus of Elon College, died very suddenly on last Monday, March 29. He suffered a heart attack while discussing a pending case in the Law and Equity Court, and died at 1:25 p. m., in a local hospital.

Mr. Atkinson was a native of Wake County, North Carolina, and was a nephew of the late Dr. J. O. Atkinson. He graduated from Elon College in 1909, and studied at Harvard and Boston Universities. He had practiced law in Richmond since 1915, with the exception of two years during World War I, when he served as a lieutenant.

He is survived by his wife, the former Margaret Brickhouse of Norfolk, and by one brother and one sister, both of Orlando, Florida.

He became a member of the Second Baptist Church on coming to Richmond, and was chairman of the

board of deacons at the time of his death.

Funeral services were held from that church, and burial was in Norfolk.

THE CHRISTIAN SUN extends its sympathy to his family and his many friends.

Concerning the Coming Session of the Southern Convention

To Churches and Pastors—

Dear Friends:

The forty-first biennial session of the Southern Convention of Congregational Christian Churches will be held at Bethlehem Church, Suffolk, Virginia, Tuesday, Wednesday and Thursday, April 27-29. We hope that your church and all our pastors are making plans to attend this important meeting of our fellowship.

Delegates should be nominated by each church as soon as possible, and the names should be sent to your Conference Secretary. Please attend to this important matter at once, won't you?

The Constitution of the Convention provides for delegates as follows:

"Churches within the Convention are requested to nominate lay delegates to the Convention. These delegates shall be elected by the Conference. Each Church is entitled to one delegate. Churches which have more than 200 members are entitled to one additional delegate for each additional 200 members, or major fraction thereof, provided that no Church shall have more than four delegates."

Visitors, of course, will be welcome.

Bethlehem Church expects to provide overnight accommodations for delegates desiring same, but it will be the helpful and courteous thing for us to send them the number (and names, if possible) of delegates from each church expecting or desiring such accommodations. Your early action on this matter will enable us to be helpful to our host church.

The Convention will convene at 2:00 p. m., on Tuesday, April 27, and will adjourn at noon on Thursday, April 29.

We have some very able and interesting speakers for the program: Dr. W. C. Timmons, who will serve as chaplain; Dr. Samuel Stevens, Grinnell, Iowa; Rev. David H. Sandstrom, Chicago, Ill.; Dr. Stanley U. North, New York; Dr. Raymond B.

Dudley, Boston, Mass.; President W. Millard Stevens, Norfolk, Va., and others.

Two great dinner meetings will be held at 6:00 p. m. on Tuesday, April 27: one for the men at the Suffolk Christian Church, and one for women at Bethlehem Church. Advance reservations must be made for those who expect to attend these dinner meetings.

The program is now being completed and copies will be mailed to all churches shortly, together with other information. But—please do nominate your delegates *now*, and send their names to your Conference Secretary.

Cordially yours,

WM. T. SCOTT,
Superintendent.

A Report on the Church Building Loan Fund Campaign

New York City,
March 23, 1954.

To Loan Fund Co-Workers:

As of March 19, the Church Building Loan Fund passed the \$4,150,000 mark in gifts and pledges. More than \$1,000,000 has been paid to the Church Building Society and is at work!

Victory can be fully ours. It would be a pity not to achieve it by General Council time in June.

For all that you have done for the Fund—thanks! For all that you will be doing in these three crucial months lying ahead—once again, thanks!

The issue is basic—the boy and girl, the young mother and father, by the thousands in the hundreds of new communities across America.

Or, to put it another way, it is safeguarding the spiritual undergirding of our democracy.

There are other issues among us but, in comparison with the expanding secularism in American society, they are trivial.

The old fund has helped churches across the nation to more than \$23,000,000. The new fund, once pledges are fully paid, will do much to relieve the present frustration of opportunities for service almost unlimited but with funds far from adequate to meet a fraction of the applications for aid.

Ours is a task to take God's Word to places where it now is not.

(Continued on page 6.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen Should Develop Personal Visitation Evangelism and Church Attendance

One of the characteristics of the modern age is high-powered salesmanship and super-duper promotion. It is heard on the radio, seen on television and billboards and read in the newspapers, magazines and a seeming never-ending series of printed or mimeographed letters and trial offers.

Despite all of these so-called advances in advertising, the best results are still often secured by personal demonstration and presentation. This is especially true with the program of activities of the Christian church.

A. Callers Ought to be Trained.

Any church will do well to take considerable time in training its crew of visitors. How to approach people—what to say—how to meet objections or criticism—when to leave—what decisions or actions to request—all of these items and others deserve careful attention and definite instructions.

Practice demonstrations and friendly but frank appraisal are extremely valuable. Even after the actual visitation has begun, many men report a profitable result from discussing the good and bad points after each interview. This practice begets a better visit next time.

The question of who should do the training is a good one. The answer is not always "The Minister" as some might desire or suppose. In many cases, if he has had much experience in making calls, he may be the proper one. In others, it may be there is a consecrated insurance salesman, a devout politician, a person experienced in personal relations, labor or management, that would be an excellent trainer. In still others, the group as a whole may have to act as their own teacher, trying and erring together.

B. Product Ought to Be Well Known.

One of the best assurances to successful selling is familiarity with the product to be sold. This is especially

true in church visitation. The purpose of visitation evangelism is not just another friendly social call. It is that and more. It includes a definite affirmation of belief in the Christian faith and of the institution which is locally and currently promoting it, the church.

The entire program of the local church ought to be well known to every caller. How much is the budget? What are the individual items that compose it? What is the membership of the church? What is the purpose of this church? How is it organized to accomplish that purpose? What is its missionary or outreach program? What are its future needs and plans to meet those needs?

Of especial importance is the relationship of the local church to other churches and to its community. Is it affiliated with the city or state federation? Does it have regular rotated representation at association, state conference and general council meetings? What is the local church's interest or share in those larger programs?

C. Some Other Miscellaneous Items.

1. PRINTED MATERIAL.

Every caller ought to have some printed material to leave with the person or family called upon. Special material is always good but if such is not available because of expense or other reasons, a copy of the most recent church bulletin is appropriate, (Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$....., for which please send The Christian Sun
() 1 year, () 2 years—() New Subscription, () Renewal:

To Church
Address

() Renew, () Enter my own subscription, () 1 year, () 2 years.

My Name Church

Address

From the EDITORIAL *Viewpoint*

"Christ--the Hope of the World"

The Second Assembly of the World Council of Churches will be held during the month of August at Evanston, Ill. This marks the first time a major ecumenical gathering has been held in the United States of America. Let us hope it will not be the last. The assembly may be decisive for the World Council. What of its future?

Certainly two factors must be kept in mind. On the one hand, the World council represents a major attempt to secure Christian unity. The particular patterns for unity that are possible of realization in contemporary Christendom remain to be defined, but unless the various branches of Christendom presently cooperating in the World Council are interested in some basic form of unity that makes unnecessary the various barriers of denominationalism, the World Council will lose much of its vitality and effectiveness.

Congregational Christians should take keen interest in the ecumenical goal of some basic form of unity. Historically that interest has been manifested in action. The present picture is blurred because of recent experiences in the field of merger, but if the experience leads to the position of favoring union in general and opposing it in particular, the cause will be lost. Our fellowship of churches well can serve the cause of the World Council by keeping in sight the ecumenical goal of the practical unity of the followers of Christ.

In the second place, undoubtedly there will be sincere and powerful influence to restrict the proclamations of the Council to "religious interests"—which would mean the Council should be silent on matters of economic, political and social concern. Much of this influence probably will come from Americans. It will be unfortunate if the Council yields to the influence, just as it will be unfortunate if our fellowship of churches so restricts the activities of the Council for Social Action it cannot bear witness in these areas.

If the Christian Gospel has relevance for the world, then its witness must be strong and clear—and it must deal with the problems that confront people and nations. That witness will be taken more seriously when the world can see concrete unity among the followers of Christ. These two factors, the ecumenical goal of the unity of the followers of Christ and the Christian witness to the social order, go together. Unless they are vital to the World Council there will be little use for a World Council. They can be vital to the World Council only if delegates to it make them so.

The theme of the assembly: Christ—the Hope of the World," is an excellent sermon topic for Palm Sunday or Easter. There is something for us to proclaim, for Christ is the hope of the world, even if the world doesn't know it.

JAS. H. LIGHTBOURNE, JR.

Let's Use Educational TV

The Church too often has been guilty of a "too little, too late" action. It hasn't shown very good insight and it has often allowed other agencies to get the jump on it, as they have been able to see the values that would accrue from some policy or action.

Educational television may be another case in point. In several sections it will shortly become possible to present, on commercial stations or on newly established educational stations, television programs that have potential audiences of many thousands.

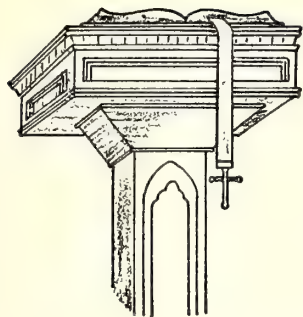
Radio and television stations must allot—as a condition of their license—a proportion of time on the air to religion. So far, however, we have not begun to mobilize our forces to use fruitfully the educational opportunities of the church on radio, to say nothing of television. We need to plan right now for regional and conference-wide, as well as local, programs of an instructive and human-interest nature. Broadcasts of services, Sunday school lessons, etc., is not enough. What is particularly needed is something to compare with summaries of

secular news and the inclusion of live, up-to-date human-interest material on television.

Many suggestions come to mind. There can be choir festivals and special programs for the great days of the church year. There can be interviews with those doing notable works in each area. There can be panel discussions, and there can be visits by film to hospitals, and other institutions. There can be specially prepared material for shut-ins, the handicapped, and the troubled. There can be dramatic and illustrative material of various kinds.

Many local churches and regional agencies are weak in handling their own publicity—to great loss to themselves. It is hoped that we may see before it is too late, the tremendous opportunity, particularly in education, which television offers. We must be able to do this work promptly, expertly and effectively—it cannot be an offhand, clumsy, aimless job. Let's not bungle it—and let's not delay in taking action on this matter.

RICHARD K. MORTON.



"The Spiritual Gain in All Events"

A Sermon

By REV ELDEN H. MILLS.

"And they plaited a crown of thorns, and put it on his head."

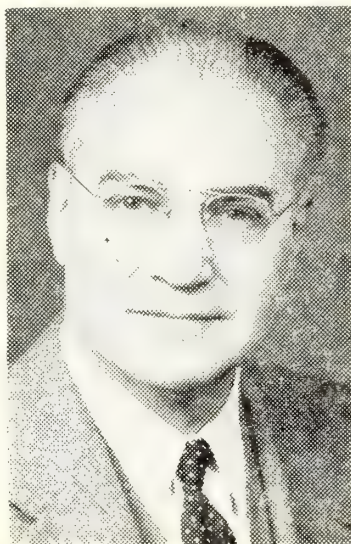
Matthew 27:29.

At the turn of the year on the Pullman I picked up a *World Telegram* and glanced it through, but stopped to ponder over one news-item. Its tragic report was a brief microcosm of the world view of many. It was the story of a suicide of a twenty-year-old girl on New Year's Day. She was employed and apparently had a good home, but possessed a sense of frustration. One year before, on New Year's Day, her resolution was in the shape of a vow, that if the coming year did not bring to her some outstanding event or fortuitous occurrence that would make or prove her life worth while, she would end it on next New Year's Day. The news item recorded her vow had been kept. The varying elements of the twelve months did not conspire together to bring about anything of distinctive excellence for her particular sake, although day by day she awaited the godsend. So she kept her vow.

This brings into relief the implications of a popular sort of philosophy which, hardly Christian, is held by many professing Christians. In the masses, it is rampant. The demand for more and more by giving less and less; the radio "get rich" programs so popular, the upsurge of gambling—all these give evidence. But who of us can live radiant, victorious lives simply on the basis of the sweetly sugared gratuities which, unearned, circumstance hands to us? I find so many people looking for happiness, but expecting natural and spiritual forces outside themselves to combine to bestow it. And many good people have the covert and often overt assumption that a sincere effort to be just and good should be rewarded by an exemption from the experience of

disappointment, injustice and evil. Those who have left their mark in this world are not those who found life as it was handed to them, worth it. Time and again they had to accept it, and then, chastened by the experience, find it released some power they did not know was there.

Paul had a thorn. We know he had our common weaknesses. In his early years he was conscientious but utterly mistaken. He flew easily into heated controversy. He quarreled with his closest friend, Barnabas, and they parted company. In describing himself, he says, "I cannot be good as I want to be, and I do wrong against my wishes." These are characteristics of ordinary men. Paul did not resign to his thorn; he accepted it. At a private school after the Second World War, several hundred young men, who in the flash of



REV. ELDEN H. MILLS

a moment discovered their world changed from light to utter darkness, were not resigned to selling apples, but prepared for creative usefulness. They had to give up ever seeing light again. That probably was a battle. On the streets those men became common sights, and now they have gone out into the world living useful, creative self-supporting lives. Paul prayed—and knowing how he could talk to men, one can imagine how he talked to God—he prayed to escape his thorn. When he found it could not be got rid of he discovered a release of new energy—later to say he could do anything through the power he had got hold of.

Says Leslie Weatherhead: "I wonder if you ever thought of this: that the good man is not made good by what we call the good things of life becoming his. The good man is made

good usually by the bad things that happen to him. Not that the bad automatically produces the good, but because the good man takes such an attitude toward bad things that he changes their effect on himself." If men were made good by the good things that happen to them, then our richest men would be our greatest saints. True character is possible only because an evil life is also possible. If there were no possibility of defeat there would be no possibility of victory. The child learns to walk by falling down. So God "allows disaster because by taking the risk of disaster, man can become a far grander being than he ever could become if disaster were not allowed." We had better accept that. There is spiritual gain in all events.

For there is an inwardness to every event. The materialist finds in an event only the outward significance of it. If it is tragedy, then it is tragic for him; if it is beautiful, then he embraces it and thinks he has achieved happiness.

You must see that the philosophy that demands exemption from the suffering of pain and injustice for those who are godly falls to the ground at Calvary. The world never saw his kind of goodness before. His was the whole life—the holy life. At the end those he came to serve and show the way to fullest living plaited thorns and thrust them upon his head, seeing to it that they pointed in toward the flesh and were driven home. Jesus did not stop with the outward circumstances. He wore those thorns as a crown.

One summer Sunday afternoon I spoke at the chapel service at Bread Loaf, the summer English School of Middlebury College. Professor Odell Shepard was in the congregation, and in the half hour that followed the sermon I had the honor, albeit with trembling, of a critical analysis from him of one thing I had said. In keeping with the day's temperature I had become warmed upon the subject, had departed from the manuscript (I always get in trouble when I ad lib), (Abe Martin once said, "People who speak out what they think would be a good deal better if they thought.") and in an unguarded moment I had said, "When one is victim of a tragedy one does not deserve." The professor asked me what I meant by that statement, and in answer I cited Jesus at Calvary. Certainly Jesus did not deserve what happened there.

(Continued on page 13.)

Our Churches Report . . .

Recognition Service for South Boston Church

Sunday night, March 21, was a red letter day for our new church at South Boston. In an impressive service held at the Powell Memorial Chapel approximately 100 persons shared the inspiration of helping to welcome into the fellowship of Congregational Christian Churches a new church. The service was sponsored by the North Carolina and Virginia Conference.

The service was presided over by Superintendent Wm. T. Scott. Mrs. Herman Chandler of South Boston was guest organist, and special music was rendered by Mr. Robert Hankins also of South Boston. Following a brief worship service, the history of the South Boston Church was read by Mr. Thomas S. Earp, Rev. Mark W. Andes, pastor-elect, welcomed the 58 charter members into the fellowship of the church, all members present taking the vows of membership either upon letter of transfer or confession of faith. Rev. Wm. J. Andes, secretary of the N. C. and Va. Conference, read the official action of the Executive Committee of the conference which gave membership to this newly organized church. Impressive greetings were given by Rev. Weldon T. Madren for the "Neighboring Congregational Christian Churches," and by Mrs. J. G. Truitt, chairman of the Mission Board of the Southern Convention. Dr. Truitt delivered a sermon for the occasion, and following the singing of the hymn, "Lead On, O King Eternal," Rev. Mark W. Andes pronounced the benediction. It was good to have been present for this great occasion.

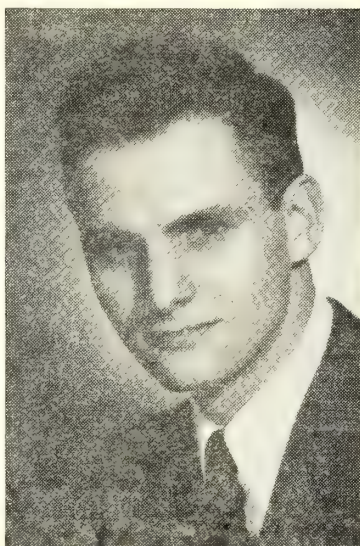
WM. T. SCOTT.

Rev. Gaylord B. Noyce to Become Pastor of Raleigh Church

The Rev. Gaylord B. Noyce, now associate minister of the Hancock Congregational Church of Lexington, Massachusetts, has been chosen as the new minister of the United Church of Raleigh and will assume his duties on August first. The Rev. Mr. Noyce, who has been called one

of the most promising young ministers of the Congregational faith, is a graduate of Miami University, Oxford, Ohio, and of Yale Divinity School, New Haven, Conn. He was born in Burlington, Iowa, the son of a Congregational minister now serving in Richmond, Ill.

After his high school graduation, he entered the Navy for a 26-month tour of duty. Part of this time was spent in the V-12 program at Miami University and he remained on the Ohio campus for the completion of



REV. GAYLORD B. NOYCE

his degree, receiving a Bachelor of Arts there in 1947. Immediately following his graduation, Mr. Noyce went to Istanbul, Turkey to teach English in Robert College, remaining for two years. He and Mrs. Noyce were married there in June, 1949. They returned to the United States in the fall and spent the next three years at Yale Divinity School, where the young minister received the degree of Bachelor of Divinity in 1952.

He was called to the associate pastership of the Congregational Church in Lexington, Mass. in September 1952 and was ordained to the ministry there October 8, 1952. In addition to his teaching and his pastoral duties, the Rev. Mr. Noyce has participated in work camps in Germany and France under the World Council of churches. For the past two summers, he and his wife have directed work camps for college young peo-

ple on the grounds of the Fellowship of Southern Churchmen at Swannanoa, N. C. While he was attending Yale, he spent summers in pastorates in Oregon, Connecticut and Pennsylvania, the latter under the ministry-industry program in Pittsburg.

The Noyces and their small daughter expect to move to the United Church parsonage, 1326 Dixie Trail, some time in July. He will assume his official duties on August first, preaching his first sermon that day.

CHURCH BUILDING LOAN FUND CAMPAIGN.

(Continued from page 2.)

Surely we can count on his Word to solve all lesser problems.

Sincerely,

STANLEY U. NORTH,
Executive Director.

* * *

Since last report from the office of the Southern Convention, two Declarations of Purpose have been sent in: Woods Chapel, Rev. Ralph M. Galt, pastor, Virginia Valley Conference, for \$45.00; and Asheville, in the North Carolina and Virginia Conference, Rev. Frank E. Ratzell, pastor, for \$750.00.

The total of the quotas of churches in the Southern Convention is \$136,454. Of this amount \$95,248 has been pledged to date, leaving still to be pledged, \$41,206. There are still 77 churches to be heard from.

The churches of North Carolina and Virginia (the area of the Southern Convention) have received aid from the Church Building Society totaling \$338,564.89. Of this amount over \$150,000 in aid has been given within the past five years. Surely we can and will do our share by raising the entire quota of the Southern Convention.

Further information and material may be had from Dr. Wm. T. Scott, Superintendent, the Convention Office, Elon College, N. C.

Research is an organized method of trying to find out what you are going to do after you cannot do what you are doing now. It may also be said to be the method of keeping a customer reasonably dissatisfied with what he has. That means constant improvement and change, so that the customer will be stimulated to desire the new product enough to buy it to replace the one he has.

Chas. F. Kettering.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Virginia Valley Central Conference

For years the Valley Conference has been meeting twice annually, in the spring and also in the fall. The Spring Meeting of the conference is more for the purpose of revealing plans on the part of each individual church for the coming year and as a means to inspire each church to do its part, they give reports on what has been accomplished the previous year. This plan seems to be working very well. It at least brings the churches into communication with each other during their planning period and also during the days following the harvest and in days of gathering.

There are twenty churches in the Valley. Many of these churches are on the mountains rather than in the Valley. They are served by six pastors. Each pastor has his hands and heart full. Too much is expected of each one. The opportunities in the Valley are great. Truly, the fields are white unto the harvest; the laborers are far too few.

By far the majority of these churches are in the open country. The leaders are beginning to see the necessity of organization and church plans within the principal cities of that section. Definite steps were taken at this session of conference to begin a church organization and building in Harrisonburg. There has been a need for our church in this city for years. Let us hope and pray that with this improvement, the need may be met and that we may soon look with pride upon a beautiful church in this growing city.

Reverend R. A. Whitten of Winchester, Virginia, is the president of the Valley Conference, and Mr. Clarence Phillips of Broadway, Virginia, is the secretary. The majority of the churches were represented by official delegates. Dr. William T. Scott, superintendent of the Southern Convention, Dr. John G. Truitt, superintendent of the Christian Orphanage, and Dr. L. E. Smith, president of Elon College, were the visiting officials for this session of conference. Dr. Scott spoke on the task of the church. Dr. Truitt spoke on the Christian Orphanage, and Dr. Smith spoke emphasizing stewardship and

challenging our people to give the church a share of their earnings. If all members of the church would give us as they should, there would be plenty of money for missions at home and abroad, for church buildings, for THE CHRISTIAN SUN, for orphan children, and for young people seeking an education. The conference convened at Bethlehem Church; a beautiful new church. The people of the Bethlehem Church and community are congenial, courteous, and hospitable. They served a delicious lunch and offered the conference the facilities of their church.

It was a very good conference; it was good to be there and we trust much good was done.

* * * * *

Apportionment Giving

If it did not cost money to run the church and bring in the Kingdom of God, those who conduct the church would become too selfish to be known as Christians. What the man does with his money is a pretty sure evidence as to what he has done with his life. If his life has been committed to service and sacrifice, while he is on earth and in the flesh, you may count on it without question that his earnings will go to help accomplish his mission and purpose in life. It is as impossible for a person to give his life to God and use the earnings of his life for selfish purposes as it is for him to "eat his cake and keep it too." Where your treasure is, there your heart will be also; where your heart is, there will be your love. If we love God, we will share our earnings that his Kingdom may come in our hearts and in the hearts of others.

Previously reported \$ 1,515.82

Eastern Va. Conference:

Damascus\$ 75.00

Bay View 40.00

N. C. and Va. Conference:

Apple's Chapel\$ 68.00

Burlington, First S. S. ..\$ 87.84

Western N. C. Conference:

Pleasant Grove\$ 10.00

Virginia Valley Conference:

Lynchville S. S.\$ 7.50

288.34

Total to date \$ 1,804.16

Week of Evangelism in Western N. C. Conference

The week of April 4-11 has been designated by the churches of the Western N. C. Conference as a time for *A Christian Crusade* to secure members for our churches. This plan was recommended by the conference committee on evangelism, voted by the conference, planned by the ministers of the conference in their monthly meetings, and then discussed at the recent mid-year session of conference.

Some of the churches will hold services during Holy Week, or at some other time, but many are cooperating in one way or another even though they may not be holding services each evening during the designated week. At last report, visiting ministers were scheduled as follows:

Dr. John G. Truitt with Rev. G. H. Veazey at High Point,

Rev. W. J. Andes with Rev. Avery Brown at Flint Hill and Sophia,

Dr. W. E. Wisseman with Rev. Avery Brown at Bailey's Grove,

Rev. Melvin Dollar with Dr. F. C. Lester at Asheboro,

Rev. W. W. Snyder with Rev. Max Vestal at Pleasant Ridge and Spoon's Chapel,

Rev. John Littiken with Rev. Bill Simmons at Pleasant Grove,

Rev. John Lackey with Rev. R. L. Clapp at Seagrove.

Rev. Bland Lebrick with Rev. R. L. Clapp at Shady Grove,

Rev. W. T. Madren with Rev. R. L. Clapp at Ether,

Rev. Max Welch with Rev. Winfred Bray at Antioch (R),

Rev. Fred Allred with Rev. Winfred Bray at Union Grove.

The pastors, guest ministers, and leaders from the various churches are to meet at the Asheboro church Monday, April 5, to discuss the crusade. They meet at four o'clock and have supper at five. Several short talks are to be made on topics like, "What We Hope to Do," "Work of Laymen in Evangelism," "Making and Using a Prospective List," "Receiving and Using New Members," and "The King's Business Demands Haste."

F. C. LESTER.

Christians are supposed not merely to endure change, nor even to profit by it, but to cause it.

Harry Emerson Fosdick,

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Use This Material

Sometimes we print material on this page which is too late to be of much help to our readers. However, below is an Easter devotional message which might well be used in the April meetings of our groups. Coming to you in the issue of April 1, that should make it reach you in time.

We suggest that if you use it in your society, you take it "as is" in this issue of THE SUN. That will show some of the nonreaders of our church paper that it sometimes has value for the society meetings, as well as in other ways. In other words, say a word for THE SUN at the time you use the fine material!

* * * * *

An Easter Devotional

By MRS. RAYE V. KNIGHT.

*Eastern Virginia Spiritual Life
Chairman.*

To a background of soft music:

There is one who is standing, waiting,
pleading,
He points to his hands and his side;
His wounds for the world are interceding,
Go save them for whom he has died.

This is our task! True our services
and our efforts take many forms;
but the center of all our actions is
our desire to reach others, to tell
them the good news, to teach them
that Christ is their hope and their
salvation—the answer to their every
need—and to have them believe on
him who came to seek and to save.

It is a glorious message that is ours
to proclaim—one of light and glad-
ness, of joy and love, the message of
life everlasting.

And so, this afternoon, as we quietly
share these moments of devotion,
when we are approaching the cele-
bration of the most significant event
in the Christian's calendar, turn your
thoughts with me to that cold, gray
dawn over nineteen hundred years
ago, when the most important an-
nouncement of all time was proclaim-
ed.

Three women came to a lonely tomb
In the morning cold and chill.
Their hearts were sad and their thoughts
went back
To a Cross on a lonely hill.

To a cruel cross whereon had died
The one they loved the best,
The one whose form in this silent tomb
Had now been laid to rest.

They spoke of the beauty of his life
In voices hushed and low.
They spoke of the tenderness and love
That from his heart did flow.
They spoke of the sick whom he had healed,
The multitudes he fed,
Not only with the daily food
But with the living bread.
He had stilled the storm, he had raised the
dead,
Brought comfort to friend and foe.
Alas, that life so rich and full
Should end on a cross of woe.

With tear-dimmed eyes they lingered there,
When a sudden burst of light
Surprised them and showed to their startled
gaze

A heavenly, radiant sight.
The rocky tomb was open now,
The door was swinging wide;
An angel robed in shining white
Was sitting just inside.
"Be not afraid, O troubled ones,"
The angel smiling said,
"The one you loved and seek today
Is risen from the dead."

Again the angel spoke, "He left
A message. Heed it well.
Its words are few, their meaning clear;
The Master saith, "Go tell!"
Down through the years the message comes;
Today we hear him say,
"O friend of mine, go now and tell
The Lord is risen today!"

Let us pray:

O, God, the Giver of every good
and perfect gift, hear us, we beseech
Thee, as we lift our hearts to Thee
in praise and thanksgiving.

Help us, we pray, as we dedicate
ourselves anew to Thee and Thy ser-
vice. May we find everwidening
fields of service open to us, and may
we find ourselves willing and able to
labor in these fields.

Grant, we pray, that with Chris-
tian people everywhere we may even
be mindful of those who need to know
of Thy great love—that love for all
mankind that expressed itself in the
Gift of Thy Son: in whom to trust
and to believe is to find eternal life.

And now, may the message of Eas-
ter—that message that offers peace
and comfort, hope and joy—abide in
our hearts.

These things we ask in the name of
him whom we acclaim Lord and Mas-

ter of our lives, and in whose name
we sing:

Sing prayerfully verses 1 and 2 of
"My Jesus, I Love Thee."

Amen.

* * * * *

New Type of "Friendly Service"

HELP OTHERS AND YOURSELF.

It has proved difficult in recent
months to send packages overseas to
our missionaries. Sometimes the sen-
der has to go through a great deal of
"red tape," for regulations change
frequently. More often the receiver
of the package has had to pay high
duty on the package and thus the
purpose of sending it has been de-
feated.

Mrs. W. E. Wisseman, our con-
vention chairman for Friendly Ser-
vice, is suggesting a new type of over-
seas help which will eliminate these
two difficulties.

How? By us doing the ordering,
and thus getting on the "receiving"
end. Materials made by the women
in India in our mission workshops
are sold to groups in this country.
In turn, these lovely handmade arti-
cles may be purchased by the women
of your society for gifts, or may be
sold to others at a bazaar. The pack-
age will always contain articles worth
at least the amount you pay.

There are two addresses:

Mrs. Joseph L. Moulton, Sisal
Fiber Industry, Ahmednagar, India.
The check should be made to Sisal
Fiber Industry, Ahmednagar, for
\$25.00 and you will receive a ship-
ment of sisal fiber bags.

Mrs. G. Ross Thomas, Crafts, All-
India Village Industries Sales Cen-
ter, Nagpada Neighbourhood House,
Byculla, Bombay 8, India. This
check is also for \$25.00 and the ship-
ment will include an assortment of
brass, sisal, leather, silver, rosewood,
linen, handwoven cotton articles and
Indian character dolls.

By ordering these packages (for
which 3 to 4 months should be al-
lowed for delivery) we are helping
people to help themselves, as well as
bringing another land close to our
people. And you may have attrac-
tive thing for sale, which will be
"different" from the usual assort-
ment at bazaars.

At the March general meeting of
the Asheboro society, it was voted to
order one of these packages so the
material would be on hand for sale
next fall. The Greensboro, First,
Church did this last year. Why not
try it?

Financial Report for Second Quarter 1953-54

WOMAN'S MISSION BOARD OF THE NORTH CAROLINA CONFERENCE.

Quarter Ending March 15, 1954.

RECEIPTS.

Women's Societies.

Albemarle	\$ 38.75
Amelia	5.00
Apple's Chapel	27.25
Asheboro	65.00
Asheville	106.37
Auburn	15.45
Belews Creek	10.00
Berea	10.00
Bethel	27.42
Beulah	6.00
Burlington	414.10
Calvary	10.00
Carolina	6.00
Chapel Hill	40.00
Church of Wide Fellowship	120.00
Concord	6.25
Damascus	5.00
Durham	65.43
Elon College	178.47
Erskine Memorial	62.50
Eutaw Community	50.00
Flint Hill (R)	17.40
Fuller's Chapel	12.00
Gibsonville	40.60
Greensboro, First Ch.	277.31
Greensboro, Palm Street	19.00
Hank's Chapel	12.00
Haw River	52.50
Hebron, Virginia	10.00
Henderson	35.00
High Point	6.25
Hines' Chapel	24.60
Hopedale	23.67
Ingram, Virginia	35.10
Kallam's Grove	2.50
Lebanon	8.00
Liberty, Vance	80.00
Morrisville	10.00
Monticello	82.10
Mount Auburn	13.85
Mount Bethel	11.00
New Lebanon	15.00
Oak Leval	14.00
Pfafftown	7.50
Pleasant Grove, N. C.	25.08
Pleasant Grove, Virginia	7.50
Pleasant Hill	18.00
Pleasant Ridge (G)	34.00
Pleasant Ridge (R)	20.00
Raleigh	79.00
Ramseur	10.00
Reidsville	155.00
Salem Chapel	42.00
Sanford	40.00
Shallow Ford	10.00
Shallow Well	25.00
Smithwood	5.00
Sophia	42.11
Spoon's Chapel	13.75
Turner's Chapel	18.33
Union Grove	7.50
Union, N. C.	75.00
Union, Virginia	45.40
Wake Chapel	55.00
Winston-Salem	27.00
Youngsville	12.50
	\$ 2,845.54

Junior Societies.

Apple's Chapel	\$ 23.27
Durham	23.38
Greensboro, First	8.70
Henderson	9.00
Ingram, Virginia	4.00
	68.35

Cradle Roll.

Asheboro	\$ 13.40
Durham	14.44
Greensboro, First	8.70
	36.54
Total receipts	\$ 2,950.43

DISBURSEMENTS.

United Church Women—	
World Day of Prayer	\$ 83.93
Space in Annual	24.00
Convention Office—Tel.	
Calls & Mimeo. work	7.32
Literature Packets for	
New Societies	7.70
Travel Expense—District	
Supts.	19.90
Expense of the president	8.51
	\$ 151.36
Mrs. W. V. Leathers, Treasurer,	
For:	
Life Memberships	\$ 50.00
Thank Offering	168.34
Puerto Rican Goat Fund	556.26
Memorial	10.00
Our Christian World Mis-	
sion	14.60
CARE Pkg. to India	10.00
Rachanyapuram School—	
for A. Pappas	9.00
Ellis Island	7.50
Foreign Missions, Special	
Fund	60.00
Home Missions, Special	
Fund	20.00
Missions, General Fund	1893.37
	2,799.07
Total disbursements	\$ 2,950.43

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

* * * * *

World Day of Prayer Observed

WAVERLY.

Mrs. O. C. Osborne, reporter for our Waverly society, sends a copy of a note of appreciation which came from the local chairman for the Waverly World Day of Prayer Observance, which was held in the Episcopal Church. Here is the note, which was written by Norma A. Stierly:

"As chairman of the observance of the World Day of Prayer I want to thank you for your wonderful cooperation in connection with this observance. Every one of your members who were asked to help in any way did so graciously and gladly. It was a real pleasure to work with you on this project. The offering in its entirety has been sent to the National Council and the acknowledgement of receipt has recently been sent to me. The offering was \$25.00. As you know the worldwide offerings will be apportioned to interdenominational projects in the mission fields. Thus we help to bring his Kingdom on earth."

And, in passing, may we say that this note is the gracious kind of thanks which leads to even fuller cooperation another year. Too bad all of us do not take the time and the thought to send such words of appreciation on this and similar occasions!

MONTICELLO.

Our Women's Missionary Society at Monticello enjoyed a most inspiring World Day of Prayer at our church. Four other churches joined us and members from each church had a part on the program, written by an Indian mother. This added to the interest and variety of the program. Friendship Methodist Church choir joined with our choir and helped with appropriate songs for the service.

Our attendance was the largest we have ever had and we enjoy the fellowship and interest of each church. By working together we can obtain great goals and accomplish more for the Master.

MRS. JENNINGS KERNODLE,
Reporter.

"Commissioning Members to Become Charter Members of a New Church"

Reverend Weldon T. Madren, pastor of Ingram, Pleasant Grove, and Liberty Churches, held most impressive services in each of his churches recently when members living in South Boston were granted letters of transfer to our newly organized church. The pastor and members joined in bidding farewell and God's blessings upon those members who band themselves together in this new church in South Boston. It was a sad occasion, in some respects, but the joys far exceeded any sorrow for a new and good work for Christ, our Lord, was being sponsored. Joining hands around the altar of each church, Pastor Madren and his people sang, "Blest be the tie that binds our hearts in Christian love."

As a part of this impressive service of commissioning, Mr. Madren gave the following message:

"To the members of the Ingram, Pleasant Grove and Liberty Churches who leave our fellowship to unite in forming the new Congregational Christian Church of South Boston, we have just granted to you, upon your request, letters of transfer of church membership. For all practical purposes you are ceasing to be

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

We have seen several interesting movies lately. The first was "Martin Luther" which we discovered that even a very young child could enjoy if a simple history was given before seeing the picture.

Next we saw and liked Rachel Carson's "The Sea Around Us." Since we lived on the coast, and see the tides come and go, we found it fascinating.

More recently we have seen Maurice Herzog's "Annapurna." Here again, a little explanation was necessary for the youngest, but the simple tale of how a group of Frenchmen climbed a 26,000 foot mountain, was liked by all.

Last year, just before Queen Elizabeth received her crown, some Britishers climbed a Himalayan peak, too, but the French were the first.

Filmed in brilliant color, carefully narrated and shown with restraint, we found it a moving experience. First we saw the Nepal villages where the porters were gathered. Next we saw the trip to Tibet and the spinning prayer wheels. Then the struggle to the ice and snow covered peaks and finally the desperate trip to the top of the world.

Then the more desperate flight down the mountain, the swollen streams, the rickety bridges, the men who were frostbitten, the kinds of people who helped and the arrival at the bottom.

The beauty, pain, teamwork, clouds, snow, ice, rushing streams, and the men—all—gave us a sense of God's bountiful goodness and a sense of how little we know of his world. It was a spiritual experience to witness bravery, and we recommend it for families to see together.

* * * * *

"Beginnings are Important"

By FLORENCE JANE OVENS.

Issued by the National Kindergarten Association.

Public School Kindergartens, once opened, are seldom closed in order to save money or space, except when there is a lack of understanding on the part of those responsible for clos-

ing them. "Let the little ones stay at home with their mothers another year" will not be said by those who realize how serious would be the outcome. Kindergartens are *not* merely for little children. They are for the children of every grade and for the students of high school and of college. They are, likewise, for the self-made man and woman. They are the foundation of Education.

Of course, the kindergarten is first of all a beginning; it begins with children a year younger than those of the first grade. But so is the foundation for your house a beginning. It cannot be built at the same time as the first floor is built. What would you think of making a saving this year by omitting the foundations of all buildings that are constructed? Yet, surely, buildings are not as important as men and women.

When boys and girls enter school by way of the first grade they enter without a foundation. As a consequence, most of them know little about correct attitudes of thought and next to nothing about the purpose of reading. Few of them, therefore, can accomplish the first-grade work in one year. But the schools are crowded and so these boys and girls must be pushed on into the next grade. Their pride is saved by this promotion, but otherwise they are worse off than before, for the second grade is too difficult for them. Why doesn't the teacher help them? The classes are so crowded it is seldom possible for her to give individual assistance. Oh, for the "Reading Readiness" program they would have had in kindergarten! As it is, the little child, at times miserably unhappy, struggles on. Even many of those who are of more than average ability never do learn to read intelligently, and so they go on from grade to grade, handicapped at every step. How can they have good lessons in such studies as geography, history, and language, or how can they attack arithmetic problems wisely when their reading ability is so poor?

Discouragement and humiliation become daily experiences and school becomes an unhappy place. Some children dread it to such an extent

that they play truant, and, as you know, truancy leads to delinquency in many forms.

Now let us look a few moments at the kindergarten and see what it is and what it does. Supt. of Schools, F. J. Sickles, of New Brunswick, New Jersey, writing on this subject, says in substance:

"The kindergarten is a laboratory for the right kind of social development, where the child engages with pleasure in all kinds of self-expression. Lessons in cooperation, tolerance, self-control, citizenship, group living and the like are learned in completely valid fashion—through use. The kindergarten is also a workshop where the child may experiment freely with varied materials. Here, for him, are the beginnings of science, language expression, the arts, concepts of number, space, and relationships.

"The healthful mental hygiene attitudes of the kindergarten give the young child the right start for a successful life in school. He learns self-confidence, the way to accomplish his purpose without infringing on the rights of others, how to follow directions, how to take responsibility to the degree reasonable for his development, and how to make friends. All of these things make the actual task of learning to read definitely easier—if one wishes to stress the purely practical angel. The learnings incident to living in a friendly, well-run kindergarten are much broader than this, however, and function equally well at the sixth, tenth, or the twelfth grade levels. Truly, beginnings are important."

And Col. James M. Jones, Warden of the Nebraska State Penitentiary, tells us:

"There is little doubt that an educational system which takes the young child of very tender years and places him in the classroom, *without* the transition period provided for by the kindergarten, makes a big contribution toward his feeling of confusion and helplessness. The problems of childhood are thus compounded beyond the ability of the child to adapt himself. It is highly possible that the lack of a kindergarten program has been the beginning of many adult delinquencies."

Many imagine that the higher you go, the easier the climbing. Don't be governed by that theory unless you have a soft spot to fall back in.

J. L. Boggus.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Youth Fellowship of Bethlehem (Nans.) at Work Under the Leadership of Mrs. Evelyn Graham

We meet first and third Sunday nights of each month at the church. The group joined together in November for the World Day for Christ. We made and sold ninety-six pounds of chicken salad, besides cakes. One member sold greeting cards. From these activities our group collected \$109.00.

The first Sunday night in December we conducted a church worship program showing the picture "O Holy Night." A fellowship hour was enjoyed after the service in the Fellowship Hall. Third Sunday night in December the Senior Choir joined with us in Christmas Caroling. We divided into groups and visited twenty-one shut-ins, and carried each a Poinsetta. We came back to the Fellowship Hall for sandwiches and cocoa and shared our experiences.

We feel that we have had one of the most interesting Youth Weeks in the history of our church. Our Junior High Young People filled the choir fifth Sunday morning. That night we visited the parsonage at which time Father Joseph Leitch, Catholic Priest of St. Mary's Church, Suffolk, Virginia, talked to us. Wednesday morning our young people presented a broadcast of morning worship over radio station W. L. P. M. Wednesday night our young people's Sunday school class served a bar-be-cue supper, after which the Bethlehem Church women sponsored the film, "The Hidden Heart" for the public, then entertained at a lovely reception in the Fellowship Hall. First Sunday morning the youth were in charge of the morning worship service at church. The Senior Young People filled the choir. Edward Felton of the Holland Baptist Church spoke to us.

At our regular meeting Sunday night Mrs. Brittle carried us on a visit to many of our mission posts.

We were privileged to hear Dr. Murray Kantar of the Jewish Synagogue in Suffolk, who talked on world community or one world.

On Sunday night, February 14, we visited the Holland Youth Fellowship and heard Miss Pattie Lee Coghill review our study book, "Who."

PATRICIA BRYANT,
Reporter.

WANTED!!!

News

From

Your

Youth

Group

For

This

Column

Juvenile Delinquency—What About It?

By S. M. SMITH.

This has come to be one of the nation's greatest problems. What are we going to do about it? Who is responsible?

Let's look at the facts. It is evident that the responsibility rests, first upon parents in the home; second, on the teachers in our Sunday and day schools. Next let's see what the Attorney General of the United States, Dr. Herbert Brownell, has to say: "If it were announced that one million children would show the symptoms of cholera in the next twelve months, it would be headline news in all our daily papers. Phone bells would ring in every physician's office. Parents would be alarmed." This doesn't happen to be the case. J. Edgar Hoover, in Washington is admired for the fine work he has done and is doing for our nation in building a higher type of citizenship. Let's see what he says in the Syracuse Law Review: "The solution of the problem of juvenile delinquency lies in intelligent, coordinated action on the part of parents which demands full cooperation of adult society generally." All this helps to create a respect on the part of the youngster himself.

It is estimated that during the next twelve months around one million boys and girls will be picked up by the police. What were they doing?—all manner of things, most of them not very serious. Some are just pranks. The more serious of these cases land in court. The wise judge will summon the parents. All too many of these youngsters are the victims of divorce courts—separation of parents, etc.

This writer served some years ago as Educational and Religious Work secretary of the Y. M. C. A. in Memphis, Tenn. The Juvenile Judge was a very fine young fellow—unmarried. He felt keenly his responsibility. There was in the city an elderly lady who was a retired teacher and playground director. She seemed to know all the youngsters and they loved her. The young judge never held court unless she could be present. The writer was called into conference. It was decided that if a boy seemed to be disposed to be incorrigible, he should be sentenced to the Y. M. C. A. for so many hours

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Betrayal and Crucifixion"

LESSON II—APRIL 11, 1954.

MEMORY SELECTION: "*I, when I am lifted up from the earth, will draw all men to myself.*" John 12: 32.

BACKGROUND SCRIPTURE: John 18, 19.

DEVOTIONAL READING: Psalm 16.

"There they crucified him." John gives us but a few of the details of the crucifixion. He simply states the fact that Jesus was crucified. That is enough. There is no need to dwell on the gruesome details of that unthinkable mode of putting people to death. There is need to think about what the death of Christ on the Cross meant. It tells us a great deal about the *badness of men and the goodness of God.*

The Cross and the Badness of Men.

It seems unthinkable that such an one as the Son of God should be put to death, and to death on the Cross. There is only one explanation of it—the badness or the meanness or the sinfulness of men. *It was sin that nailed Jesus to the Cross. And that sin found expression in various forms. Cupidity, avarice, cowardice, pride, selfishness, envy, love of prestige, love of power, indifference, callousness, cruelty, and other sins of the spirit entered into the Crucifixion. These sins found embodiment in the lives of those who were participants in this great tragedy—the Jews, the Scribes, the Pharisees, Judas, Pilate, the Herodians, the crowd, the Romans, the soldiers, even the disciples of Jesus themselves.* One does not understand the Crucifixion if he looks only at those who had a part in it; he must discover the motives and the passions that actually caused it. And when one considers all this, he is awed, and he should be humbled by what he sees. As the prophet of old said, "The heart is deceitful above all things, and desperately wicked, who can know it?" (Jer. 17: 9) If human nature in the raw could do what was done to Jesus, then it needs redemption. Nothing so clearly and dramatically shows the need of sinful humanity for radical, inward change of heart, more than the Crucifixion.

It should be noted that these same sins of the spirit are still crucifying

"The Son of God afresh." When we are cruel or unkind, when we are bigoted and prejudiced and intolerant, when we are wilful and disobedient, when we are unloving and unlovable, we drive the nails again into the body of our Lord. The Cross is a continuing or continuous affair. Before we condemn the men of Jesus' day for crucifying him, let us take a look at ourselves and ask ourselves whether we are not now participants in the tragedy. *The Cross and the Goodness of God.*

Even as the Cross reveals the badness of men, so does it reveal the goodness and grace of God. "If God were good," says the world, "the sin of the earth would break his heart." To which the Christian replies, pointing to the Cross, "It does, see his breaking heart." (Buttrick) Even as it was sin that sent Jesus to the Cross, so was it love that prompted him to go there. One misses the whole point of Calvary if he thinks it was a mechanical, arbitrary, forced thing; for Jesus did not have to go to the Cross. "I lay down my life; no man taketh it from me. I have power to lay it down, and I have power to take it again." In Gethsemane Jesus made his final decision to go to the Cross. And that decision was based on his obedience to the Father and on his love for men. In the Cross, God in Christ was showing men how much he loved them, to what extent he would go to save them, and what it cost to effect their salvation. God was in Christ, reconciling the world unto himself. Christ on the Cross was beseeching men to become reconciled to God.

There have been many theories as to what happened on the Cross, many interpretations as to its meaning for our salvation. But underlying them all has been the conviction that what happened there had meaning for our salvation. Christ died for our sins. He gave himself for us. By his death, he made possible, salvation through faith. The basic idea is expressed by an old negro woman who brought her five year old boy to see the body of Abraham Lincoln as it lay in state in Cleveland. She said to the boy, "Take a long, long look at him, boy; dat man died for you." "Christ

died for me"—that is the message of the Cross. It is the greatest expression of the love of God—greater love hath no man than this, that a man lay down his life for his friends. It is the greatest incentive to noble living and sacrificial service—freely we have received, freely we ought to give.

* * *

John gives us a few touches concerning the Cross and the Crucifixion worth consideration. He tells about the inscription which Pilate had had fastened to the Cross, "Jesus of Nazareth, the King of the Jews." It was irony and satire and cynicism on his part. But it was an unwitting tribute to the true character and mission of Jesus. The broken man was a King, a King to win and hold men through all the ages, while men shudder at the mention of the name of Pilate.

And then there is that beautiful incident when Jesus sees his mother standing near the Cross, and commends her to John's keeping, and commends John to her. Even in the hour of death, he was thinking of others. Even at death's door, he made provision for his mother. He was always thinking of others. Having loved his own he loved then unto the end.

"It is finished." What was finished? His work? His influence? His power? No, in a way they had just begun. To be sure his earthly life was about to come to an end. And his earthly work was finished. But the work of salvation was just beginning. And his influence and his power were beginning a redemptive work that has continued and grown until this day, and the end is not yet.

There is a note of tragedy in the Cross. But there is a note of triumph in the Cross too. Indeed that is the dominant note. After men had done their worst, in spite of the worst that they could do, God was victor in the Cross. Human sin is powerful but God is more powerful. Wherein sin abounds, grace does much more abound.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

When a man becomes a true Christian, he becomes industrious, trustworthy and prosperous. Now, if that man, whilst he gets all he can and saves all he can, does not give all he can, I have more hope of Judas Iscariot than for him.—*John Wesley.*

"THE SPIRITUAL GAIN IN ALL EVENTS."

(Continued from page 5.)

"But," said the professor, "you said tragedy. Tragic for whom? Certainly not for Jesus." Then the professor made this statement which I still stutter over and have not mastered: "There is no such thing as being a victim of a tragedy one does not deserve." That is a strong statement, but I believe he was driving at the thing we are after here, namely, that the Christian must look upon every event according to the stuff that is within us. Jesus wore plaited thorns, and wore them as a crown.

Golgotha signifies a unique occurrence in Christian history. But Golgotha was a little hill—what happened there that night might have happened anywhere—there is nothing significant about the place. There is nothing significant about the people who caused it—had Jesus lived in our day, our own sins would have contrived the same. The manner of his death—there are other cruel deaths. We speak of the crucifixion, but there were three crucifixions that day, on the same hill, at the same time, done by the same citizens. One man, by his own admission, received the just reward for his acts. Tradition has it that the second man was innocent, caught with a robber band of which he was an accidental and momentary member, but unable to prove his innocence. But the third Sufferer was there for an entirely different reason, and the significance of his being there was so great that it has eclipsed all other events in history. It was by reason of the kind of person that hung there that redemptive value ensued. So every event has its inwardness—its spiritual gain—not just the apparent tragedy or triumph. Jesus wore the thorns they placed upon his head as a crown.

To the person without God, then, events, if they be disastrous, have no value whatsoever except their face value. To him they mean that there is no God at all, or if there be one, he either has no power in his world or he does not care. When all is pleasant it is a good sort of life, but when disaster befalls, then rebellion and bitterness and resentment pile up. The event has only face value. And because of its nature it is all loss.

But to the Christian there is spiritual significance to every event. The secret of spiritual gain, even in trag-

edy, is to be found, not in asking, "What have I done to deserve this?" but rather to say, "Out of this I shall win something splendid; God help me, that in the wearing of thorns, I make of them a crown."

Dr. Gossip goes even further—I'm not too clear about this now, but I always listen, breathless, when the great Scotch preacher speaks. He confesses that the mysteries of Providence are very deep and catch the breath, with darkness too dark for our poor eyesight. But to Christ this is an orderly universe, not haphazard. He condemned in strongest terms the accusation that the 18 men upon whom the tower of Siloam fell were unusual sinners—that was too easy a solution. But listen to the great preacher: "When it grew plain that the influential folk and learned people had decided against him, and were about to bring all their authority to bear to put him down, he did not say, faced by disappointment and seeming disaster, 'Call it prejudice or conservatism, or human narrow-mindedness, but don't call it God.' He did call it God, and accepted it as put into his hands by God's. 'The cup that my Father giveth me, will I not drink it?' So it is if the harsh things of life are faced and accepted, not with snarls and snapping teeth of a trapped brute, but with the loving trusting spirit of a child, they do deepen and beautify character, and do teach many central things, not easily if at all, to be learned by any gentler or less painful method." Ah, this is very deep. But if we had no trials, no struggles, no disappointments, no suffering—if all life were a tropical lush of satisfaction and ease, what idiots we would be, characterless, devoid of courage or gratitude or patience or sympathy; just wooden Charlie McCartys pulled by the strings of a whimsical Edgar Bergen. Even Christ was made perfect through the things which he suffered. No—whether they are willed by God or just allowed by God—I only know that while Jesus did not make plain just why there are the thorns, when he had to wear them, he wore them as a crown.

Personality is God's greatest gift. It is the most powerful force in the world. It is the most tremendous thing of which we are stewards. The obligation of the person to develop himself and all his powers is his first and most important obligation as a steward.—*J Earl Crawford.*

"COMMISSIONING MEMBERS TO A NEW CHURCH."

(Continued from page 9.)

active members of this church (these churches) and becoming members of our infant church of South Boston. You join with men and women of like mind to form a new church within the fellowship of Congregational Christian Churches. With these letters go our love and blessings. We, too, believe that you are following the commission of our Lord.

"The establishing of a Church in South Boston is a great challenge, demanding great sacrifice. It takes great faith for a few men and women to separate from traditions and sentiments of an established church which they love and undertake such a venture as this new church is.

"You have not made this decision alone. Ingram, Pleasant Grove, Liberty and other churches of this area share membership and hopes with us in this new venture of faith. We promise we will still share this challenge with you through prayer and through such material assistance as we can give.

"Many and varied reasons have been given for the establishment of a church in South Boston. We recognize the need for an additional church in that growing center, to which many of our people in the past have moved, and more will follow in the future. There is need for a church of our faith in that growing city because there are still unchurched people, and because we desire to help fulfil the commission given us by our Lord.

"It is with deep affection and respect for you and the cause to which you devote yourself that we bid you God's blessings. Sentimentally, we regret to lose so many loyal and devoted members. Yet we know we continue that fellowship in our larger work. We claim with you that promise of our Lord, 'I will build my church, and the gates of hell shall not prevail against it.' 'Lo, I am with you always, even unto the end of the world.' May God richly bless you and the work you shall do in his name."

It is our prophesy that these good churches will not lose but will gain in this new life. "He that loseth his life for my sake shall save it." Those are words of promise from our Lord—to individuals—yes, and to churches also. Our thanks to Mr. Madren for this thoughtful service.

WM. T. SCOTT.

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

This is not a good day for me to write my letter for THE SUN since tomorrow is pay day for the orphanage staff and we lack \$626.69 of having enough to meet the pay roll. I have been trying to stop worrying over our finances, and was doing fairly well, but now what am I going to do. No, I know it will not bring in any more money, may be less; but it is hard to stop worrying when we do not have enough to pay the wages and the same amount for current bills. To be sure we do get a trickle, and we can always hope that before the next month's pay roll has to be met it may come a "rain of good fortune, or funds, or something."

My friends want the facts, well, there goes—and with Easter just around the corner. Only this one more word. The members of our staff are doing a full days work every day and they are happy, and the children are well and happy.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 25, 1954.
Commodities for the Week.

Clothing:
Mrs. R. C. Luke, Sr., Hampton, Va.
Flint Hill Missionary Society, Sophia, N. C.
Coupons:
Liberty Missionary Society, Liberty, N. C.
Bay View Cong. Christian Church.
Woman's Missionary Society, Elm Ave.
Cong. Christian Church, Portsmouth, Va.

Sunday School Monthly Offerings.

Amount brought forward	\$ 3,163.49	
Eastern N. C. Conference:		
Clayton	\$ 33.00	33.00
Eastern Va. Conference:		
Newport News S. S.	\$ 15.00	
Windsor S. S.	10.00	25.00
Western N. C. Conference:		
Albemarle	\$ 25.00	
Flint Hill (M)	9.26	
Shiloh	9.37	
Zion	30.00	73.63
Virginia Valley Conference:		
Linville S. S.	\$ 5.83	5.83
Total	\$ 137.46	
Grand total	\$ 3,300.95	
Special Offerings.		
Amount brought forward	\$ 6,553.51	
A Friend	\$ 5.00	
Mr. & Mrs. J. W. Kern-		
stine, Greensboro, N. C.	5.00	

Sunday School Children, Cong. Christian Church, Lincoln, Kansas	5.00
Women's Fellowship, Bay View Church	16.55
W. T. Oakes, Burlington, N. C.	5.00
Friendship Bible Class, Cong. Christian Temple, Norfolk, Va.	25.00
H. F. Mitchell, Jr., Bur- lington, N. C.	5.00
A Friend, Greensboro, N. C. (For Easter Shoes)	25.00
	91.55
Grand total	\$ 6,645.06
Total for the week	\$ 229.01
Total for the year	\$ 9,946.01

Knowing and Doing

No one who really has knowledge fails to practice it. Knowledge without practice should be interpreted as lack of knowledge. Sages and virtuous men teach men to know how to act, because they wish them to return to Nature. They do not tell them merely to reflect and let that suffice.

A person must certainly have experienced pain before he can know what it is; and to understand hunger, one must have been hungry. How, then, can knowledge and practice be separated? The sage instructs the individual that he must practice before he may be said to have understanding. If he fails to practice, he does not understand. Knowledge is the beginning of practice; doing is the completion of knowing.

The sooner we come to understand that things can be done without our assistance, the sooner we reach our philosophy of life.—Batten.

JUVENILE DELINQUENCY—
WHAT ABOUT IT?

(Continued from page 11.)

each day. He was provided with a membership card in the boys' department. There he spent a part of each day under the supervision of the Boys' Work secretary. He had no opportunity to run with the old gang. He learned a new language, acquired better habits. Some of these boys are today successful Y. M. C. A. secretaries. Too much cannot be said in favor of what the Boy Scout movement has done to build strong men out of average boys. His promise is to "do a good turn every day." He is taught to respect the uniform he wears, as does an officer in the United States Army. He is taught to live Boy Scout principles in his home and in his neighborhood.

The age of juvenile delinquents is usually from ten to seventeen years.

The closing of schools during the summer months creates another problem—a youngster's hands as well as his mind must be kept busy.

To meet this, summer camps are provided. Here the civic clubs and churches step in and take over the supervision. The boys and girls of today are the fathers and mothers of tomorrow—the future citizenship of our nation. One of the Ten Commandments reads: "Honor thy father and thy mother."

Truly great then is the responsibility of every one of us. May we feel the weight of it.

All worthwhile men have good thoughts, good ideas and good intentions, but precious few of them ever translate those into action.—Field.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

LAYMEN SHOULD DEVELOP EVANGELISM and CHURCH ATTENDANCE.

(Continued from page 3.)

especially for those who are not regular attendants or members.

When a call is made, the conversation may not touch on all of the necessary sources of interest. If a well written, attractive piece of material can be left, it may serve as the clinching argument for a particular decision or a concrete action.

The information left should always have the name and address of the church and something of its program, together with a notation as to the name at least of the caller. Even a plain calling card with a written notation on it is better than nothing at all.

2. MORE THAN ONE VISIT.

One large metropolitan church has four separate visitations each year and only one of them is concerned with money. The visitors are instructed not to accept payments on contributions or discuss money.

Frequent visits, at least two a year, will let the regular attendant know that he is appreciated and encourage the irregular member to know that he is desired in the future. Visits to shut-ins are especially valuable and should be made as frequently as possible.

3. DIFFERENT CALLERS.

Like it or not, there are occasionally conflicts in personalities. This is something immediately felt by both parties and more often, it is well concealed. Even such a possibility is avoided if the callers do not always call on the same people.

Many men have been reluctant to make calls on the ground that they did not know at all, or very well, the persons to be called upon. This may be one of the best results of the visitation because friendship is best appreciated when the circle is wide and new friends are brought in.

Excellent results can be achieved when callers change just one partner of the pair making the calls, thereby leaving some connection with the past visit but allowing for a fresh approach and a new contact by the new person.

4. VISITORS GO IN PAIRS.

Most visitation is done by two persons, going as a team. Of course this has biblical approval but there are many other good reasons for its adoption.

Two heads are usually better than one, even in church work.

Visitation should not be done by only men or only women. There are some couples, just married, middle age and even of the older group, that do an excellent job of visiting as a team. Such a visit might be a valuable ministry to a home where marital conditions are slightly strained.

5. RECORDS OF VISITS.

While the greatest result for a visit should be manifest at the time or immediately following, it is well to have some sort of a record made of the call. Many churches use elaborate reports while others use a 3x5 card with a very few blanks to be filled in.

Some churches have the name and address of the people to be called

INFLUENCE.

If self in love is hidden,
And we listen carefully,
Our hearts will be filled with longing
To set some spirit free.

For oft in the heart lies buried
A spark that will there remain
'Til magic wand of word or deed
Fans it into flame.

How well do we remember
The joy that has been ours;
How our hearts have been uplifted
By a note, a book, or flowers.

As I look o're the long, long years
I have journeyed on life's way,
Such little acts of kindness
Shine in my memory.

—GRACE ABRAHAM.

upon on a small card and ask their visitors to place their remarks on the back of the same card. This prevents duplication of visits altho it necessitates preparation of a complete set of cards for each visitation.

6. FOLLOW UP.

The followup of visitation evangelism is most important. A decision to move a membership or join on some other basis was secured. Was it done? Some one wanted to participate in some program of the church. Did he attend and was it profitably enjoyed? These and hundreds of other questions will be answered only by a follow-through of the visit made.

The best results of a personal visitation evangelism are secured by continuous visits, sometimes through a phone call, a birthday, anniversary or other greeting card or through personal prayer in times of sorrow or difficulty.

A good follow-through helps build

fellowship, not only among the people involved but between them and their church and, we hope, between them and their God. This is the supreme object of personal visitation evangelism.

Goal—Regular Church Attendance.

Many churches have recently been making an exact count of the people who attend church on Sunday morning, often keeping record for the number of men, women and children in separate categories. This is good. Records are posted, showing attendance of men is on the increase.

Regular church attendance is not the key to unlock the gates of Heaven but it will help. The person who goes to church regularly helps himself, the minister and others. His presence is an affirmation of his belief in the Christian way of life.

One of the easiest items to talk about in making calls for the church is church attendance. Church attendance means more than Sunday morning worship services, too; it includes participation in all of the church meetings, business, worship and social.

Why do some people not attend church? One reason is that they have never been asked. How many people have you told recently that "I'll see you in church Sunday"? Better still, have you tried calling for them and taking them in your car? Even letting people know that they are expected to go to church regularly will help increase attendance some.

Church attendance by Protestants is always compared to Mass attendance by Catholics. So far as the loyalty, devotion and regularity is concerned, this is also good. Each person is responsible for his own relationship with God and pointing an accusing finger at the practices or failures of someone else is poor business.

The principal of regularity in life, especially in church attendance, is extremely noteworthy. The world of nature was created with full appreciation of an orderly routine and regularity of events. The stars, sun and moon, all shine and the seasons come and go with clocklike precision. Is not the least man can do to acknowledge his appreciation to be regular in giving thanks, worshiping God and enjoying fellowship with the Maker and mankind?

Let's go to church more often and regularly!

Ordination Prayer

At the Ordination of Wm. T. Scott, Jr.
Cornwall, Connecticut, February 10, 1954

O Lord, our Lord, how excellent is thy name in all the earth. Thou hast made us and not we ourselves. Through all time and in all places thou hast caused to rise up true witnesses of thyself. Thou hast made thyself known throughout all ages by thy manifold works and by thy servants. Thy world and all things great and small tell us thy loving greatness. Through thy Son, Jesus Christ, thou hast given us the revelation of thy great and endless love. Through him we know thou art our Father, and through him we dare approach thy throne of Grace.

O most loving Father, who hast made us for thyself and who gavest us life abundant in finding thee, in loving thee and in serving those whom thou dost love; we come to thee in this high moment to give thee thanks for thyself and to remember thy bountiful and precious gifts to us all the days of our life.

For all the lovely moments of home, of adorable infancy, bounding childhood, eager youth, and devoted young manhood, we give thee thanks. That thou hast entrusted to us the parenthood of this thy servant, we give thee thanks, bowing in humble gratitude. For all our failures and inadequacies we pray for thy pardon. For the gracious calling of the Lord coming upon this our firstborn we adore thee and bow in humble, glad surrender and devotion.

We give thee thanks for his lovely companion and for their little son. Bless their home with thy holy presence, that together they may praise thee. Deliver them from faithless fears and worldly anxiety, and grant that no clouds of this mortal life may hide from them the light of thy love. Uphold them in thy holy purpose. Honor them with good the doors of peace.

"Make him a prophet of thy truth, O Lord, seeing clearly and speaking bravely, without hatred, bitterness or fear, but ever with his face turned toward the morning of a better day. May every cause of righteousness and brotherhood be stronger for his ministry. Help him to bring wider horizons of sympathy and social vision to all who hear him.

Use him as a clarion call to justice and good will.

"Send him forth, we pray thee, an architect and builder of the universal Church, lofty as the love of God and ample as the needs of health, alert minds and ready hands to do thy will.

We give thee thanks for all who have taught and encouraged this thy servant to this good day. To the people of this community and the church with which he serves thee may there come the beauty of thy peace. Together may they seek and find the secret of thy presence, and may they lose themselves in thy service that they may find thee and life eternal which thou art.

"O God, our heavenly Father, who art also the God of the living Church: send thy benediction, we pray thee, upon this thy servant whom we set aside this day for the work of the Christian ministry. Ordain him to thine own service and make him wholly thine. Quicken within him an abiding sensitivity to thy presence, that he may ever live not in himself but in thee. Deepen his sense of fellowship with all sorts and conditions of men and give him an understanding heart, that he may minister to all troubled souls and open to them man. Above all races, creeds and nations give him the vision of universal peace and brotherhood that the kingdom of God may come close to men because of him.

"To this end we pray that he may walk very close to Jesus Christ, his Saviour and the Lord and Bishop of his soul, that, whatever else men may think or say of him, they may take note that he has been with Jesus. So shall he be ordained indeed a Minister of Christ and servant of the Most High."

Be thou to us holy hands laid upon his head in benediction. Transmit to him now the secret of our Lord and Saviour, Jesus Christ.

"And now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

WM. T. SCOTT, SR.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, APRIL 8, 1954

NUMBER 14

Bethlehem Congregational Christian Church



Host Church to

*The Southern Convention of Congregational
Christian Churches*

April 27, 28, 29, 1954

News Flashes

Timothy S. Chang was a guest of Supt. and Mrs. Wm. T. Scott in Elon College, last week. Timothy is continuing his studies at Ohio State University, Columbus, Ohio.

Would you like to see 7,000 families in The Southern Convention receiving THE CHRISTIAN SUN each week? In a letter to our pastors this week, Dr. Scott tells how he thinks it can be done. We reprint his letter for your consideration.

Rev. Melvin Dollar completed his second year as pastor of Rosemont Church, South Norfolk, on March 14. On that day he received sixteen new members into the church, making a total of 173 new members received in the two years of his pastorate.

We honestly believe that if a half-dozen of our ministers would write a half-dozen letters each week as newsy as that addressed by Dr. Scott to "Dear John T." in this week's issue, the larger part of our subscription problem would be eliminated.

Rev. and Mrs. William Richards, who have been spending the winter months with their son, Dr. Charles Richards of the Baptist Hospital in Winston-Salem, have returned to their home in Cambridge, Nebraska. The church looks forward to their return this fall.

In this issue is reprinted in part a letter from Supt. Scott relative to the Easter Offering for Missions. While addressed primarily to our ministers, it applies equally to laymen. We might add that Easter is a good time for you to bring your Cent-a-Meal offering for Missions to the church.

Anyone interested in attending the General Council of Congregational Christian Churches, June 23-30, New Haven, Conn., and attending as a delegate from the North Carolina & Virginia Conference, should notify the conference secretary, Wm. J. Andes, 637 S. Sunset Drive, Winston-Salem, N. C.

Dr. and Mrs. W. W. Sloan of Elon College are serving as supply pastors

at the Belew Creek and Salem Chapel Churches, near Winston-Salem, N. C. Salem Chapel is progressing nicely with the renovation of the church building. A lovely brick structure with white plastered walls on the inside, speaks "Church" to the passerby and to the attendant at its services.

The First Christian Church in the city of Burlington, N. C., Dr. H. E. Robinson, pastor, and the Beverly Hills Christian Church, Rev. W. W. Snider, pastor, united this week in a series of pre-Easter Evangelistic services. Dr. Wofford C. Timmons, who recently became pastor of the Church of Wide Fellowship at Southern Pines, has brought the series of messages for the week.

Dr. Luther A. Weigle, dean emeritus of the Yale University Divinity School and chairman of the Standard Bible Committee, announced recently that the sales of the various RSV editions since the original edition of the Revised Standard Version was released some 17 months ago, had reached 2,647,000. Sales of the Pulpit Bible, RSV, which came off the press last month have passed the 2000 mark.

The community and churches of Pfafftown, N. C., recently won an "Honor Award" for achieving a better looking community and developing and bettering the homes and the community's various buildings. Our Community Congregational Church at Pfafftown has bought additional land, improved the driveway around the church and is landscaping its grounds. The church building is to be painted on the outside this spring.

Oscar Smith Memorial Plaque Dedicated at Rosemont

The Service of Dedication of the Oscar Smith Memorial Plaque of the Rosemont Congregational Christian Church, Norfolk, Virginia, was held on Sunday, April 4, at 2:30 p. m. The church consecrated the new Religious Education Building, and the Memorial Plaque was erected in memory of Mr. Smith for his life-long service to the church.

Mr. Irving B. Kline, a business man, gave a most inspiring tribute to Mr. Smith as a friend. All those who
(Continued on page 15.)

Holy Week at Winston-Salem

Dr. Rockwell Harmon Potter of Hartford, Conn., will be the guest speaker at the Winston-Salem United Congregational Church, April 13 to 18. Services are planned in co-operation with the St. Timothy's Episcopal Church, now also using our church building. Dr. Potter arrives on Monday, April 12, and speaks to the Wentz Memorial Congregational Church on East Fourteenth Street, Winston-Salem.

Tuesday, Dr. Potter begins at the United Church, W. Academy Street, and continues each night at 7:30 through Friday night. Friday afternoon and Saturday, he will attend functions of the Moravian Church relative to their Easter Sunrise Service. He will speak again at 11 a. m., Sunday at our church.

Music for the week will be furnished by the following choirs: Tuesday, Junior Choirs of St. Timothy's Episcopal Church and of our church. Wednesday, Choirs of Belew Creek and Pfafftown Churches, with Salem Chapel furnishing the ushers. Thursday at the Communion Service we will have congregational singing. On Friday, the Adult Choirs of both our church and St. Timothy's Church. Sunday at 11 a. m., both Choirs of the Congregational Church will sing.

Many people in this area know and love Dr. Potter. They are invited to hear and see him, April 13 to 18, in Winston-Salem.

W. J. ANDES,
Minister.

A Newsy Letter from W. T. Scott

April 4, 1954.
Suffolk, Va.,

Dear John T.:

I talked with Mrs. Scott via phone tonight and learned from her that Timothy Chang's mother passed away in China, following a long illness. News is hard to get from China and though her death occurred several weeks ago, Timothy has just received the news.

She was a second-generation Christian and for many years was the head of one of our American Board schools. She reared a large family of wonderful children. Paul, Silas, Timothy, Philip, Miriam, Simon, are the names of six of them, and their names tell how dear to this good woman was her Christian faith.

(Continued on page 11.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

A Letter from President Williams

1253—24th Street

Newport News, Virginia

Dear Co-Workers:

The Southern Convention Laymen's Fellowship will hold a banquet in connection with the biennial session of the Southern Convention which will be held at the Bethlehem (Nansemond) Congregational Christian Church, located near Suffolk, Va., April 27, 28, 29, 1954.

We have been most fortunate in securing for our guest speaker, Dr. Samuel N. Stevens, the president of Grinnell College, Grinnell, Iowa. Dr. Stevens will have for the subject of his address, "Tomorrow's Challenge to Higher Christian Education."

Plans have been made for our banquet to be held at the Suffolk Christian Church, Suffolk, Va., on Tuesday evening, April 27, beginning at 6:00 o'clock. The cost of the tickets will be \$1.50.

In order to let the women of the Suffolk Church know just how many to prepare for, we have sent out cards to the various church organizations. These should be returned immediately.

We hope you will plan *now* to attend this very important meeting of our laymen.

Yours very sincerely,

W. B. WILLIAMS,

Chairman.

* * * * *

Complete Moonelon Report Will Be Given at the Southern Convention Meeting

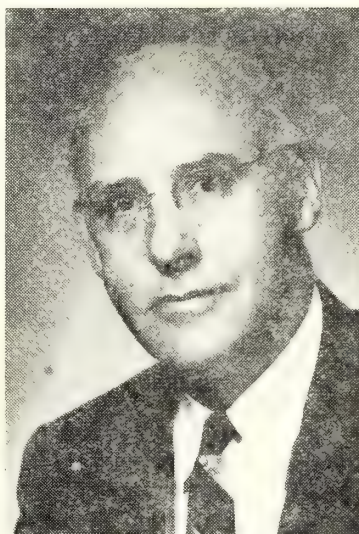
A complete report of the work which has been done and the money which has been secured will be given at the biennial session of the Southern Convention when it meets in Suffolk, April 27, 1954. In order for the report to be complete, it is requested that all men's groups which have collected monies for this project send them to Mr. S. H. Pell, Ramseur, N. C., immediately. This should be done not later than the 15 of April if the results of your work are to be included in the report to the convention. Won't you please check in your local groups to see that this has been taken care of? Thank you very much.

J. E. DANIELEY.

Nation's Television Stations Will Present "I Beheld His Glory."

The nation's television stations will give nearly blanket coverage this Easter to a one-hour film story of Christ's last days on earth, entitled, "I Beheld His Glory."

The program, which will emphasize the religious significance of Eas-



DR. SAMUEL N. STEVENS

ter to millions of Christians, has been made available to the 370 stations now operating by the 30 Protestant and Orthodox communions working through the National Council of Churches' Broadcasting and Film Commission.

When the film had its premier a year ago, church leaders acclaimed it (Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Editor (In interim) J. T. Kernodle

Managing Editor J. T. Kernodle

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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() Renew, () Enter my own subscription, () 1 year, () 2 years.

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Address

From the EDITORIAL *Viewpoint*

Are You a Delegate to the Convention?

In just a little more than two weeks The Southern Convention will be in session at Bethlehem Church, near Suffolk, for the consideration of the carrying on of the work of God's Kingdom here on earth.

Have you been selected by your church as a delegate to this important meeting? If so this short message is to you.

Each two years, the churches of Virginia and North Carolina that are a part of the denomination called Congregational Christian send their representatives that they may confer together as to the best ways and means of carrying on their work. It is true that we have boards, committees, officers and a superintendent, who are charged with the responsibility of carrying out the program of these united churches. But is you, the delegates of these churches who are responsible for seeing that these

agencies carry out the will of the churches. So the ultimate responsibility is your own.

May we suggest, then, that if you are a delegate, that you familiarize yourself with the program as it is presented in this issue. That you find your 1952 Annual and read carefully the actions that were taken in the 1952 session of the Convention, and that you make as sure as possible what the program for the coming biennium should be.

Have a good time while you are at the Convention, sure. But do not let a good time interfere with the solemn obligation of seeing that there is outlined for the officers, boards and committees that must function during the next two years a program that will advance the total work of the Kingdom in the Southern Convention.

If you are an appointed delegate, think on these things. *

Make Camp This Year

Camps and conferences have happily become one of the most important features in the life of our churches and of our state or regional conferences. With special emphasis upon the needs of young people and children, they nevertheless can fill a tremendously urgent need in the religious experience of any adult.

We urge you, then, to make camp somewhere this year, and to make it possible for your children to do likewise.

Summer camps, conferences, and institutes may vary, of course, in their relative value and relevance to our various needs. They differ widely in skill and training of their faculties and in the adequacy of their facilities.

Many, however, are the arguments which can be brought forward to urge our attention upon camps. We can help to make up, for instance, the perilous deficiency in the amount of time we ordinarily give to religious affairs. We get to a beautiful spot where Nature herself brings us a message of love and works of God. We get out of our own little backyard and see another section of the country. We meet new people. We can more easily concentrate on the affairs of the Kingdom. We find ourselves often exceptionally stirred in heart and mind. We come to understand the minds of

young people or older people. We come to know the benefits of prayer and discussion together and of quiet reading. We enjoy the lighter moments at the dining table or in the social hall or in the recreation rooms.

Every pastor can cite instances of complete transformation at camps, in the lives of young and old alike. Anyone who has served as counselor or leader, too, knows what wonderful enrichment can come thereby into his life (even if, as a result of the experiences, he may be more tired physically than he has been in years!).

We need camps and institutions because most of us cannot find an adequate, well-rounded program in our own locality, and many of the features offered are practical only for a larger and more representative group. We can well discuss at regional camps some of our distinctively Southeast programs and perhaps set up an institute on the spiritual life or on church and community which could draw leaders from all over the South and delegates from all our conferences. We need to interpret to one another our Congregational Christian mission in the South and we need to set up a type of institute or conference which will rank with the best, concentrating each year, perhaps, on some one great need.

RICHARD K. MORTON.

**Program of the
Forty-First Biennial Session of
The Southern Convention of
Congregational Christian
Churches, Inc.**

* * *

BETHLEHEM CONGREGATIONAL
CHRISTIAN CHURCH
SUFFOLK, VIRGINIA

APRIL 27, 28, 29, 1954

* * *

REV. R. E. BRITTLE, *Minister*

* * *

CONVENTION THEME: "*Life and Task
of the Church*"

"I will build my Church . . ."

"As the Father hath sent me, so
send I you . . ."

"Go ye therefore and teach all na-
tions . . ."

* * *

CONVENTION HYMN: "*God of Grace
and God of Glory*"

* * *

PROGRAM

TUESDAY, APRIL 27, 1954

Afternoon Session

2:00 Convention called to order by
Rev. W. Millard Stevens, D.
D., President, Norfolk, Vir-
ginia

Convention Hymn: "God of
Grace and God of Glory."

Invocation—Rev. I. W. John-
son, D. D., Suffolk, Virginia.

Words of Welcome—Rev. R.
E. Brittle, Host Pastor.

Determining Quorum.

Recognition of New Ministers,
Fraternal Delegates and
Visitors.

Report of Program Committee.
Announcement of Committee
appointments.

Worship Service—Rev. W. C.
Timmons, Chaplain, South-
ern Pines, N. C.

2:30 Reports (To be considered for
adoption Wednesday Morn-
ing):

Executive Board—Rev. Henry
E. Robinson, D.D., Secretary,
Burlington, N. C.

Superintendent—Rev. Wm. T.
Scott, D. D., Elon College,
N. C.

Educational Secretary—Miss
Pattie Lee Coghill, Elon
College, N. C.

Treasurer—Geo. D. Colclough,
Elon College, N. C.

Mission Board—Mrs. John G.
Truitt, Chairman, Elon Col-
lege, N. C.

Board of Christian Education
—Rev. W. J. Andes, Chair-
man, Winston-Salem, N. C.
Board of Publications—Rev.
Roy C. Helfenstein, D. D.,
Chairman, Richmond, Va.

Rural Church Committee—
Rev. James H. Lightbourne,
Chairman, Holland, Va.

Stewardship Commission—
Rev. Jesse H. Dollar, D. D.,
Chairman, Suffolk, Va.

Finance Committee (First
Reading)—Rev. Stanley C.
Harrell, D. D. Chairman,
Durham, N. C.

3:45 Hymn 141—"Glorious Things
of Thee are Spoken."

Address—"The Nature of the
Church"—Dr. W. Millard
Stevens.

4:30 Adjournment of Afternoon
Session.

4:40 Hearings:

Finance Committee Report—
Dr. S. C. Harrell, presiding.

Board of Publications—Dr. R.
C. Helfenstein, presiding.

6:00 Dinner Meetings:

"The Laymen's Fellowship"
at Suffolk Christian Church.

Subject: "Tomorrow's Chal-
lenge to Higher Christian
Education"—Dr. Samuel N.
Stevens, Grinnell, Iowa.

"The Women" at Bethlehem
Church.

Subject: "Women in India"—
Dr. Raymond B. Dudley,
Boston, Mass.

* * *

Evening Session.

8:00 Worship Service—Dr. W. C.
Timmons, Chaplain.

Music by the Host Choir.

Offering for Korean Relief.

Address: "Life and Task of
the Church in America,"—
Dr. Stanley U. North, New
York City.

The Lord's Supper—Dr. Tim-
mons and Mr. Brittle.

Benediction.

* * *

WEDNESDAY, APRIL 28, 1954

Morning Session

9:15 Convention Hymn: "God of
Grace and God of Glory."

Invocation—Rev. Geo. D. Al-
ley, Suffolk, Va.

9:20 Business Session: Action on
Tuesday Reports.

10:00 Address—"Our Oblation to
God"—Rev. David H. Sand-
strom, Chicago, Ill.

10:30 Report of Finance Committee.

11:00 Report of Elon College—Dr.
L. E. Smith, President.

Address—"The Redemptive
Power of Christian Educa-
tion"—President Samuel N.
Stevens, Grinnell College,
Grinnell, Iowa.

12:15 Worship Service—Dr. Tim-
mons, Chaplain.

12:30 Adjournment of the Morning
Session.

* * *

Afternoon Session

2:00 Hymn 241—"My Jesus, As
Thou Wilt."

Invocation—Rev. Dwight O.
Jackson, Haw River, N. C.

Reports (To be considered for
adoption Thursday Morn-
ing):

Woman's Missionary Conven-
tion—Mrs. W. B. Williams,
President, Newport News,
Va.

Laymen's Fellowship—W. B.
Williams, Chairman, New-
port News, Va.

Pilgrim Fellowship—Phillip
Mann, Chairman, Cypress
Chapel, Va.

Committee on the Ministry—
Prof. F. E. Reynolds, Ph.D.,
Elon College, N. C.

Moonelon (Convention Confer-
ence Center)—Rev. Henry
E. Robinson, D. D., Chair-
man.

The Ministerial Student Loan
Fund and the Ministerial
Scholarship Fund—Rev. J.
G. Truitt, D. D., Chairman.

Committee on Evangelism—
Rev. Roy C. Helfenstein,
Chairman.

2:50 Church Building Loan Fund
Campaign—Martin Garren,
An Address, William Kincaid
Chairman, Greenboro, N. C.
Newman, New York.

3:15 Report of Nominating Com-
mittee, and Election of Of-
ficers—Rev. Jas. H. Light-
bourne, Jr., Chairman.

3:30 Report of the Christian Orph-
anage—Rev. John G. Truitt,
D. D., Superintendent.

4:00 Miscellaneous Business.

4:30 Adjournment of the Afternoon
Session.

* * *

Evening Session

7:30 Worship Service—Dr. Tim-
mons, Chaplain.

(Continued on page 13.)

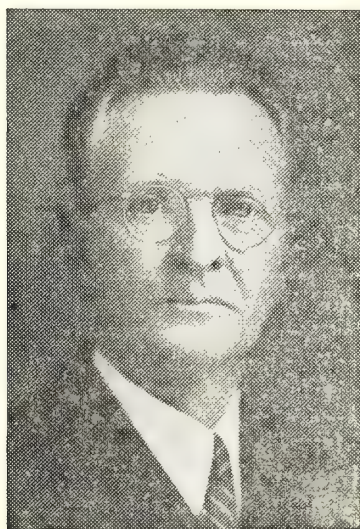
Convention Guest Speakers . . .

WOFFORD C. TIMMONS.

Better churchmanship through better evangelism has been the keynote of the national program carried on by Dr. Wofford Colquit Timmons, now pastor of the Church of Wide Fellowship at Southern Pines, North Carolina, but for nine years the national director of the Commission on Evangelism and Devotional Life for Congregational Christian Churches of America. Dr. Timmons will serve as Chaplain of the Southern Convention in its biennial session, April 27 to 29.

On March 1, Dr. Timmons took over the pastorate of the church in Southern Pines, thus returning to a local pulpit after an absence of nine years. His retirement from national service was recognized by a special citation for meritorious service conferred on him by the Board of Home Missions under which he worked.

In his national post, Dr. Timmons developed committees, seminars and convocations enlisting hundreds of ministers; directed the publication of devotional literature and aided in the preparation of a manual for pastors' classes and a Book of Worship. He also initiated campus missions, institutes on evangelism, and in many ways stimulated "better churchmanship" among the churches of the entire country.



DR. WOFFORD C. TIMMONS

Born in a Georgia parsonage, Dr. Timmons was educated at Southwestern College in Kansas, Drew Seminary, Union Seminary, Columbia University and Oxford University, England.

He was a chaplain during World War I, and held pastorates in Minnesota, Missouri and Connecticut before taking his national post. Dr. Timmons was traveling in Europe in 1939 when World War II broke out.

* * * * *

STANLEY U. NORTH.

"The Protestant Churches of the United States face the greatest opportunity for church extension in the history of the nation. Literally thousands of new communities need to be churchied. It would be tragic indeed, were the task to be performed in a spirit of cut-throat competition; such is wasteful at best and unbrotherly



DR. STANLEY U. NORTH

and un-Christian to say the least. Over-churching a community is almost, if not quite, as indefensible as underchurched," states Dr. Stanley U. North, general secretary of the Division of Church Extension and Evangelism, who will address the Southern Convention of Congregational Christian Churches at Bethlehem Church, near Suffolk, Virginia, on Tuesday evening, April 7. He will use as his subject, "The Life and Task of the Church in America."

Dr. North, in addition to his responsibilities as general secretary, is the executive director for the Congregational Christian Church Building Loan Fund Campaign of \$4,500,000, which is being conducted over the biennium of 1952-54.

Rapid increases in population and the extraordinary mobility of the American people during the past ten years have resulted in the establish-

ment of large numbers of new, unchurched communities and an overwhelming growth of older communities either destitute of churches or inadequately churchied. With inflation reducing the purchasing power of the dollar, the present Congregational Christian Building Society Revolving Fund, used in helping to meet such situations, is totally inadequate.

Believing that if cooperation among the churches is not achieved, "Protestantism will lack the essential



REV. DAVID H. SANDSTROM

strength in terms of leadership, program and plant to perform the requisite task," Dr. North adds, "Ecclesiastical isolation is as outmoded as political isolationism."

A native of New Jersey, Dr. North is a graduate of Rutgers University, where he majored in Engineering; Union Theological Seminary and Columbia University, M. A. in Sociology. He holds an honorary D. D. from Elon College

* * * * *

DAVID H. SANDSTROM.

Rev. David H. Sandstrom of Chicago, Illinois, associate executive secretary of the Missions Council of Congregational Christian Churches will speak at the Southern Convention of Congregational Christian Churches at its 41st biennial session at Bethlehem Church, near Suffolk, Virginia, April 27-29.

Among Mr. Sandstrom's major responsibilities are the promotion of the Christian World Mission of the Congregational Christian Churches through increased emphasis on Christian Stewardship and the direction

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Student Enrollment

The enrollment at Elon College for the year 1953-54 is unusual to say the least. The increases that have been made during the year breaks all previous records. Seldom, if ever, has the enrollment in the second and third quarters equaled or surpassed in number the enrollment for the first quarter in September. In September, there were 685 students total as compared with 665 in September, 1952. The second quarter enrollment, November 30 and December 1, surpassed the September enrollment by a net gain of 1. The enrollment for the Spring Quarter, the third quarter, March 10 and 11, surpassed the Winter Quarter enrollment by 21, which gives a total enrollment on the campus for the present quarter of 707, including specials. The total enrollment for the year will surpass 800. Of this number there are 252 boarding students, which leaves 455 as day students. The day student enrollment should be broken down as follows: 63 in Veteran's Apartments. These are married students and live off the campus but in college property. There are 121 enrolled in the evening school, which means that these students have jobs in the day time and come to school at night from 7:00 to 10:00. They have the same curriculum that the other students have. These two features have contributed greatly to the student enrollment in the college. The above statistics are given to correct certain erroneous ideas that are being officially distributed throughout the church. In the judgment of the ones of us who live on the campus, we have an excellent student body; enthusiastic, capable, and alert. I do not recall a day when Elon College has been in a higher state of efficiency and satisfaction than today. I mean the actual school—accommodations for boarding students are below par but in better condition than in many years. We are hopeful that we shall soon begin to erect new dormitories and a new dining room for the comfort, convenience and health of our students at Elon. When we do begin these improvements, it will be a new day for the college and will

bring new enthusiasm and new hope to all who are interested.

Reports from the Admissions Office are that applications for summer school for 1954-55 are received in encouraging numbers. To date, sixty-five students have been accepted for next year. This indicates that Elon College will enroll a freshman class for 1954-55 of from 250 to 325. The increased enrollment for the Spring Quarter is also indicative that we shall have a larger number of upper-classmen to return for the summer session and fall quarter. It is the responsibility of all who are interested in the college to make ample and satisfactory provision for the young people who wish to enroll in Elon College for their education.

* * * * *

Apportionment Giving

They say that there are too many calls for funds for support of our college, Elon College, and that fewer calls would result in larger amounts. Experience is to the contrary. People buy installment plans. When the government curtailed this practice, there was general dissatisfaction. The five and ten cent stores with their many articles have amassed fortunes. The stock market, believe it or not, is multiplying its calls for investors and offering the installment plan for purchasing so that anyone with little or much money to spare may invest it, the directors say, with profit. It takes money to operate Elon College in amounts difficult to realize by those without responsibility for financing the college. There would be no particular need for calls if the constituency of Elon College would put their giving on the basis of Biblical requirements and trust the wisdom and judgment of the officials of the church for a just and fair distribution.

It costs money to operate Elon College; it always has and it always will. Its supporters are in the church, the alumni and among friends. If they respond, wonderful. If they do not respond, let no one be disappointed on account of the results.

Previously reported \$ 1,804.16
 Eastern Va. Conference:
 Barrett's\$20.00
 Dendron S. S. 4.70

SOUTHERN CONVENTION GUEST SPEAKERS.

(Continued from page 6.)

of the Mid-West Regional Offices of the Missions Council in Chicago.

Born on the Pacific Coast in Seattle, Washington, Mr. Sandstrom was educated at the University of California and at Harvard University and Union Seminary.

* * * * *

RAYMOND A. DUDLEY.

"India's great leaders are profoundly committed to the welfare of India's people and to peaceful international relations. At the same time they know that sound progress requires an army of leaders from the national to the village level who are likewise honest, able and public spirited. That is one reason why it is so important that the scope and quality of the Christian movement be improved and Indian Christian leadership be developed," says Rev. Raymond A. Dudley, secretary for India of the American Board, who will speak on April 27 and 28 at the 41st biennial session of the Southern Convention, at Bethlehem Church, near Suffolk, Virginia.

Dr. Dudley will address the woman's banquet at 6:00 p. m., on April 27, and will speak to the convention on the 28th on the subject, "The Life and Task of the Church in India."

Mr. Dudley's latest visit to Asia was in the spring of 1953, when he spent over two months in India and brought back some vivid impressions of that country and the contribution which Christian missions are making to its development.

A Connecticut Yankee by birth and education (Yale University and Hartford Seminary), Mr. Dudley has lived in India for 24 years as a missionary.

The American Board now has 235 schools of varying grade in India and Ceylon, with nearly 38,000 pupils. Over 86,000 patients are cared for in its 16 hospitals and dispensaries. More than 1900 Indian nationals are working with the American Board missions in paid service, and the

(Continued on page 15.)

N. C. and Va. Conference:	
New Lebanon S. S.	\$ 12.30
Virginia Valley Conference:	
Antioch S. S.	\$ 44.25
Dry Run S. S.	12.06
Winchester S. S.	8.24
	101.65
Total to date	\$ 1,905.81

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Southern Convention Women to Meet

The guest speaker at the Woman's banquet to be held in connection with the Southern Convention will be Dr. Raymond Dudley, secretary for India and Ceylon for the American Board of Commissioners for Foreign Missions.

This supper will be held on Tuesday evening, April 27, at 6 o'clock in the Bethlehem Church, near Suffolk, Virginia, in which the sessions of the Convention will take place. The price is \$1.00. Each society has received a card for reservations for this supper. This card is to be returned to Mrs. R. E. Brittle, Route 3, Suffolk, Va., by April 20. (You do not need worry about your husband—the men are to be holding a supper at the same time in Suffolk Church!)

Mrs. W. E. Wisseman, vice-president of the Southern Convention women, will preside at the supper and will serve as toastmistress. The program is sure to be good. It is hoped that many women in Eastern Virginia will plan to attend this banquet, even though they may not be able to be present for other sessions.

Mr. Dudley is no stranger to the Southern Convention, for he has visited this area a number of times—first while a missionary to India, and several times since 1944 when he became board secretary for that area. He is a friendly, sincere person, whose message will be worthwhile.

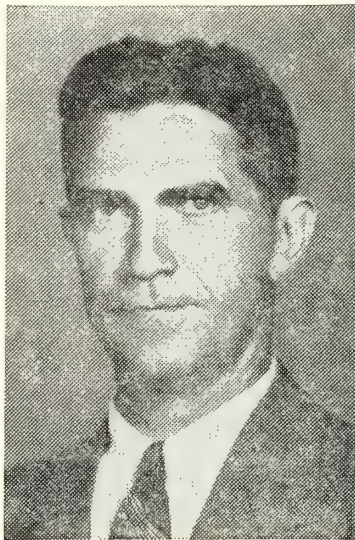
It is especially fortunate that we can hear Dr. Dudley this spring, for our foreign mission study next year is to be India. He was a missionary there for 24 years, and has made two trips to that country since assuming his present post of leadership. He also attended the International Missionary Council at Willigen, Germany, in 1952. He is serving for the next biennium as chairman of the Division of Foreign Missions in the National Council of Churches of Christ in the U. S. A.

This is a call for the women of the Southern Convention to meet at the Bethlehem Church on April 27. Let's have a good group present to enjoy food, fellowship and inspiration.

How to Work with Your Children

If our people are to be mission-minded, we must begin with our children. They must be taught to think in terms of other people and to develop a concern for others. That is our responsibility. What are we doing about it?

Last year the number of churches reporting active missionary education and giving among our children was alarmingly low—only 19 of our 87 churches. I can't believe that



DR. RAYMOND A. DUDLEY

this is a true picture, however. Perhaps some just didn't report this phase of their work. Anyway, let me suggest that we check *now*, and see what progress is being made. If you do not have a Children's Leader in your church, by all means elect one.

In case your children have not had their mission study books for the year, it seems that now, during the Mission Period (March-April-May-June) would be an ideal time to concentrate on them. Also emphasis on mission giving should be stressed along with a friendly service project. If you do not have a Children's Society, perhaps this special study might be done at the worship period in the Sunday school during this Mission Period. Whatever the method may be, the important thing is that we do use our materials and train our children.

The selected mission study books

for children are considered some of the loveliest printed. The following have been suggested for our use this year:

Home Mission.

Primary—"New Friends for Nena" by Margaret McDowell, Paper cover, \$1.25. Teacher's Guide for the same, 50c.

Juniors—"The Secret Suitcase" by Scott and Andrews, Paper cover, \$1.25. Teacher's Guide for same, 50c.

Foreign Mission.

Primary—"The Round Window" by Elizabeth Allstrom, Paper cover, \$1.25. Teacher's Guide for same, 50c.

Juniors—"Many Hands in Many Lands" by Alice Kelsey, Paper cover, \$1.25. Teacher's Guide for same, 50c.

You may order these books from Pilgrim Press, 14 Beacon St., Boston 8, Mass.

I trust that we are making this our best year in the missionary education of our boys and girls. I still have a few copies of the free booklet, "Missionary Plans for Children, 1953-54," which was available at the Women's Conference last fall. It contains valuable information as to available materials, goals, suggestions. If you wish a copy, or if I can be of any help, please write me.

MRS. W. A. GRISSOM,

R. 1, Henderson, N. C.

Chairman, Children's Department, N. C. Woman's Missionary Conference.

* * * * *

Concord Ladies' Aid Has Bible Study

Mrs. Edna Lloyd was hostess to the Ladies' Aid of Concord Christian Church on March 18, at her home near Timberville, Virginia. The day was spent in Bible study and prayer. The study was based on Psalm 103, and was led by Mrs. Ralph Galt, the pastor's wife. At noon a covered dish dinner was enjoyed by all present.

The members present, in addition to the hostess and leader, were: Mrs. Galen Salyards, Mrs. Norman Shirley, Mrs. Burr High, and Mrs. Meda Litten. Visitors present were Mrs. Charles Pence of Timberville, and Mrs. O. B. Rhodes of Broadway.

The next meeting will be held on April 15, at the home of Rev. and Mrs. Ralph Galt, with Mrs. Galt as leader.

Financial Report for Second Quarter 1953-54

WOMAN'S MISSIONARY CONFERENCE,
EASTERN VIRGINIA CONFERENCE.

Quarter Ending March 15, 1954.

Balance brought forward . . . \$ 272.72
Postage refund12

RECEIPTS.

Woman's Societies.

Antioch	\$ 17.50
Berea	25.00
Bethlehem	110.00
Cypress Chapel	50.00
Cypress Chapel (Anges B.)	15.00
Dendron	25.00
Eure	14.00
Franklin	75.00
Great Bridge	20.00
Holland	40.00
Holy Neck	37.50
Hopewell	3.10
Isle of Wight	20.00
Liberty Spring	55.00
Mt. Carmel	24.50
Mt. Zion	7.50
Newport News	35.00
Norfolk:	
Christian Temple	93.75
First	20.00
Little Creek	8.75
Rosemont	30.00
Second	20.00
Oak Grove	9.60
Oakland	25.00
Portsmouth:	
Elm Avenue	15.00
First	25.00
Shelton Memorial	5.00
S. M. Young W.	14.00
Richmond	15.00
South Norfolk	30.00
Spring Hill	3.00
Sunbury	25.00
Union Southampton	26.25
Wakefield	10.20
Waverly	15.00
Windsor	69.50

Young People.

Bethlehem	\$ 50.00
Burton's Grove	10.00
Cypress Chapel	25.00
Dendron	5.00
Eure	5.00
Franklin	9.00
Holland	6.25
Holy Neck	18.75
Liberty Spring	25.00
Mt. Carmel	9.00
Mt. Zion	1.00
New Lebanon	14.40
Norfolk:	
Little Creek	2.50
Rosemont	15.00
Oak Grove	2.50
Oakland	12.50
Union Southampton	12.50
Windsor	10.00

Junior Societies.

Antioch	\$ 4.65
Bethlehem	5.00
Cypress Chapel	5.00
Eure	1.25
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85

1,034.15

233.10

Missions at Home and Abroad

A Letter from the Mission Board of The Southern Convention in Regard to Our Easter Missions Offering

Elon College, N. C.,
April 5, 1954.

To Pastors and Churches—

Dear Christian Friends:

The seal of Christ's Divinity and his Saviourhood may be found in his Resurrection. Easter is the fulfillment of God's promise of immortality. It is the gift of God. What shall be our expression of gratitude? What shall we bring to him on our Easter Day of Victory? Surely, we ought to bring ourselves to the house of worship dedicated to proclaim this Good News of the Life, Sacrifice, Death and Glorious Resurrection of our Lord, God's Son. Surely, we ought to burn with the desire to share this Good News with all mankind. If we love him, we will keep his commandments, he said. His commission to us is clear:

Mt. Carmel	3.00
Norfolk:	
Bay View	4.50
Christian Temple	12.00
Little Creek	2.07
Oakland	1.25
Portsmouth:	
First	3.00
Union Southampton	8.00
Windsor	5.00

79.07

Cradle Roll.

Cypress Chapel	\$ 1.00
Dendron	.80
Eure	1.25
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	2.00
Oakland	3.26
Portsmouth:	
First	1.00

21.31

Life Memberships.

Eure	\$ 10.00
Norfolk:	
Rosemont	20.00
Richmond	10.00

40.00

Memorials.

Berea	\$ 10.00
Windsor	10.00

20.00

Thank Offering.

Bethlehem	\$ 20.00
Holy Neck	37.20
Norfolk:	
Rosemont	19.60

(Continued on page 10.)

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

" . . . ye shall receive power, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Your Church at home and abroad offers you your best chance of manifesting your love and gratitude to a Loving Heavenly Father and a Victorious Saviour. Your Mission Board seeks in his name—and on your behalf—to fulfill our Christian World Mission. That mission is sorely limited by lack of funds.

If the world is to be Christian, our beloved America must be Christian. There are growing cities in North Carolina and Virginia where our Church is needed. We have the opportunity and responsibility to organize churches in at least four growing cities of the Convention. We are delayed or prevented from doing so only because of lack of funds.

A materialistic enemy of Christ is trying to win India, Africa, Japan, and the islands of the sea. Our answer and security lie in the victory of Jesus Christ. His victory may well depend upon us. A generous offering for Foreign Missions can mean that the Church can proclaim Christ with power—unto the ends of the earth.

Easter Sunday has been set aside in the Southern Convention as a time for our *Special Offering for Missions*. We hope that every church and/or Sunday school will receive a generous offering on that day.

The Easter Offering for missions may be credited to your church's Mission Apportionment, or it may be a special "over and above"—a love offering to help a *little more* than is expected. The offering should be sent in promptly to the Southern Convention Office, Elon College, N. C., designated as you wish it to go.

Sincerely yours,

WM. T. SCOTT,
Executive Secretary.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Are you dropping pennies in your Cent-A-Meal Box? We hope so. Each year during Lent (the 40 days before Easter) Congregational Christian people are asked to put their boxes or jars on their tables and to think of others as they drop in a penny for each meal. Just a penny.

What will a penny buy? Here in America it will buy a stamp (but you can't use it alone), a piece of bubble gum, a small piece of candy, and give you weight and fortune.

In far off lands a penny may help buy milk, grain or bread. It may buy a story paper to tell of Jesus and his teachings. It may pay a minister, teacher, or helper.

God's people are everywhere. Some of them have not heard the happy good news of Christ living on our earth and his care and promises for people who loved him and did good. Drop in those pennies and make it come true!

* * * * *

Acquiring an Awareness of Beauty

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Five-year-old Jean loved flowers. Whenever she especially wanted to please me she brought me a posy or perhaps a gay weed. I always showed my appreciation! But one day I felt startled and unhappy, for Jean ran into the living room clutching a bright yellow blossom. It was a spring daffodil and it had been pulled up by the roots! "Look, Mummy, look!" The child's blue eyes crinkled at the corners. "Isn't this a pretty flower?"

The and there I decided Jean must have a small garden of her own—and learn how to nurture and care for flowers.

It wasn't long before the living-room table was piled with seed catalogues. Daddy, who then knew as little about gardening as did his child, dug up the earth, and he and she began learning how to "grow magic." No one who observed them could fail to know their joy. First, Daddy prepared the soil; then he and Jean put in seeds and bulbs in prim

rows. Next came the excitement of cultivating, weeding, and watching tender sprouts push their way toward the light. As the seeds were of different kinds the sprouts appeared at different times, so each day there was something new to look for.

Then a difficulty arose. Several birds caught sight of the garden and came to see what they could find. At first Jean was delighted, but when their little feet began scratching where her seeds were planted, she was troubled. "What shall we do, Mummy?" she asked.

"We will dig up a space away from your garden and scatter some grass seed there," I answered.

When Daddy came home he enlarged the birds' seedbed that we had started. And, if you will believe it, the birds seemed quite satisfied.

One Sunday, a little later, we went for a walk and Jean was thrilled when we passed a garden where there was a birdbath, which a sparrow was enjoying to the highest degree. Jean had never seen a birdbath before. "Oh, Mummy, Daddy," she cried, "could we have one?"

"Not like that," her father answered. "It would be too expensive. But I can build a rustic birdbath, if you and Mother will gather for me all the small stones you can find. The large one I will bring."

This gave new exciting pleasure to Jean. Dressed in her work clothes collecting small stones, she felt important and needed. Being barely five she naturally did not have enough stick-to-itiveness to stay with her projects very long at a time, but her eyes danced and she was brown from the sun. She slept and ate like the healthy, interested child she was. Daddy, at a desk all day, fairly ran up the steps at night to get into his blue jeans. And Saturday was the day of days. Every bright week end you could see father and child working in the garden or on the birdbath.

And then such joy it was, when the plants were in blossom and the family all went one Sunday for a late afternoon stroll by the side of the little garden, to see perched on the side of the agate basin, that was the finishing touch of the birdbath, a thirsty bluebird!

To me it is interesting that a delightful and worth-while family project developed from a small incident as a flower pulled up by the roots from a neighbor's garden by a little child. Now that the neighbor whose daffodil started it all can no longer work in her garden, Jean proudly presents her with bouquets from her garden. The small gardner has already acquired an awareness of beauty—a significant part of life.

TREASURER'S REPORT.

(Continued from page 9.)

Portsmouth:		
Elm Avenue	6.25	
S. M. Young W.	10.12	
South Norfolk	20.00	
Windsor	15.77	
		128.94

Goats.

Berea	\$ 1.54	
Cypress Chapel	5.40	
Great Bridge	30.00	
Holland	30.00	
Holy Neck	4.00	
Johnson's Grove	16.50	
Liberty Spring	32.00	
Newport News	60.00	
Norfolk:		
Bay View	30.00	
Rosemont	60.00	
Portsmouth:		
Shelton Mem.	15.00	
S. M. Young W.	15.00	
Sunbury	30.00	
Union Southampton	90.00	
Waverly	30.00	
		449.44

Specials.

Holland (Betty McDon-		
ald)	\$ 24.76	
Johnson's Grove (Riggs)	10.00	
		34.76
Grand total	\$ 2,040.77	
Total receipts	\$ 2,313.61	

DISBURSEMENTS.

Treasur's supplies	\$ 3.65	
Board luncheon	19.00	
Expense of Conference		
president	13.74	
Geo. D. Colclough	.87	
Va. Council of Church		
Women	50.00	
Sussex—Surry Dispatch—		
Programs	6.00	
Convention Office—1953		
Minutes in Annual ...	108.00	
Mrs. W. V. Leathers—		
Conv. treasurer	1,863.07	
Mrs. Barbara B. Nelms		
—Y. P. treasurer	77.70	
		2,142.03
Total receipts	\$ 2,313.61	
Total disbursements	\$ 2,142.03	
Balance forward	\$ 171.58	

Respectfully submitted,

MRS. GEORGE M. CORNELL,
Treasurer.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips from Tom

Have you elected delegates for the Rally. If not, do so at once and let the secretary know about them for overnight reservations.

* * *

Interested in work for the summer. Openings for Student Summer Service in working with youth camps, caravanning, and assisting with other youth activities. For more information contact Miss Pattie Lee Coghill.

* * *

When and where will your Summer Conference Camp be held? See about this and make reservations early.

* * *

Max once spoke of receiving a road-map (letter written all over) from Pattie Lee. I was in her office yesterday when Doris and Wanda were spring cleaning her files. I saw "roadmaps" of all sorts all over the place.

* * *

The time draws near when Wedding Bells will ring for Rev. Reuben Askew, student at Elon, who is engaged to Miss Joyce Beck, of Norfolk, Va. The date is set for June 12.

* * * * *

A Report from Seagrove

I especially liked Ted Field's article of March twenty-fifth on Brotherhood. We at Seagrove Christian Church have our Youth Fellowship Meetings each Friday night at seven o'clock and on Friday night March twenty-sixth we invited some Negro children to come and visit us and give us a program.

They had charge of worship, their prayer was about Brotherhood, they read poems. One was "A Friendly Church" it had a lot of good meaning. One was "The Two Highways" and the last was "When Life is Done." They all were real good. Then they sang several songs and we enjoyed having these colored children with us. The ladies of the church served refreshments. We had thirty-five visitors.

MRS. W. E. SPENCER,
Counsellor.

Mount Auburn Group Writes

There was a new group which had just organized a Youth Group at the last Rally of the Eastern N. C. Conference and they have written telling about their new organization and how much they enjoyed the rally. They report that it was the first rally they had attended and it was a great inspiration to them in their work as a new group. From this type of news, it seems that the rallies are serving their purpose.

They also expressed an opinion about recent issues appearing on this page. Following is a paragraph taken from that letter:

"In reading THE CHRISTIAN SUN which was published March 11, I saw your question on Teenagers drinking, and I decided to answer it.

"I am very happy to say that in our community it is not like that at all with the teen-agers. None of the teen-agers in our community drink. This is something that we should all be thankful for, and I am sure we are.

"The teen-agers in our community have completely different outlooks on life, not only in the way of drinking but also in many other things, from most teen-agers. They are always looking for some good deed to perform; instead of thinking of something bad they can do.

"I would also like to say that we, at Mount Auburn Church, have just organized a Pilgrim Fellowship, and we are very proud of the attendance the young people are giving it."

Sincerely,
MOLLIE JEFFRESS.

North Carolina & Virginia Sunday School Superintendents Meet

The North Carolina and Virginia Conference Superintendents meeting was held on March 27, 1954 at 6:30 p. m., in the First Congregational Christian Church, Greensboro, N. C.

Prior to this dinner meeting the officers of the Sunday School Convention met to plan for the coming Sunday School Convention to be held at the Hopedale Church.

The dinner meeting began promptly, with Martin T. Garren presiding.

The recognition of the officers of the Sunday School Convention, ministers, superintendents and assistants was by standing. There were two lady superintendents present.

Mr. Robert Kirk of the Greensboro Church sang two selections, "Dear Lord, Forgive," and at the close, "The Lord's Prayer."

Rev. W. J. Andes spoke on "Christian Education in the Local Church, the Conference and the Convention," giving specific ways of improving this work through such organizations as the Sunday school and Pilgrim Fellowship, Vacation Bible Schools, Summer Conferences, etc.

Mr. John S. Graves of Burlington, added to what Mr. Andes had said, among other things he suggested being a Parent Council and meetings to preview the quarter's work in the Sunday school.

Mrs. W. J. Andes introduced the speaker of the evening, Miss Clarice Bowman, Professor of Religious Education in High Point College. Her most timely subject was "Guiding Growth Godward."

At the conclusion of her address, in recognition of the splendid meal and service rendered, we stood and gave the ladies of the church a hand.

The meeting adjourned after benediction by Rev. Kenneth Register.

MAYNIE FLYNT NEAL,
Secretary.

LETTER FROM BILL SCOTT.

(Continued from page 2.)

I thought you might run a little story in THE SUN. Friends might wish to write to Timothy. His address is: Timothy S. Chang, c/o Poultry Department, Ohio State University, Columbus, Ohio.

Today, I have been at Rosemont, Norfolk, for the morning service in the beautiful new sanctuary—and this afternoon shared in the "Unveiling" of a plaque there in memory of the late Oscar F. Smith.

I also visited First Church, Norfolk, with Rev. Olive Pendleton.

Yesterday I met with a Conference Committee on Church Extension in the Norfolk area. We are hoping a new church in growing Norfolk may be started soon.

Monday I go to Newport News to do some work with Lanson Granger on a proposed church extension project there.

Cordially,
BILL SCOTT.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Christ the Living Lord"

(EASTER)

LESSON III—APRIL 18, 1954.

MEMORY SELECTION: "*Blessed are those who have not seen and yet have believed.*"—John 20:29.

BACKGROUND SCRIPTURE: John 20, 21.

DEVOTIONAL READING: I Peter 4:1-11.

Jesus was alive again. (The fact is, he had never died, that is, his spirit had never died.) And the disciples knew that he was alive again. They had seen him. They had seen him individually and as a group. They could hardly believe it. In fact at first they did not believe it. It was too good to be true. But they gradually came to believe it, and they rejoiced in that fact. Their Lord, whom they had seen nailed to a Cross on Friday, and laid in a tomb on Friday evening, had come from the tomb alive, and alive forevermore. "Then were the disciples glad when they saw the Lord." That is putting it mildly. It is certainly an understatement.

Jesus and Thomas.

But Thomas did not share this joy of, and with, the disciples. "He was not with the disciples when Jesus came." We do not know why he was not there. He might have been like so many modern-day Christians, who stay away from the church when they are depressed, despondent, down in the mouth, out of luck, in trouble, or in bereavement. Strangely indeed, many people stay away from church just when they ought to go to church. In any event, Thomas was not with the disciples when Jesus came. Why, we do not know. But we do know what he missed because he was not there.

He missed the joy which the other disciples had who knew that their Lord was alive. For eight days, he lived in a world in which Jesus was dead, a world in which there was no meaning to life, no new dimensions to life, no confirmation that personal values have survival, no witness to the power of the human spirit to survive death, no evidence of God's power, no basis for belief in Christ's word that he would rise again from the dead.

He also missed the inspiration and uplift of the presence of the living Christ. He was not there when Jesus spoke peace to the disciples, and when they talked with their risen Lord. He was not there when Jesus breathed upon them and gave them his Holy Spirit. He was not there when the Master sent them out even as the Father had sent him out. In other words, Thomas missed a sense of fellowship with the living Christ, a sense of mission in life, a sense of direction to life. And every man who habitually stays away from church misses these great factors in great living. The public worship of God gives a sense of fellowship with God, a sense of serenity and peace within the heart, and a sense of mission in the world.

Thomas was a doubter. He was "from Missouri"—he had to be shown. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." He was not a cynic or a critic—he was simply a doubter.

But Thomas was an honest doubter. He was willing to accept the evidence. And when, eight days later, Jesus again appeared to the disciples, this time Thomas being with them, he believed, even though he did not do the things he said he would have to do to believe. How gently Christ dealt with this honest doubter! How his doubts were resolved in the presence of the living Christ! Let every man who has honest doubts bring his doubts to the living Christ. Any man who follows the light he has will get more light. The man who does the best he knows will know better.

One of the strongest arguments for the Resurrection of Christ—if arguments are needed—is the fact that Thomas was convinced that Jesus was alive again. He was not the kind of man to be swept off his feet. "My Lord and my God," he exclaimed when he saw the living Christ before him.

"Because thou hast seen, thou hast believed; blessed are they that have not seen, and yet have believed." It was given to only a comparatively few to see the living Christ in person

after his resurrection. Blessed were those who thus did see him. But blessed, and perhaps more blessed, indeed, are those of us who, although we have not seen him in person, yet through faith do believe, and who know that he is alive, and alive forevermore.

Jesus and Peter.

John gives us another intriguing scene in the post-resurrection life of Jesus. In this one, Peter is the central figure. After the meal on the shore of the Galilean Lake, Jesus thrice asks Peter, "Lovest thou me?" Each time Peter replies, "You know I love you." He was somewhat "put out" that Jesus asked him the same question three times. And after each reply, Jesus told him to feed the sheep or to feed the lambs. He was simply saying that if we really love him, we will do something for him. We show our love for God by doing something for our fellowmen. A man shows his love for God, whom he has not seen, and cannot see, by his love for his fellowmen whom he can see.

Jesus and the Disciples.

The Risen Christ's ministry to the disciples, or apostles, at the Sea of Galilee was significant and suggestive.

First of all, *He gave them something to eat.* Christ is concerned that men get something to eat. Man cannot live by bread alone; but he cannot live without bread. Furthermore we can never have a stable world, if that world is hungry. Revolutions are spawned not so much in men's minds as in their stomachs. Food is one of the mightiest instruments of peace.

And then *Christ gave the disciples something to do.* Idle hands are dangerous hands. A sound society should seek to provide work for everybody who wants to work. In the Master's Kingdom there is a place for all, there is something for all to do.

Finally, *Christ gave the disciples Someone to love.* To feel that someone cares, that there is someone for whom to care, to give and to receive affection, this is one of the basic requirements for a healthy and wholesome life. Christ is altogether lovely, the fairest among ten thousand. In him we have Someone whom we can love, and Someone who in return loves us.

The Risen Christ and Us.

Easter will mean but little to those who know Christ only at second-hand.

(Continued on page 14.)

A Personal Letter from Supt. Scott

Elon College, N. C.,
April 2, 1954.

Dear Brother Pastor:

Won't you please regard this as a personal letter? It is of great importance to our fellowship in the Southern Convention. Please take a couple of minutes and read it!

We are all concerned about THE CHRISTIAN SUN. How to make it more effective; how to finance it; how to get it to more people, etc. At the present time we have only about 1600 subscribers (and this is not much worse than it has been for the past 10 years)! We are operating on a possible deficit of around \$600 per year. The paper ought to be going to more of our people. We must find the answer to this problem.

There are doubtless those who would say we ought to *discontinue* THE SUN; others might say *reduce the size, publish it every two weeks, get a full-time editor, etc.*

The Board of Publications has given hours of thought to these and other suggestions. It is the general thought among the people I have contacted that to have THE SUN discontinued would be a serious blow to our churches and cause. To reduce the size and, or reduce the number of issues will not solve the problem. We have contacted three printers, and the saving thus effected would not solve the financial problem, but might increase it!

There is but one solution—and that *has been found, we believe.* Here it is: Get the paper into more of our homes! (Please read on.) This can be done, we are confident, *if the pastors and churches will support a plan the Board now offers.* We invite you and urge you to consider it with your people. The plan is as follows:

1. A subscription rate of \$2.00 per year for THE CHRISTIAN SUN to each church that will subscribe in block for 80 per cent or more of its families.
2. A rate of \$2.50 per year to each church subscribing for 60 per cent of its families.

Several of our pastors already contacted have indicated they will present one of these proposals to their churches. In some cases, the pastors said they expected to ask the church to *include in their budget* the whole amount of \$2.00 or \$2.50 per church family and send the paper to them as *a part of the service of the church*, just as they supply the weekly bulletin, etc. Others indicated that they

would ask each family to pay *one-half* and the church budget include *the other half.*

I would like to see this plan tried. We have approximately 10,000 families in the Southern Convention. It is possible, I believe, for us to have THE SUN going to at least 7,500 of our families. That would do something wonderful for our whole fellowship. Won't you lend your support to give the plan a chance? I hope you will.

On behalf of the Board of Publications, I make this request of you: Present the above outlined plan to your church, get a vote on it, and notify me your decision before April 20, if possible, so we can tabulate the results and present them to the Convention when it meets on April 27. We count upon your help.

Thank you.

Faithfully yours,
WM. T. SCOTT,
Superintendent.

CONVENTION PROGRAM.

(Continued from page 5.)

The Elon College Choir—Prof. John Westmoreland, Director.

Offering.

Address: "Life and Task of the Church—the India in Which We Work"—Dr. R. B. Dudley.

Benediction.

THURSDAY, APRIL 29, 1954

9:00 Hymn No. 8—"All Hail the Power of Jesus' Name."

Invocation—Rev. M. A. Pollard, Liberty, N. C.

Reports:

Committee on Memoirs, Rev. H. S. Harcastle, D. D., Chairman, Chuckatuck, Va.

Historian.

Committee on Superintendent's Home—George D. Colclough, Chairman.

9:30 Business Session (Action on Wednesday reports):
Miscellaneous Business.

Social Action Committee Report—Rev. Jas. H. Lightbourne, Jr., Chairman.

Credentials Committee Report.
Resolutions Committee Report.

10:30 Address: "Kindle It with Love"—Rev. D. H. Sandstrom, Chicago, Ill.

Closing Worship Service—Dr. Timmons, Chaplain.

Final Adjournment.

Benediction.

A Tribute to G. W. Rothgeb

On Saturday morning, March 6, 1954, as the sun was coming over the Blue Ridge Mountains to light another day for the beautiful little Page Valley, a new day was also dawning for George W. Rothgeb. It was at this hour that he left behind him all of the toils, heartaches and cares of this world, to be present at the first roll-call of his name in that better land above.

Brother Rothgeb, who was in his ninety-fifth year at the time of his passing, had answered many roll-calls in the Leaksville Christian Church. He was the last charter member of that church which was organized in 1880. He was a man who loved his Lord and his church above everything else and was one of the church's most liberal supporters. No sacrifice was too great for the upbuilding of God's Kingdom here on earth.

In early life Mr. Rothgeb pursued a number of vocations, but is most vividly remembered by many as a rural mail carrier until his retirement about thirty years ago. Well do we remember and can almost hear again the sound of horses' hoofs against the limestones and the rattle of the little "white box" mounted on wheels, as he came down the highway; but above all of these his merry whistle as he peeled forth the tune of some old hymn of Zion. Not only did he deliver the daily papers, some anxiously awaited letters and other bits of mail, but he always brought cheer and spread sunshine along the way. He will be remembered by many for his deeds of kindness and helpfulness.

His age could only be counted by years, because he was always young in spirit and enjoyed the activities of a man many years younger.

Brother Rothgeb was regular in his attendance at church and missed coming only when his strength failed him a few weeks before his passing. He had been a very capable Bible teacher for many years and had held many positions of responsibility in the local church. At the time of his death he was a trustee of the Virginia Valley Conference, a position he had held for years.

Surely Leaksville Church has lost a strong pillar, the community a good friend, and throughout the Valley Conference and the Southern Convention, where he had many acquaintances and friends, he will be sadly missed. B. F. McDANIEL.

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

Thanks for the total for this week of \$598.52. That is good, and I am grateful. It takes more than \$1,000.00 per week, but our big income time is Thanksgiving. However, we appreciate and need your help now, and every week. The churches whose Sunday schools do receive for the orphanage a monthly offering help to carry us over these lean months. Look at the churches on this list today and see what fine things they did for us. In the four weekly reports we have four times as many. These fine churches "save the day" for us in these lean months, for these forty churches once each month remember us. How nice it would be to have every Sunday school in the convention, two hundred of them, give their people an opportunity to make an offering however small to the homeless children who are the care of the churches.

This morning in my daily reading from the Bible I read: "Thus Hezekiah did . . . he did what was good and right and faithful before the Lord his God." What a record! I like that. "Good and right and faithful," and in words of Holy Writ. And how about this next line: "He did with all his heart every work he undertook, seeking his God, and he prospered." No wonder God heard his prayer and lengthened his life. No wonder. And by the way who knows how many times your own life has been spared, and how many times God has blessed you with added days. You can perhaps recall some catastrophe or accident that could have cut you off but you were spared. Try to have that line . . . he was good and right and faithful before the Lord his God . . . said of you.

Hezekiah's people prospered. I read in the same chapter, "And Azariah the priest said, 'Since they began to bring the contributions into the house of the Lord we have eaten and had enough and plenty left.' " How about that! The people had orders to bring in the Lord's portion and they did it. . . "and plenty left, for the Lord has blessed his people." Well, I believe God will bless us today if we do our duty, and love and serve him with all our hearts. And be not hearers only but

doers of his word. Try to teach these boys and girls that they will be happier if they try to do right. If they be courteous and obedient and faithful and true they will grow in favor with the folks around them and with God. "And he grew in favor with God and man." There is more song on our campus after a really deeply moving religious service. There is more courage in our hearts when we have been brought face to face with God. Please pray for every child here, and every matron and worker that we may be "good and right and faithful before the Lord our God."

JOHN G. TRUITT,
Superintendent.

REPORT FOR MARCH 31, 1954.

Commodities for the Week.

Missionary Society, Leaksville, Va. Ch.,
Clothing, shoes, soap and coupons.
Antioch Woman's Fellowship, Harrison-
burg, Va., Coupons.
Mrs. James C. Beal, Franklin, Va., Cloth-
ing.
Mrs. L. E. Carlton, Paces, Va., Easter
dresses and suit.
Mrs. Walter Crabtree, Chapel Hill, N. C.,
Coupons.

Sunday School Monthly Offerings.

Amount brought forward \$ 3,300.95
Eastern N. C. Conference:
Plymouth S. S. \$ 6.41
Wake Chapel 64.43
70.84
N. C. and Va. Conference:
Apple's Chapel \$ 68.00
Burlington, First S. S. . 183.93
Mt. Zion S. S. 5.04
256.97
Western N. C. Conference:
Pleasant Grove \$ 10.00
Shiloh S S. 22.04
32.04

Virginia Valley Conference:
Linville S. S. \$ 5.83
Newport S. S. 27.56
33.39
Total \$ 393.24
Grand total \$ 3,694.19

Special Offerings.

Amount brought forward \$ 6,645.06
Mary Sus Brittle S. S.
Class, Bethlehem (Nan-
semond) \$ 5.00
W. B. Fuller, Harrison-
burg, Va. 1.00
A Friend 1.00
Mrs. Austin Kipps, New
Market, Va. 2.00
Mrs. E. Lena Rothgeb,
Luray, Va. 2.00
Mr. & Mrs. J. Thomas
Brown, Elon College, N.
C. 10.00
Cong. Christian S. S.,
Columbus, Ga. 5.72
Mrs. John Miler, Elkton,
Va. 5.00
12 and 13-year old S. S.
members, Franklin, Va. 28.00
Ingram Christian Church,
Easter offering 60.00
Special Gifts 85.56
205.28

Grand total \$ 6,850.34

Total for the week \$ 598.52

Total for the year \$10,544.53

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

But it will be a glorious occasion for those who not only believe that he rose from the dead on the testimony of others, but who know that Christ is alive because of his living spirit in their hearts.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift
sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

WILSON.

Miss Alice Adaline Wilson, daughter of the late William W. and Ethelyn Wilson, passed away at her home near Virgilina, Va., on November 20, 1953. She was born January 25, 1874 in Halifax County, Virginia.

Funeral services were conducted by her pastor, Rev. Mark W. Andies, at her home, with burial following in the family cemetery.

Surviving her are three sisters, Misses Birdie and Sallie Wilson, of the home, and Mrs. Mary Smith of Danville, Virginia; one brother, J. R. Wilson of Virgilina, Virginia.

Miss Wilson united with the Union Congregational Christian Church at an early age and actively participated in the church's life to the end of her life.

May the Father God bless and sustain the memory of her life that fruit for the Kingdom may blossom forth.

M. W. ANDES.

FLETCHER.

Mrs. Mary Ann Loftis Fletcher, daughter of the late Mr. and Mrs. Henry Loftis, passed away on November 29, 1953 at her home near Virgilina, Virginia, at the age of 77 years. She was a native of Halifax County, Virginia. She married James S. Fletcher in 1895.

Funeral services were conducted by her pastor, Rev. Mark W. Andes, at Union Congregational Christian Church, Virgilina, Virginia, with burial following in the town cemetery.

She is survived by her husband, Mr. J. S. Fletcher; five daughters, Mrs. Walter Elliott, Mrs. Walter Morris, and Miss Nettie Fletcher of Virgilina, and Mrs. L. C. Ladd of South Boston, Virginia, and Mrs. H. W. Cunningham of Newport News, Virginia; one son, Arthur Fletcher of Virgilina; 20 grandchildren and 18 great grandchildren.

Mrs. Fletcher was a member of Union Church and maintained her membership in good and regular standing all her life.

May the Father God keep our hearts as he did Mrs. Fletcher's.

M. W. ANDES.

OSCAR SMITH MEMORIAL PLAQUE.

(Continued from page 2.)

knew him felt the deep sincerity with which the tribute was given.

Dr. William T. Scott, Superintendent of the Southern Convention, was the speaker for the occasion. He gave not only a tribute for the service which Mr. Smith had rendered, but a challenge to the church to go forward in the use of the new building for the Kingdom of God.

Others who took part in the service were: Dr. I. W. Johnson, and Dr. H. S. Hardcastle, former pastors of the church, and Rev Melvin Dollar,

the present pastor. Mrs. Royall Gallup sang "My Prayer for Rosemont," which was written by Mrs. J. H. Booth, Jr., and Mrs. F. A. Goforth.

We are very proud of our new church, which was completed November 15, 1953. Since that time we have been having almost a capacity attendance on Sunday mornings. The average attendance for morning services has been about three hundred, twenty-four, and one hundred, fifteen for the evening services.

We feel that we are making good progress under Mr. Dollar's leadership and we also feel the increasing responsibilities for the work of our community which our new facilities make possible.

MRS. H. R. MORRISON, Jr.,
Reporter.

"I BEHELD HIS GLORY."

(Continued from page 3.)

as the finest dramatization yet produced of the crucifixion and resurrection story. Shown on more than 90 per cent of the 140 television stations operating last Easter, the film recounts the story of a Roman centurion who becomes a convert to Christianity after witnessing Jesus' crucifixion and resurrection.

"The nation-wide approval given this production last year has led virtually all television exhibitors to take up their options for repeat presentation this Easter," said Dr. S. Franklin Mack, executive director of the commission. "In addition, so many new stations will be showing 'I Beheld His Glory,' that every citizen with a receiver will be able to view it."

A three-time award winner produced by Cathedral Films, the film will be shown on most stations on Good Friday, Easter Saturday or Easter Sunday, which fall respectively on April 16, 17, 18.

Through the commission, which is the Radio-TV-Film producing and distributing agency of the churches, the National Council of Churches is making the Easter Film available without charge as a contribution to the spiritual life of the nation.

SOUTHERN CONVENTION GUEST SPEAKERS.

(Continued from page 7.)

Christian community connected with these missions numbers, in round figures 60,000.

SAMUEL NOWELL STEVENS.

Dr. Samuel Nowell Stevens has been president of Grinnell College since 1940. Prior to that date he was a member of the faculty and administration of Northwestern University for 16 years. During his tenure at Northwestern he served as professor of Applied Psychology and later as dean of the University College.

Dr. Stevens' professional preparation includes graduation from Wesleyan University, Middletown, Conn.; graduate work at Johns Hopkins; theological studies at Garrett Biblical Institute and Theological Seminary, and advanced graduate studies culminating in a Ph.D. degree at Northwestern.

His professional experiences include a wide range of activities. He was adviser to the Chicago Crime Commission and chairman of the city-wide Commission on Industrial Relations. As a consultant in industrial psychology, he has served the interests of many large corporations and several departments of the government. In one of the most troubled periods of our economic life, his work as an arbitrator in industrial disputes has won the confidence of both management and labor. He is now president of Stevens, Thurow and Associates, specialists in personnel, of Chicago.

Dr. Stevens, who enjoys a national reputation as an interesting and forceful speaker, will deliver two addresses at the 41st biennial session of the Southern Convention to be held at Bethlehem Church, near Suffolk. He will also address the Laymen's Banquet which will be held at the Suffolk Christian Church, Tuesday evening, April 27.

The vitality of a church may be tested by its ministry to children. Only a church which is content to die and which has a cold disregard for souls will relegate children to a minor place in its program. Across the centuries, the faith of the church has been transmitted to each succeeding generation; the old faith has been renewed in new lives. The churches of our generation must appreciate, appropriate and share the Christian Heritage.—*Selected.*

The government can destroy wealth but it cannot create wealth, which is produced of labor and management working with creation.

—"Alfalfa Bill" Murray.

Highlights of the Southern Convention of Congregational Christian Churches

MEETING IN FORTY-FIRST BIENNIAL SESSION WITH
Bethlehem Congregational Christian Church

TWO MILES WEST OF SUFFOLK, VIRGINIA

APRIL 27, 28, 29, 1954

* * * * *

TUESDAY, APRIL 27—AFTERNOON SESSION

Report of the Executive Board by Rev. Henry E. Robinson, D.D., Secretary

Report of the Superintendent, Rev. William T. Scott, D.D.

Address—"The Nature of the Church," President W. Millard Stevens, D.D.

* * * * *

Laymen's Fellowship Banquet, at Suffolk Christian Church

Address: "Tomorrow's Challenge to Higher Christian Education," by Dr.
Samuel N. Stevens, LL. D., President of Grinnell College, Grinnell, Iowa

Women's Banquet, at Bethlehem Church

Address: "Women in India," by Dr. Raymond B. Dudley, Secretary for India

TUESDAY EVENING

Address: "The Life and Task of the Church in America," by Dr. Stanley U.
North, General Secretary for Church Extension and Evangelism

The Lord's Supper—Dr. Wofford C. Timons and Rev. R. E. Brittle

WEDNESDAY, APRIL 28—MORNING SESSION

Business Session

Address: "Our Obligation to God," by Rev. David H. Sandstrom, Associate
Secretary of the Missions Council

Address: "The Redemptive Power of Christian Education," by President
Stevens of Grinnell College

WEDNESDAY AFTERNOON

Reports and Business Session

Report on the Progress of the Building Loan Fund, followed by an address
by Mr. William Kincaid Newman of New York, Area Director

EVENING SESSION

The Elon College Choir, under the direction of Prof. John Westmoreland

Address: "The India in Which We Work," by Dr. Raymond B. Dudley

THURSDAY, APRIL 29—MORNING SESSION

Business Session

Address: "Kindle It with Love," by Rev. David H. Sandstrom

Closing Worship Service and Final Adjournment

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, APRIL 15, 1954

NUMBER 15

From Thorns to Roses

There is an ancient legend which tells of a monk who is said to have found the crown of thorns that had mockingly encircled the brow of the Master. It goes on to tell how the saintly man carried it into the chapel of the cathedral on Good Friday morning and set it upon the altar.

What a ghastly looking thing it was, rugged, cruel and stained with blood. It was no wonder his flock merely glanced at it for a moment in their devotions and turned away sick at its ugliness. But it was a true symbol of Good Friday. All the ugliness of men's hearts which crucified the Lord, all the physical horrors, the mental nausea and spiritual torture through which our Lord passed, were indicated in the crown of mockery that he wore.

Very early Easter morning the monk hurried to the chapel to remove the symbol of sin, suffering and death. He knew it would be strangely out of place in the glory of the resurrection morning. Imagine his surprise, when upon opening the door, he found the place filled with a wonderful fragrance. At first all he saw was the sun shining through a stained glass window directly upon the altar upon which the thorns lay. Fixing his gaze upon the spot on which the sun had concentrated its glory upon the altar, he saw the crown of thorns.

But the thorns and barrenness of twisted twigs had undergone a marvelous transformation; the whole thing had blossomed into roses of the rarest beauty and the most delicate fragrance. That gory symbol of crucifixion and death had become the emblem of loveliness and life.

—S. J. B. Parsans.

News Flashes

The front page today is taken from the monthly news letter of our Asheville, North Carolina, Church, Rev. Frank Ratzell, pastor. We think it a pretty Easter story.

Frank Laubach makes *The Saturday Evening Post*! If you have not seen this week's copy, get one. The article on Dr. Laubach is well worth the price of the magazine.

We welcome Dr. Jesse H. Dollar of our Liberty Spring Church as our guest editor for the Easter season. We commend his editorial to your serious consideration on that glorious day.

The Eastern North Carolina ministers voted at their meeting in Raleigh on April 5, to recommend to the Executive Committee of Conference that the proposed Spring Rally be postponed until the spring of 1955.

Rev. Perfecto Yasay of the Philippines, who is studying at Andover Newton Seminary this year through the Cora L. Anthony Trust Fund, is spending his spring vacation with the W. E. Wissemans and the Greensboro First Church. He arrived in Greensboro on April 12.

On the Editorial page is an Easter sonnet by Dr. C. Rexford Raymond. Dr. Raymond was for many years pastor at Southern Pines, and after leaving there held the rural pastorate of Sunbury, Eure and Oak Grove. To his many friends in these places the sonnet will be a pleasant reminder.

Our readers will be pleased to learn that Rev. Clyde Fields, pastor of the Union Church at Hunterdale, Franklin, Virginia, has returned home after a four week's stay in the Raiford Hospital, Franklin. Mr. Fields is rapidly improving from his recent illness and after a much needed rest hopes to resume his work. Among those who filled his pulpit during his absence were Revs. R. E. Brittle of Bethlehem, Nansemond; R. D. Stephenson of Franklin; J. D. Kitchen of Blackstone; H. L. Carnes of Franklin; Jesse H. Dollar of Liberty Spring, and Mr. Lee Davis, layman, of Franklin.

Evangelistic Services at Sophia and Flint Hill

Sophia and Flint Hill Congregational Christian Churches held joint evangelistic services the week of April 4-11, the services being held at Sophia on April 5, 6 and 7, and at Flint Hill on April 8, 9 and 10. The guest minister was Rev. W. J. Andes of Winston-Salem, and his messages were most instructive and were well received. Sophia added three members.

Sophia Sunday School held its Rally Day on April 4, with 118 attending.

Rev. Avery Brown is the wide awake pastor of these churches.

Information Regarding Delegates to the General Council

NEW HAVEN, CONNECTICUT
JUNE 23 - 30, 1954

If you are interested in attending the General Council as a delegate from the Southern Convention, please notify your Conference Secretary immediately.

Application for registration, room and meals may be obtained from Superintendent Wm. T. Scott, Elon College, N. C. The cost for these items will be as follows:

(Continued on page 7.)

Less Than Three Months To Go

By the time you read this, there will remain less than three months in which to secure pledges and gifts for the Church Building Loan Fund of \$4,500,000. As of March first, \$4,114,225.43 was assured from the churches and individuals, leaving \$385,774.57 to be raised by General Council time in June.

The need for new churches and for modernizing older churches throughout the nation is truly critical. There remain hundreds of communities and thousands of people totally unchurched. The issue concerns the future witness of our Fellowship. It involves the health of Protestantism throughout our land. Our democracy, which guarantees to us our freedoms, will be in jeopardy if its undergirding is to be impaired. Certain issues are being debated among us, as is to be expected in the nature of our freedom, but there can be no debate over the importance of taking the Gospel of Jesus Christ to every community throughout the nation.

Our Fathers gave sacrificially that the feeble churches "at the West" should be strengthened. We are called upon in their spirit to make our contribution to the end that the modern frontier, which is the new community, shall be adequately (Continued on page 15.)

Crosses

At the Easter time we think of a cross,
And some of us deck it with flowers,
Others make it a thing to be feared,
To be covered with tears like showers.

Yes, the crosses are many, every kind,
We have ours to bear, you and me;
From the tiniest shadow hidden within,
To a wooden thing hewn from a tree.

And yours may be light, or a heavy dread,
Mine—the loss of one I love,
Or suffering borne in silence alone,
Dark night hours—no light of love.

And up the hill that the world calls Life,
We bear them, come gain or come loss,
For the strength He will give—He understands
Because He, too, bore a cross.

—Grace Marie Prince.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Banquet Planned

The Laymen of the Southern Convention will meet for a banquet at the Suffolk Christian Church in Suffolk, Virginia, Tuesday, April 27, at 6:00 o'clock. Those who are planning to attend should send their reservations to P. D. Howell of Chuckatuck, Virginia, before April 21. This means that the decision should be made this week end at each of the churches and the report made and sent in immediately.

An interesting program is being planned for this banquet which includes an address by President Stevens of Grinnell College. Make your plans to be present and bring with you other men from your church.

* * * * *

Executive Committee Meeting

The Executive Committee of the Laymen's Fellowship of the Southern Convention met April 13, 1954 in Alamance Hotel in Burlington, North Carolina. Many items of business were considered and the following represents some of the action which was taken.

a. Decided to request that local Laymen's Fellowships elect officers by November 1 of this year in order to get the names printed in the Annual.

b. Voted to hold the annual rally the third Sunday in February instead of the second Sunday as has been the custom in the past.

c. Decided to offer assistance to those churches not being served by full-time ministers so that every church will be able to have a service on Easter Sunday, Layman's Sunday, and Christmas.

d. Voted to print a small booklet which will include the constitution and other helpful materials and to make it available for distribution at the banquet in Suffolk.

e. Named the committee to work on the organization of a Conference Laymen's Fellowship in the Eastern North Carolina Conference.

f. Discussed the Moonelon Project and made plans for a "work day" to be held at Moonelon June 5 beginning at 8:00 a. m. in the morning, and will be for all the men in our convention

who are able to come. Further details on the "work day" will be published in this column in an earlier issue.

g. Voted that the Executive Committee of the Laymen's Fellowship heartily approves of the employment of a full-time worker in stewardship and evangelism for the Southern Convention and that the Executive Committee looks with favor on the suggestion that part of the time of such a person should be designated for work with the Laymen of the convention.

The Executive Committee heard a statement by William A. Graham, who is the director of the National Laymen's Fellowship. Mr. Graham complimented the group on the work which it has been doing and made several suggestions for the work in the future.

J. E. D.

A Bus Route for Sunday Schools

Rev. Ralph M. Galt of New Market, the pastor of the Shenrock Charge of the Virginia Valley Conference, has been credited with initiating a project which should increase Sunday school attendance in that section of the Valley.

On Sunday, April 11, a bus was put in operation to take people to Sunday school. This service is sponsored by all of the churches along the route and is interdenominational. The bus service is available free of charge

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORIAL STAFF

Editor (In interim) J. T. Kernodle
Managing Editor J. T. Kernodle

Contributing Editors—Roy C. Helfenstein, Henry E. Robinson, W. Millard Stevens, Stanley C. Harrell, Richard W. Morton, Jas. H. Lightbourne, Jr.

Departmental Editors—Convention, Wm. T. Scott; Laymen's Fellowship, J. E. Danieley; Woman's Work, Mrs. F. C. Lester; Young People's Work, Thomas W. Madren; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Harcastle.

Board of Publications—R. C. Helfenstein, Chairman; S. T. Holland, Secretary; Clyde W. Fields, S. E. Madren, W. W. Snyder, Jas. H. Lightbourne, Jr., G. D. Colclough, Treasurer, ex officio.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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The Christian Sun Subscription Blank

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Date, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$, for which please send The Christian Sun

() 1 year, () 2 years—() New Subscription, () Renewal:

To Church

Address

() Renew, () Enter my own subscription, () 1 year, () 2 years.

My Name Church

Address

From the EDITORIAL *Viewpoint*

Easter: A Fact or Fiction?

While some seven hundred millions of people who have signed the roster of Christian Discipleship could be called to testify to the fact of Easter, there are other millions who know only that at this season of the year they are caught up by some surge of emotions, and are made a part of the greatest pageant ever devised by the minds or emotions of men. To this great throng Easter is only fiction.

There are those who complain that so many professed Christians never come to church, except on Easter Sunday. While we could wish they would find their way to the house of God more often, there is room for rejoicing that they have come at all. Their presence gives witness to the fact that they have, in the words of Dr. N. G. Newman, been "Evangelized, though not yet Christianized." Whatever the occasion of the presence in the Sanctuary of God gives hope that the process of their Christianization may be furthered, and that eventually they will be caught up by the colossal fact that there is in the world a Living Christ to whom they may pledge their lives and their deepest devotions.

Think of the millions of dollars that will be spent this year on Easter costumes and flowers! Many do it because others do it, and they don't want to be left out of the parade. But underneath, and perhaps unconsciously, there is universal joy brought in on the wings of Easter morning, turning our minds to thoughts of something new and beautiful let loose in the world; something that inspires a desire for better looks expressed in Easter clothes, and an inexpressible beauty symbolized in corsages of flowers. Is it not, however unconscious, a desire

to brighten up what would otherwise be, without the fact of Easter, a drab and ugly world?

Suppose Easter be not true.

Then there would be no churches calling us to worship. None of the most beautiful music ever written would be ours to sing. Our Bible would end with Malachi, since the story of the birth of Jesus would be left meaningless without the fact of the resurrection. There would be no inner "pull" toward new freshness and beauty for life. There would be no hope that wars will ever end. The freedoms of our national and personal lives would never have been ours to enjoy. Let us try to imagine what life in our world would be if Easter be not true!

"If Christ be not risen from the dead, your faith is in vain and ye are yet in your sins." Let us cry out with Job, "I know that my Redeemer liveth!" and again with St. Paul, "I am not ashamed (to suffer as I do), for I know whom I have believed, and am persuaded that he is able to keep that which I have entrusted to him."

The proclamation of such a faith will lend new meaning to our Easter observances. Our Christian World Mission will then receive the full weight of that faith in our lives. Our offerings to the mission of making a World Christian Community will flow in greater volume through our Easter Offerings, and those who have not heard will hear and believe that the Easter we observe is not an empty parade, based upon fiction and flowers, but the greatest fact ever recorded in history, or upon the tablets of men's hearts. He is risen, indeed!

JESSE H. DOLLAR.

Our Easter Faith

By C. REXFORD RAYMOND

Our life on earth is but our soul's beginning:
 When our terrestrial bodies turn to dust,
 Celestial bodies we shall then be winning.
 "If only here we hope in Christ, we must
 Of all men be most pittied," thus Paul wrote
 The church in Corinth, saying: "Flesh and blood
 Cannot inherit heaven." Christians quote
 The good news spoken by our Lord that flood
 All life with light; for Christ abolished death
 And on the Cross he brought immortal life
 To light. For when our bodies lose their breath,
 We leave behind the woes of sin and strife.
 Our Easter faith declares we do not die,
 But leave the earth, our life to glorify.

The Road from the Tomb . . .

By DR. RICHARD K. MORTON

Union Congregational Church, Jacksonville, Fla.

The joyous Easter message proclaims both that Jesus rose from the dead and that his spirit may today rise in us. As we suffer with him, we shall also rise with him. As in Adam, all die, so in Christ shall all be made alive. By one man came death—and by another comes life, life eternal and abundant.

No one, so far as Bible records go, actually witnessed the resurrection of Jesus. And few there were who were at once upon the scene in that glorious dawn: there were Mary Magdalene, Mary the Mother of James, and Salome, and Joanna, and Peter. Soon they ran to others, and the news spread, some believing, some doubting.

The resurrection story has always seemed to me inseparably linked with the need of the risen life in man. If God could raise Jesus, and the story ends there, we look in vain for power that conquers and love that redeems. If Jesus could break the seals of the tomb, but cannot break the bonds of our hearts, then is he risen from the dead in vain, and our preaching is in vain.

First of all, Jesus rose—this is a thoroughly attested fact, which has endured the erosions and investigations of history. This was according to the Scriptures and to prophecies, and is quite what is to be expected from the life he lived and the mission he had upon the earth. The tomb is empty. Death can have no dominion over his Spirit. Here is shown forth the tremendous spirit and fact that the spiritual cannot be encompassed and shackled by the temporal, and love cannot be destroyed by hate.

The empty tomb expresses in convincing form the spiritual value of life and the inseparable link existing between a loving heavenly Father and his creatures who stand in need of redemption from their sins if they are to live the risen life which is possible for them.

The tomb symbolizes the worst that the world can do—it thought to put an end to Jesus and his works, and now stands defeated. It stands as a kind of grim monument to the best that man achieved—all his proud strivings have led to this tomb wherein he consigned one who sought to help and bless him. With all man's

proud achievements and powers, this is what happened according to his will and way. As I remarked to our people the other night, the Scriptures indicate that the only kind words addressed to Jesus while he was on the cross came from a man on another cross, that of the penitent thief. It may well be that we best understand the cross of Christ when

The Empty Tomb

By Mildred M. North.

Once long ago in Judea
Lay the dear Lord in a tomb,
Pondrous the stone in the doorway,
Tireless the watch in the gloom.

Tender hands wrapped Him in Grave clothes,
Tender hands laid Him away,
Tender hearts grieved at His passing
Knowing no glad Easter Day.

Then when the midnight was over,
Jesus came forth from the grave,
Bringing to earth in its sorrow
Hope in His power to save.

Empty the tomb when they sought it,
Gone was the stone from the door,
Mary found Christ in the shadows,
Living, to live evermore.

Beautiful story of Easter,
Sweet is the message it gives,
Wonderful loving Redeemer,
Risen, our Savior, He lives.

Gone is death's power forever,
Gone is the gloom of the grave,
Jesus came forth from its prison
Mighty forever to save.

we have dared to come to a cross of our own.

Secondly, Jesus appeared unto many. The resurrection is not an event, however well attested, that was actually witnessed by nobody, and where very few were soon upon the scene, and nothing further was known or seen of Jesus. He appeared unto many. We have seen in our Gospels the brief references to the individuals and groups to whom he appeared, and they are most important. In one reference we read that he appeared (Mark 16:12) "in another form" to two of them as they walked into the country.

What I am trying to suggest, on this glorious Easter occasion, is that the Easter power comes not alone from Jesus' resurrection, but also from the fact that he made himself

known at once to many. Fellowship was renewed, and their hearts were made glad—those who believed—as they beheld. But right here begins the agelong challenge of the resurrection. All the Gospels report that some doubted. They doubted, and they did not become those in whom the risen life was manifest. Jesus did not rise in their hearts and minds.

It seems to me, then, that the urgent plea of Easter is this: Believe! Know that your Lord is victor over death! He rose from the dead. He appeared to many. Now we see the link between this life and the Beyond, and we see that it is worth while to strive in this life for the good and eternal. Tomorrow is real. Love is dominant.

We must have an impassioned belief in the risen Lord, who makes himself known to his loved ones and those who believe, but we must not forget for a moment that in a real sense the incarnation and resurrection alike are not complete and in fulfillment until the life and spirit of Christ rises in us. I feel we should be right in saying that our risen life of the spirit is part of the resurrection story. God will not redeem the world simply through a risen Christ. He must do it through a risen Savior who rises in those who believe.

In another way, let us say that we need to go with humble awe and reverence to the tomb, and see that it is empty. We need to have a spiritual awareness of Christ's presence upon our way, but then we must make our way back from the tomb with the spirit of one in whom Christ has risen. "If ye then be risen with Christ," wrote Paul to the Colossians (3:1), "set your affection on things above."

We must ask ourselves, amid all the glitter and tumult and argument of our modern world, whether the resurrection power remains with us on the journey, as it were, from the tomb. Here is the test and challenge of the modern church and churchmanship. We say we believe that Jesus rose—and yet we live obviously as if he never had risen in us. We believe he appeared unto many—but we do not live as if he had appeared to us. We flock to Easter services to celebrate his rising from the dead, but as soon as the great services break up, we seem to be right back where we were before. Our Christianity is tested, and our faith is tried, on that

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Dr. Smith's Challenge--An Editorial In Greensboro Daily News

Dr. L. E. Smith, president of Elon College, raised what he knew in advance would be a controversial issue when he told the Greensboro Kiwanis Club that partial tuitional aid should be advanced to all Tar Heel students qualified for and wishing to enter college.

His plan was projected as part of a speech in which he predicted that unless more financial aid is found for church-related colleges, "it is only a question of time when a great percentage of these church schools will be forced out of existence."

Dr. Smith's plan to give all college-eligible students tuitional assistance was based on the fact that students now attending state colleges and universities get that kind of tuitional help from all the taxpayers of North Carolina. He compared benefits accruing to two mythical girls in Greensboro, one of whom enrolled at Woman's College, where her tuition bill reflected state aid, and the other who entered Greensboro College, where it did not.

Dr. Smith's plan to help individual students rather than institutions avoids, as he sees it, the dangers of merger of church and state.

We know, with the president of Elon, that many church colleges, especially the smaller ones, are in dire financial straits. Many privately endowed colleges simply cannot make the grade in these times when high costs make large income mandatory. They also, as Dr. Smith notes, face increased competition from state-supported schools which are stepping up their pressure for money through various foundations and also by newly organized programs like the "Alumni Giving" program at Chapel Hill.

There is no reason, as we see it, why state-supported institutions would not call on their alumni for more support just as privately endowed colleges do, but we know as well as Dr. Smith does that it brings on powerful new competition in an already over-crowded field.

Is Dr. Smith's plan sound? We frankly don't know, but we would like to raise several questions which its supporters might find hard to answer. With primary and second-

dary education facilities lagging far behind in meeting the needs of North Carolina school children, how could the state, in all good conscience, take on an even larger job of underwriting college education for all its young people? Should college education, after all, become that much dependent on the state for its survival? Is channeling money through government the most economical and efficient way to get it?

Regardless of the practicality of Dr. Smith's plan, we commend him for the unique and stimulating manner in which he dramatized the problems of church-related colleges. We have no doubt that these financial needs are critical and that the time has come for the state to realize it.

* * *

Dr. Smith's Address Before the Kiwanis Club of Greensboro

I have been invited to speak to you about education; education as conducted in our privately endowed or church related colleges, and concerning the North Carolina Foundation of Church Related Colleges for the support of these colleges. In the United States and in North Carolina we have what is known as a dual system of education; state or tax supported colleges and universities and the privately endowed colleges and universities that are supported by voluntary contributions. Our state government has been increasing its appropriations for the support of our state schools year after year. It is interesting and encouraging how it has upped and upped and upped these appropriations.

The appropriations are made in two packages—capital improvements and current needs. Capital funds last year ranged from \$483,000 to \$5,823,000 per individual college. Appropriations for instruction or current needs ranged from \$218 per student to \$615 per student; from \$581,000 to \$2,261,000 per individual school.

The church related colleges of our state are finding it pretty hard sledding financially. When you depend on voluntary contributions you must put in a lot of effort, see a lot of people and talk a lot if you are going to

secure the necessary funds to finance the operation of your college. We haven't been too successful in these last years, particularly the last two years. I should say that ninety percent of the church related colleges in North Carolina are in certain financial difficulties either from the standpoint of capital improvements or from the standpoint of current funds and many of us are having difficulties with both.

Our state schools are ill-content with what would seem to be adequate appropriations with which to finance their programs including capital funds, they have invaded the field of benevolence, the one field at present to which the privately endowed colleges may go. Our state schools have on at present campaigns under the guise of foundations to raise a total in excess of \$50,000,000 and this is not all. A campaign is to be conducted independent of foundations that will total another \$50,000,000. These campaigns are put on with the leading business men of the State, executives, and politicians, with a force that dwarfs into insignificance any program that our privately endowed colleges have ever considered or even thought of. You can easily see what the results will eventually be. Unless business men and church men who are interested in freedom in education and the free enterprise system of our country assert themselves in the interest of these privately endowed colleges, it is only a question of time when a greater percentage of these church schools will be forced out of existence.

What happens then? Take a look at Germany. Germany had the dual system of education, her state schools and her privately endowed schools. The state kept increasing its support to her schools until Hitler came into power, then the state under Fascism, closed all privately endowed schools and purged the professors who would not accept the mandates of the state. The same thing happened in Russia and obtains today. When the Communist took over China, the first thing they did was to close all church activities, close all private schools and order the missionaries and the teachers from foreign countries out of their country. I say it will be a sad day when the entire program of higher education is placed in the hands of the state. In the first place, until equipment could be provided, the cost of providing higher educa-

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Why The Cross?

We count time not only by years but by the seasons of the year as well. Springtime, summer, and harvest. Springtime is the time of new life, a time when the seeds sprout, the trees bud, and the flowers bloom, when man's faith is quickened by the retelling of the resurrection of our Lord. Of course, the story of the cross comes before the story of the resurrection, but the story of the cross rests upon the story of the resurrection. But for the story of the resurrection, the story of the cross would long since have been buried beneath the doubts of the ages. "For if Christ be not risen from the dead, then is our preaching vain." Our faith is also vain and our sacrifices would be useless.

The Christian Church through the years has glorified the cross. I am ever mindful of the fact that Christ was nailed to the cross, "crucified, dead, and buried." The cross was an instrument of death and shame. The Christ, the Son of God, was innocent, pure, and honest, and yet he willingly paid the penalty of death on the cruel cross. I don't think he cherished the cross. I don't think he loved the cross. Inwardly and humanly speaking I think he despised the cross; I think he hated the cross. He didn't care for the instrument of destruction. He loved life and everything that ennobled life, that saved life, that lifted life from the pit-falls of evil. He loved life so much that he gave his own life that life might be saved; that man might have life and have it more abundantly.

Today the church seems to glorify the cross. Our own church has adopted the custom of displaying the cross in our altars of prayer and of worship. Truly, we do glory in the cross, not as such but as the way by which it was the will of the Father; that he should go to bring to man cleansing and redemption and ultimately life eternal, through the power of God that brought him forth from the grave, even the resurrection of his body. Man's salvation depends upon the fact of his resurrection. Is there some way that the church could dramatize to the world the faith of the resurrected life of

our Lord? The empty tomb is more essential to the Christian religion than the cruel cross. The cross was and is a means to an end. The resurrection was the purpose of his coming and the meaning of his sacrifice. Through and by the resurrection, we have the hope, yea the assurance that our own blessed dead and we ourselves shall ultimately come out of the darkness of the tomb into the glorious light shed abroad in our Father's House from his resurrected countenance.

We shall bear the cross. We shall be resurrected from the dead, and know even as we are known.

* * * * *

Apportionment Giving

When this month shall have passed, one-third of the year will be behind us. Contributions from the churches on conference apportionments will be approximately one-sixth of the amount apportioned. It would seem that it would be better for the individual churches to keep these payments up and it certainly would be of tremendous help to the college.

Expenses at the college continue to increase. There is a slight decrease in the cost of foods, but the cost of other necessary supplies seem to increase. Labor has gotten in the habit of expecting raises in salaries. This is not only true on a college campus but it is true in almost all industry and other fields of employment. True, the laborer is worthy of his hire and he should be amply paid but there are times when the sources from which money comes to make payments must be considered.

I hope some day to be able to report contributions from at least fifty percent of our churches in one report. We have a very good offering for this week but there are only twelve churches out of two hundred and one making reports. If we could add eighty-eight to that, in all probability we would have a good report to make.

The college is grateful for the support given by the Sunday schools and churches.

Previously reported \$ 1,905.81
 Eastern N. C. Conference:
 Mt. Auburn \$ 25.00
 Piney Plain 15.00

Eastern Va. Conference:	
Antioch	\$ 40.00
Bethlehem (Dis)	12.00
Rosemont	60.00
Suffolk S. S.	72.54
N. C. and Va. Conference:	
Ingram	\$ 35.00
Long's Chapel	17.86
Winston-Salem	43.00
Western N. C. Conference:	
Hank's Chapel	\$ 60.00
Virginia Valley Conference:	
Bethlehem S. S.	\$ 23.00
Linville S. S.	7.50
	410.90

Total to date \$ 2,316.71

* * * * *

Ministers Will Meet on Campus

All ministerial alumni of Elon College will be invited back to the campus on Tuesday, April 20, for a Religious Leadership Convocation, which is to be staged under the sponsorship and direction of the campus Ministerial Association.

Plans for this first annual gathering of the Elon College ministers, who are now serving congregations in various parts of the country, were announced by Dr. F. E. Reynolds, who is faculty advisor for the organization of ministerial students.

The plans for the convocation call for two workshop meetings to be held in the afternoon, followed by a banquet session that evening in the college dining hall, and those in charge of the meeting expect a large number of former Elon ministerial students to return to the campus at that time.

Dr. O. S. McColl, retired minister from Woodford, Conn., will be one speaker at one of the workshop gatherings in the afternoon, and he will also be the principal speaker for the banquet that evening. The other workshop speaker will be Rev. Wofford Timmons, pastor of the Congregational Christian Church at Southern Pines, North Carolina.

INFORMATION REGARDING THE GENERAL COUNCIL.

(Continued from page 2.)

Registration for all delegates, associate delegates and visitors, \$4.00.

Room and meals from noon, Wednesday, June 23, through noon, Wednesday, June 30, \$41.00.

Room and meals by the day, \$7.00, or \$3.50 for meals and \$3.50 for room per day.

The sessions will be held at Yale University, and the delegates will be housed in the facilities of the University.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Hats Off to Miss Hargrove

Miss Margaret Hargrove "hit the ground running" when she arrived in the Southern Convention and never stopped during her two weeks in this area. And wherever she went she made friends for herself and for the denomination. We should all be grateful to our president, Mrs. W. B. Williams, who chauffeured Miss Hargrove in her Cadillac—the score was about fifteen hundred miles in travel together here in the Southern Convention. Miss Hargrove declares it was the nicest way to travel one can imagine—for Mrs. Williams provided everything, from typewriter to stops at nice quiet spots along the road for that last-minute touch to a speech!

Many of us have felt that the denomination would find it very difficult to secure a person to fill Berta McClintock's place as executive secretary for our women's work. However, we all seem agreed that Margaret Hargrove is able to do just that in an excellent way.

We want to thank Miss Hargrove for taking this time in her busy schedule to become acquainted with our women in the Southern Convention and to let them get to know her. She made a great contribution to the life and the work of our churches through her speeches and discussion periods at the Rallies. We hope it will not be long before she can return to our area. And we hope she has taken with her pleasant memories of springtime in the Southland—even though it was not as warm as she had expected until that last day at Union Ridge!

It is hoped that reports of the Rallies will come in to be published on this page. At this writing one secretary, Miss Flossie Bray, has reported. The Asheboro District in North Carolina had thirteen churches represented by 83 women, with an offering of \$25.00. The new officers of this district for next year are: superintendent, Mrs. Bill Simmons, R. 1, Bennett; assistant superintendent, Mrs. Winfred Bray, Randleman; secretary, Mrs. Sherman Maness, Ramseur; assistant secretary, Miss Flossie Bray, Route 1, Bennett.

Hines Chapel Woman Honored

At the district meeting of the Home Demonstration Clubs of Guilford, Randolph and Rockingham counties held in Asheboro, North Carolina, on April 13, two club women from each county were honored as "club women

Arisen!

By John Clark Williams.

Arisen!

From his own grave Christ did arise;
He reigns immortal in the skies;—
No more to pass the way of death.

Arisen!

From my own grave, I shall arise
And be immortal in the skies;—
No more to pass the way of death.

Arisen!

From every grave men may arise
And be immortal in the skies;—
No more to pass the way of death.

Arisen!

And thus His glorious morning
Predicts the end of mourning;—
For death is swallowed up of life.

Arisen!

Our words so faintly, poorly tell
How our dear Lord Immanuel,
Changed mid-night into perfect light.

Arisen!

I can not doubt that God was wise
In planning life within the skies,
Upon the simple terms of faith.

Arisen!

From every land I see them come
To possess the Heavenly home;—
The everlasting Paradise.

Arisen!

Let us share this Blessed Gospel
With all the nations; let us tell
This story of God's perfect love.

of the year." Each was presented with a beautiful orchid.

We are proud that one of these women was Mrs. Turner Smith of the Monticello Club, who is a faithful member of our Hines Chapel Church.

This is the citation read as Mrs. Smith was presented with her orchid:

"A really outstanding club member from Monticello is Mrs. Turner Smith, who was a charter member of the group. The logs that were used in building the club house were cut from her farm and donated by her.

"Always active in club work, she was one of the first twenty-three to help organize the cooperative dairy in 1930. They carry out modern farm practices on their place. She has a dairy and carries the milk to Guilford Dairy every morning.

"In recent years she has been a Scout leader and would take the Girl Scouts to the skating rink each week for recreation. She helped for twelve consecutive years at summer camp.

"For several years she has been 4-H Club leader and is very active in transporting 4-H Club members to County Council meetings. She is raising her granddaughter in 4-H Club work, and giving her every opportunity to advance in this work. She has sent her son and daughter through college. She has helped raise four other boys, taken care of her mother-in-law for several years, visited the sick and given milk to underprivileged children.

"She is a very active member of Hines Chapel Christian Church, where she has been the president of the Ladies Aid and of the Missionary Society. She is a member of the planning committee for an educational building for that church.

"Besides all her household and dairy work, she is very active in helping every cause in the community. Therefore, Mrs. Turner Smith is truly an outstanding club member—we say orchids to Mrs. Smith!"

* * * * *

Christian Family Life

The observance of Family Life Week is brought to our attention by Mrs. Rollings, convention superintendent, and Mrs. Millard Stevens, Eastern Virginia superintendent. Mrs. Stevens reminds us in a forceful way:

"Your family is the greatest possession you have. The primary loyalties of your life should be to those things which enrich the life of your family. It is planning time for special activities in your homes and as a church family during National Family Week, May 2-9, 1954."

* * *

MESSAGE FROM CONVENTION SUPERINTENDENT.

I trust that the promotion of Christian Family Life is going well in your church. First and foremost

"A Tribute to Jesus"

There have been thousands of beautiful tributes paid to the Man of Galilee down through the centuries since he walked in the flesh upon the paths of earth. But no tribute of man can do justice to Jesus—son of man and Son of God.

Human language cannot fully express the love and adoration which sincere commitment to Christ as Saviour, Lord and Redeemer inspires within the human soul.

One man who for years had rejected Jesus, but who was inspired by a neighbor's faithfulness to the church and by his noble Christian living, decided to make investigation for himself about what Christian faith might mean to his own life. As it always is, so it was with this new

in importance, of course, is the development of a Family Altar or Daily Devotions in each home. As an aid in this direction, Miss Pattie Lee Coghill, our Literature Chairman for the Convention, tells me that the following booklets she likes better for family life devotions than any other she has seen:

"Pages of Power," Part I and Part II, 5c each, or \$3.50 per 100.

In only a few weeks now, Christian Family Week for 1954 will be coming up—May 2-9. The week's theme is, "A Troubled World Needs Christian Families." The following material is suggested for use during this week: "Family Week in the Churches," 5c each or \$4.00 per 100; "Family Week in Your Home," 5c each or \$3.00 per 100; "Poster," 10c each.

This material may be secured from the Department of Publications, National Council of Churches, 79 East Adams Street, Chicago 3, Illinois. Send 10c for handling charges on orders under \$2.00.

It would seem a good idea to concentrate on the observance of May Fellowship Day, Friday, May 7, to develop the lighter side of Christian Family Life Week, and bring it to a spiritual climax on Sunday, May 9, with a "Festival of the Christian Home" (Mother's Day) and Rural Life Sunday.

I do hope we can bring about a more wide-spread participation in the Family Camp program within the Convention this summer. Be thinking about how this can be accomplished in your church

MRS. J. S. ROLLINGS, SR., *Ch'n,*
Christian Family Life,

enquirer—that if with all one's heart one truly seeks to find God, he will find him, to the greatest delight of one's soul in the life of Jesus of Nazareth—"The Christ of Everywhere." And this man, who for so many years had rejected Jesus and rudely spurned his love, but who because of the devotion of a neighbor to the Church of Christ, himself sought Christ and yielded his life to Christ's Lordship over life, wrote these words in tribute to Jesus:

"Down across the ages there has come one unique and radiant life—that of the incomparable Man of Galilee. The world has seen none other to compare with him. With all our modern progress, we are waiting in vain for any life that shall match the beauty, the power, the utter selflessness and the absolute love and self-control of the Great Galilean. Many stories may have been better told than his, but there has been no such other story to tell. To look upon his God-like life for one earnest moment is to be haunted by it evermore and to be lured by it into a new and deeper meaning of living."

We may well ponder in these days of Lent on the challenge of that tribute of one who, for so long rejected Jesus.

Another writer has put his tribute to Jesus in these words:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a house. He never had a family. He never went to college. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the one piece of property he had on earth, while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today this pro-

vincial Peasant is the central character of the human race and the outstanding leader in the march of progress. I am far within the truth when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, all put together—have not affected the life of man upon this earth as powerfully as has that One Solitary Life—the life of Jesus, the Man of Galilee."

What a tribute! And how deserving is Jesus of such a tribute! Christian people who take their Christian responsibilities so lightly and so indifferently would profit by reading again and again these tributes to Jesus before Easter Sunday, and after reading, feel enough ashamed for having failed to appreciate one so great and so good as Jesus—enough ashamed to fall to their knees in prayer on Easter morning in rededication of their life, their love and their loyalty to the Christ of Galilee and to the church that bears his name.

ROY C. HELFENSTEIN.

"Be a Good Leader," Sunday School Convention was Told

The annual meeting of Western North Carolina Sunday School Superintendents of Congregational Christian Churches was held Saturday evening at 6:30 in the Ramseur city hall, with thirty-two superintendents and pastors attending.

The meeting was called to order by the president, Mr. Theodore Cox of Ramseur. The invocation was given by Dr. L. E. Smith, president of Elon College, after which the laymen of the Pleasant Ridge Congregational Christian Church, near Ramseur were host for the evening meal, serving a delicious fish supper.

After the evening meal, special guests were introduced by President Cox. Those introduced were: Dr. L. E. Smith of Elon College, Mr. Martin Garren, president of the North Carolina and Virginia Superintendents Convention, Mr. E. W. Kellam and R. W. Iseley of McLeansville, N. C.

Dean J. Earl Danieley of Elon College, the guest speaker, was introduced and led a most interesting panel discussion concerning the problems of our Sunday schools. The

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A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Easter is a special time in the church year—an old, old custom. The Jewish people had their Passover from the days of the break with Egyptian rule. Other peoples had spring festivals too.

The egg became the symbol of new life. Ducks, chickens and rabbits became signs of new life too. Flowers bloomed, old, heavy winter clothing was laid away, and the house was swept clean and made fresh. New, light, colorful clothing was worn to show the passing of the seasons.

In England there was a custom that if a young man lifted a young lady off her feet, high into the air, that she must grant him a wish, usually a kiss. People had a holiday, they cooked many things, especially little cakes and boiled eggs, which they gave to their visiting friends. We borrowed the name Easter from the spring festival of the Nordic people who came to England.

Our country has school holiday. Our Jewish friends and neighbors are celebrating the Passover. We dye eggs and hide them, we have colorful Easter baskets and wear fresh, new clothing. Lovely flowers and sweet lillies are in our churches. We mark the passing of the old winter and the arrival of the new spring.

But most important of all, we think about Jesus, his life, his love, his work, and how he lived that all people should have a full life. In the midst of our frolic and fun, let us remember his love and goodness. The church, with its flowers and its music, will help us to think on him.

* * * * *

She Didn't Want Her Lunch

By LAURA GRAY.

Issued by the National Kindergarten Association

For a number of days three-year-old Susan had eaten very little lunch! Here was a sturdy youngster, usually eager for a meal, suddenly refusing all but a glass of milk and sometimes, part of a tomato or apple at luncheon.

I coaxed, and I questioned. I let her choose. But when I set before

her a scrambled egg and some canned apricots—her own order—she gulped a little of the egg with obvious effort and looked up in evident distress.

"Never mind, dear, if you don't feel like eating," I said. "Run off to bed and have your nap."

"My milk first!" She gave me a relieved grin and downed the cold drink.

Susan was not ill, I decided, but why could she not eat? What had happened? How were conditions different now from what they were a month ago? Spring days had arrived, and she was able to be out of doors more. A new family of five children had come to live in our block, providing playmates for Susan. All authorities say an only child must play with other children for proper development. Susan was now out all of each morning playing. And sunshine and play should give her an appetite, not rob her of one, I considered.

However, at the end of another week Susan was definitely growing thin, and she was becoming irritable. Something had to be done. But what? No use to try to force food down her throat when she obviously had no appetite for it. I was floored.

That afternoon I met Mrs. Brown with her three-year-old, John, going shopping. Although I scarcely knew her I found myself telling her my troubles. "I just don't know what to do!" I concluded.

"Do you think Susan could be too tired to eat?" asked Mrs. Brown.

"But being tired should make her hungry," I said.

"Yes, if she is not *too* tired. I once did nursing in a child clinic. There they were careful to protect the little ones from fatigue. There were many rest periods and always one before eating. Those children you speak of are most likely all older than Susan and play vigorously."

"They are," I answered. "They fight, snatch toys, and scream. It tires me just to watch them. They call for Susan sometimes before we've finished breakfast, and she is out playing all the morning."

"I try to keep John playing quietly at home most of the morning,"

said Mrs. Brown. "One hour with the other children is quite enough. Fortunately, the girl next door is the same age as John, and the two play well together, and not too strenuously."

"Thank you for giving me an idea," I said.

The next morning, at twenty minutes to eight, Susan's playmates arrived. "Can Susan come out to play?" one asked.

I spoke plainly. "Susan is only three." I looked at the youngest, a chubby boy of five. "It tires her too much to play all the morning with you. You are all older than she is. So I want her to play at home. She can't come out yet."

They went off. Then Susan burst into loud crying. "I want to go! I want to play! Boohoo!"

But I was prepared. I had on hand some new cutout books, new crayons, and a pot of paste; and I sat down and helped her use them. A knock malled me to the door. There stood red-haired Bobby, who had been going around with the five other children.

"Am I too big to play with Susan?" he asked, smiling. "I'm four."

"No, Bobby, come in," I answered, and I brought out another cutout book and another pair of scissors. The lad was as pleased as he could be, and Susan was delighted. The morning passed happily and restfully. A while before lunch I sent Bob home. Now he comes often. The two romp and play under supervision, which is not generally visible but is always there. This takes time and effort—some housework goes undone—but Susan's appetite has returned, she is her own happy self once more, and she has a playmate.

Announcement

The Spring Issue of the "Program Manual" carries the Children's Day Service, "We Would Be Christian."

It also has a program for an all-church project entitled "Neighborhood Family Night." Worship services for the entire quarter are also contained in it.

Each Sunday school should have at least one copy of "The Program Manual" each quarter. The price is 30 cents.

Order from the Pilgrim Press, 14 Beacon Street, Boston 8, Mass. This time ask for the spring quarter.

PATTIE LEE COGHILL.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

"Revenge Scoop"

R. 1, Ramseur, N. C.,
March 31, 1954.

Dear Pattie Lee,

I will be unable to help in camps. Plan to be married June 12. Will not let this happen again!

Yours,
MAX.

* * * * *

Tips From Tom

Seems Pattie Lee found material for publication in revenge against Max.

* * *

Don't forget! Next weekend is the date, April 24 and 25. All officers, commission chairmen, and two delegates from each church to assemble for a mass rally in Burlington.

* * *

With school work to keep up, churches to serve, studies and sermons to prepare, visits and calls to make, along with preparations for marriage in June, Max hasn't had time to relax lately.

* * *

Next week the featured lead will be centered on Summer camps. Notice times, places and address of the one of your choice. This will be *Two weeks for and with the youth of our churches*.

* * *

How do you get members to your group? What do you try to offer to attract new members and keep others interested? Will some of the youth groups write us and share the ideas on these questions with all of us. Write today, will you.

* * * * *

Report of Junior Youth Fellowship at Liberty Vance

We meet every Sunday night at 6:30 o'clock except on second Sunday then at 6:00 o'clock because Henderson group meets with us every second Sunday or we go to Henderson. We look forward to the fellowship suppers which are given by the different missionary groups. Mr. and Mrs. F. B. Fuller, Jr., counsellors, opened their home and entertained the society Saturday evening, March

27. Their helper had charge of the games, and my, what fun we had for two hours. Then the refreshment time which was banana splits for all.

You should have seen the children playing with balloons, trying to keep them up in the air with one hand as they went across the room and back without touching anyone else. Mr. W. A. Grissom took pictures of them. It will be fun in the fall to see the pictures of what our group has been doing.

Our group had charge of the evening devotional at the Worship Service in church on March 28. We sponsored the motion picture of "Christ Before Pilate." Mr. Grissom has presented the entire group of pictures entitled "The Lining Bible," except the ones to come each Sunday night until Easter.

There were only 53 young people present for our Senior and Junior meetings but we should have had 100. Please tell us how to win them in?

Reverend and Mrs. W. A. Grissom are giving their time and cooperation in all our church work and we all love them and I hope we can win more to our church. They do appreciate cooperation so much. They will lead us right if we will follow and help work. Please come and fill your places.

F. B. FULLER, JR.,
Counsellor.

* * * * *

A Letter to Eastern North Carolina Youth

Hello P. F'ers!

Well, we certainly haven't been in touch with each other for quite some time; have we? At any rate, it's good to be back in contact with you again. How is the P. F. work progressing in your church? If anything outstanding is happening or has happened, write to Tommy Madren, our youth page editor in THE CHRISTIAN SUN and tell him. He is wanting news for the youth page. Don't let him down. His address is Box 103, Elon College, N. C.

Have you been reading in THE CHRISTIAN SUN about the P. F. Convention which is to be held in the spring? If you have, here is some

more information concerning it for you; If you haven't the following is what you will need to know: On April 24 and 25 there is going to be two days of discussion, business sessions, worship services, and fellowship in general. All of this is to help you learn more about Christian Education and Pilgrim Fellowship.

The place we shall have our meetings is the First Congregational Christian Church in Burlington; however, all of our churches in Alamance County are to be our hosts. The time for the first session is 2 p. m., Saturday, the 24.

Due to limited accommodations each church is being asked to send only two delegates; but if there are more than these two who would like to attend, by all means, be sure to send them.

If you have no organized P. F. group, it is even more necessary that you feel obligated to send your two delegates.

It has been requested that everyone bring a picnic supper for Saturday night.

I ask you to please elect your delegates immediately and to be sure that you are represented.

Yours in fellowship,
CURTIS YOUNG, President,
N. C. and Va. P. F.

The Challenge

Unlike the passive watching of a drama or a football game, the Christian call demands a deal of doing. Christ expects a response not just in assenting thoughts, or even in appropriate words. There must be the demonstration of conviction in daily conduct and conversation, in serving and sharing. For after all, the only testimony that really counts is the witness of life itself, in its real quality. Christian faith is not merely thinking the truth, nor even saying the right thing. Essentially it is being the right kind of a person.

—Robbins Wolcott Barstow.
Missions Council Church Calendar.

From Richmond Church Calendar

Our Youth Fellowship will hold a "Sunrise Service" in the sanctuary on Easter Morning at 7 o'clock. The assistant pastor, Robert H. Fernandez, will give the message. All are welcome to attend. Following the service, breakfast will be served, to which all of those attending the service are invited.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Ahijah Foresees a Divided Kingdom"

LESSON IV—APRIL 25, 1954.

MEMORY SELECTION: "*If thou wilt harken unto all that I command thee, and wilt walk in my ways . . . I will be with thee, and will build thee a sure house.*"—I Kings 11:38.

BACKGROUND SCRIPTURE: I Kings 11: 1-12, 24.

DEVOTIONAL READING: Psalm 1.

By Way of Introduction.

We begin today a series of lessons on The Northern Kingdom and its Prophets. We pass from the New to the Old Testament, from Jesus to Jereboam. It is quite a change. The lessons will be difficult to teach—do not fool yourself about that. It will be necessary to know more of the background material. It will require skill and insight and prayer to get at the heart of these Old Testament lessons and to apply the truths in them to our modern world and our contemporary life. But it will be a rewarding exercise. When seen in their setting against the times in which they were written, and the life which they reflect, these old stories have a startling pertinency to our own times and our own problems. They have a message for our modern world and our way of life.

One more word by way of introduction. We will be considering again and again in this Quarter's lessons, the prophets of the Northern Kingdom. Let us get clearly in mind the essential meaning and mission of a prophet. He was not, as many people believe a glorified "fortune teller" a gypsy-like fellow who could look into a crystal ball and "tell your fortune." The word prophet comes from two words, "pro" in behalf of or for and "phemi" which means to speak. A prophet was one who spoke "for," or "in behalf of," someone, or in the case of the Old Testament prophets, one who spoke "for God" or "in behalf of God." To be sure there was sometimes an element of prediction in their messages. They did tell of things to come. But this was because they knew how to read "the signs of the times." They could

put two and two together and make four out of it. They knew God and his ethical will and his sovereign power, and they could get beneath the surface of things and events, and discern tendencies and trends. Knowing God as they did, and being convinced of his righteous rule, and his sovereignty, and seeing things as they really were, these men of God had no hesitancy in saying that certain things were coming to pass. And they came to pass so regularly that people came to recognize that these men really were speaking "for God." Today's lesson is a case in point. Ahijah's prophecy was based on shrewd observation of things as they were, and the enlightening spirit of God as to the inevitable result of what was going on in the national life of his day.

The Roots of Revolution.

A college professor used to tell his students of history that there were always two causes of war, the immediate, and the long-developing cause or causes. The firing on Fort Sumpter was the beginning of the Civil War (or the War Between the States if you prefer it that way) but the cause of that war was rooted deeply in the controversy over slavery and especially States' Rights. The same thing is true of revolutions. Back of the Revolution in Russia there was the long period of the tyranny and the power of those in authority.

Thus it was in the case of the actual splitting of Solomon's Kingdom. Back of this actual, specific event there were historic, long-developing causes. Let us look at the picture.

Solomon had wrought a revolution in Hebrew life. He had taken a nation of shepherds and farmers and welded them into a strong nation, economically, socially, and religiously. (Israel never was strong militarily.) He had built great buildings, centralized religion, raised the standard of living, and promoted peace. But he had done a great deal of this by forced labor and by heavy taxes. Even the lowest people were beginning to chafe under the heavy load, and there was a spirit of rebellion

which now and then broke forth here and there. Furthermore, and more to the point, Solomon "went after strange gods." He had married foreign wives and in deference to them he had built "high places" and temples, and had worshiped in them. His kingdom had become largely secular—he had left God out of it and out of his life. The moral and spiritual life of the nation was in decay. The hand-writing was on the wall. And Ahijah saw it. Under the illumination of the spirit of God, he read the signs of the times, and forthwith predicted what was to happen.

The Leader of the Revolution.

Jereboam was the leader of the revolution. He had been employed by Solomon in some of his building projects. Solomon had been impressed by his valor and by his industry, and made him "foreman" of the vast enterprise—he gave him charge over all the labor of the house of Joseph. While he was walking in the rural section outside of Jerusalem one day, the prophet Ahijah met him. The prophet was wearing a new mantle or cloak. Taking it off, he tore it into twelve pieces and gave ten of them to Jereboam, telling him that this was a symbol and a pledge that he would become the leader of ten of the tribes of Israel. The prophet went on to say that if this young man would walk in Jehovah's way, Jehovah would be with him, and would build him a "sure house" and would give Israel unto him.

Unfortunately Jereboam could not keep his mouth shut—he talked too much. And Solomon heard about what had happened. He immediately sought to lay hold on this young revolutionist, who had to flee for his life to Egypt, where he remained until after Solomon's death. We will hear more about this young man later.

It Can Happen Here.

Now of course there are folks who say "Well what of it?" "So what?" The point of this story is that what happened to Israel can happen here. "Because they have forsaken me . . . and have not walked in my ways. To do what is right in my eyes"—that was why Israel was destroyed as a nation. And if America becomes secular, if she forgets God, or she becomes selfish and secular, she too will be destroyed. It can happen here.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

DR. SMITH'S ADDRESS.

(Continued from page 6.)

tion by the state would double and our taxes would double. In the second place, it is bad for any country when higher education becomes the football of unscrupulous politicians.

You say that could not happen in this country. Human nature is not different in America to what it is in Europe and Asia. What could happen in European countries could easily happen in our country under similar circumstances. It will be a sad day when the entire program of higher education in our country is placed in the hands of the state. Should that day come, the cost of public education to the taxpayer would be doubled. Forty-three percent of the college population in North Carolina today is enrolled in our privately endowed and church related colleges.

What then is the remedy? This is my idea and nobody else's. You may not agree; many do not. I think that the state should appropriate money in sufficient sums to provide for capital improvements on the campuses of our state colleges, seeing that the kind and type of equipment needed is put there in sufficient quantities. I think that the privately endowed colleges should provide their own equipment; that is, erect their own buildings and equip them for the kind and type of work that they are doing in the field of higher education. I do not think that the state should appropriate one dollar to our state schools for instruction and current needs—the needs that are usually covered by the appropriations to colleges for students. This, I think, should not be done. I think that the state should not appropriate one dollar to our church related colleges for any capital improvements, grounds, buildings, or any of these things. But I do think that the State of North Carolina should be interested in the education of its total student population and that appropriations should be made to the student and not to the college.

Take this example—there are two citizens in Greensboro. They live on the same street. They live next door to each other. They both have daughters who have graduated from high school. They both want to go to college. Both of these citizens pay taxes, quite a bit of taxes. One says he will send his daughter to Woman's College, the state is putting up a total

for four years of twelve to fifteen hundred dollars for your daughter's education. The other neighbor elects to send his daughter to Greensboro College, a privately endowed school. The state takes no knowledge of the interest of this student in Greensboro College. They both pay taxes but the one gets no benefit from his taxes. This all adds up to taxation without the privilege of sharing, which amounts to the same thing as taxation without representation.

In my judgment, the only fair thing for the State of North Carolina to do for the support of its local college population is to appropriate for current needs so much per student provided he is a citizen of North Carolina and provided he enters a college in North Carolina fully accredited. That is to say, the state should appropriate money for the instruction of North Carolina Students—to the individual student—and let him select his college within the state. This could be no violation of the principle of the separation of church and state. This is exactly what the United States government is doing today.

But you say, what are these colleges to do now, today? They find themselves in financial difficulties. These colleges have faced these difficulties in conference and counsel together. They have elected to bind themselves together in what we call the North Carolina Foundation of Church Related Colleges. The purpose of this conference is to make a united appeal to business and industry in our state or having an interest in our state. Instead of every individual going to plead, each individual goes to plead the case for all. It is a kind of community fund. We calculate our needs, we go the business interests of our state and ask them to contribute to help meet these needs. It is a favor to all. You would rather have one call than twenty-four calls. Business has a stake in education. Education has a stake in business. We are mutually dependent upon each other. You need the products of our schools, our colleges. We need a share of the earnings of your business. Neither can very well get along without the other.

But you wonder how much you are to give. You have so many calls. I wonder too. It is a difficult question to answer. One way to find out how much you should give would be to get down your tax receipts and figure how much taxes you pay and figure

how much of the tax dollar goes into higher education as it is today and then give an equal amount to our privately endowed and church related colleges. Our laws are so constructed that when the tax man comes around, you can't say, "I haven't made any money this year, I can't give you anything." You can't tell Uncle Sam or Aunt North Carolina that kind of a story and get by with it, but you can tell the representatives of our privately endowed colleges this and get by with it.

It would be interesting if you would turn, at your convenience, to your daily papers, magazines and current periodicals, and see what many of the leading businessmen of this nation are saying about our privately endowed colleges and their needs. The dependence of business upon the products of our colleges and the obligations that businesses have to our colleges—Abrams of Standard Oil, Olds of United States Steel, Sloan of General Motors, Spencer Love of Burlington Mills, and many others. I should make an appeal to you not to turn a deaf ear or close your purses against the need of our privately endowed colleges. They need you; you need them.

I have left the most important thing to say to the last. God is in this world. God should be in education. If Christ and the Christian gospel are left out of education, then we face continual conflicts in social living and ultimate disintegration of our civilization. One swallow does not make a spring; a religious emphasis period on a college campus does not make it Christian or religious. It is the faculty, carefully chosen from the standpoint of Christianity that makes a college Christian and education worthwhile.

"BE A GOOD LEADER"

(Continued from page 9.)

panel was made up of four Sunday school superintendents and one visitor. After the discussion, Dr. Daniele spoke on the subject, "Being a Good Leader," breaking it down to being a leader in the community that sets forth a good light, being a Good Samaritan in the name of Christ, introducing the good news which the church leadership should seek to make their motive.

The meeting adjourned to meet again in the spring of 1955 at a time and place which will be announced at a later date.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Total for this week \$4,404.78. How about that! I mean that is plenty good! And how did it get that way? Well, for one thing 11 churches sent us a total of \$543.72. About 40 churches out of 200 send us monthly offerings. That is an average of ten each week. How fine it would be if your church along with every other church in the convention sent in to the convention office a contribution each month for the orphanage! It may be that your church has a unified budget wherein all money goes directly to your church treasurer—even so, there must be some organized class or other organization in the church which would not mind, once each month, giving the members of the organization a chance to make a small donation to the homeless children—most of them orphans—which are the charge of the church. A very small amount from each of our 200 churches monthly, would help us with our monthly bills. This year we are trying to overcome a \$13,298.61 handicap of bills due and unpaid at the end of the past year. That is what the drought did to us, locally, and also through so many of our good farmer folk and rural churches.

Yes, this week the churches—11 of them—sent us \$543.72; and also this week we received a check from the Duke Foundation in the amount of \$3,359.70. Prior claim on this were several months past-due insurance bills of \$2,029.25 which our good neighbors had carried for the orphanage until this time. The total insurance bill covering the three dormitories, the dairy barn and houses, the residences, the grain, meat, potato and food houses; and the comprehensive insurance on tractors and machinery amounts to \$3,168.82 annually. You must realize that fire-fighting ability in a little town like this is low and the insurance rate high. Also the board of trustees feel that it cannot afford not to have this property properly insured. This Duke Foundation check usually helps tide us over into the summer but this time there was a place for it. This check was figured on the basis of approximately 19 cents per day for each orphan and half-orphan. It is the largest amount we have had from

the Duke Foundation since I came to the orphanage. It is very much appreciated.

Again I want everyone who reads these lines, or this page—and I wish there were many more who did read it—to know how much I appreciate the kindness on the part of everybody. Daily I pray that these children here may so develop as to make us all feel happy that we had a part in helping them. When I am tired or over-worked or preplexed I remember how Jesus said, "In as much as ye do it unto one of these ye do it unto me." Life is made for helping others. And I know so many more ways than helping poor little homeless children, and I like to share in some of them, but one of the good ways is looking out for a homeless, forsaken, little child.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 8, 1954.

Commodities for the Week.

Coupons:

Woman's Fellowship, Pfafftown Congregational Christian Church.

Missionary Society, Mt. Bethel Christian Ch.

Clothing:

Junior Missionary Group, Holland, Va. Christian Church.

Charles W. Parker, Jr., Washington, D. C.

Mt. Carmel Missionary Circle, Walters, Va.

The boys and girls of the Primary Department, Berea (Nans.) Church.

Mt. Gilead (E. N. C.) Sunday school.

Union Christian Church, Dendron, Va.

Sophia Church Missionary Society.

Progressive Bible Class, Newport News Ch., for Betty Oakes.

Candy:

Mrs. Sam Scott, Winston-Salem, N. C.

Troop 17, Girl Scouts, Reidsville, N. C., Box of Flower Seeds.

Sunday School Monthly Offerings.

Amount brought forward \$ 3,694.19

Eastern Va. Conference:

Barrett's\$ 6.00

Bethlehem (Nans.) 50.00

Dendron S. S. 26.00

Liberty Spring S S. 20.00

Mt. Carmel S. S. 17.13

Windsor S. S. 10.00

129.13

N. C. and Va. Conference:

Reidsville S. S.\$ 66.00

Greensboro, First 225.25

Reidsville S. S., for boiler 30.00

321.25

Western N. C. Conference:

Asheboro\$ 75.00

75.00

Virginia Valley Conference:

Dry Run S. S.\$ 10.00

Winchester S. S. 8.34

18.34

Total \$ 543.72

Grand total \$ 4,237.91

Special Offerings.

Amount brought forward \$ 6,850.34

Reliable Bible Class, First

Christian Church, Portsmouth, Va.\$ 5.00

Chester H. Roth Co., Inc.

(Interest) 7.50

Miss Margaret Morey,

Fredericktown, Pa. ... 3.00

A Friend, Easter Gift ... 25.00

New Hope Christian Ch.,

Roanoke, Alabama 2.53

Pillsbury Mills, Inc. (for

coupons) 13.90

Elder Cong. Christian Ch.,

Dadeville, Ala. 10.00

W. B. Truitt, Greensboro,

N. C. 100.00

Woman's Fellowship of

Damascus Ch., Sunbury,

N. C. 25.00

Woman's Guild, Shelton

Mem. Ch., Easter gift . 10.00

Misses Birdie & Sallie Wil-

son, Virgilina, Va. ... 10.00

Dorothy Williams S. S.

Class, Franklin, Va. ... 5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

LOWE.

We, the members of the Elon College Missionary Society, wish to pay tribute to the memory of our friend and coworker, Mrs. W. E. Lowe who passed away on February 28, 1954.

Cheerful, modest, loyal and faithful—these words describe the life of our departed friend and fellow member.

Her outlook on life was bright—always radiantly cheerful, calm, and serene—modest and retiring in her manner, yet always ready and willing to respond to any call of Christian service.

In her passing, our society has lost a loyal and faithful member. Therefore be it resolved:

- 1. That we bow in humble submission to the will of our Heavenly Father.
- 2. That a copy of these resolutions be sent to the family, a copy be recorded in the minutes of our society, and a copy be sent to "The Christian Sun" for publication.

Mrs. A. L. RICH,
Mrs. L. E. SMITH,
Mrs. W. P. LAWRENCE.

LESS THAN THREE MONTHS TO GO.

(Continued from page 2.)

churched. There is no church among us that does not have serious local problems. Some are in the process of building new sanctuaries. Others are renovating old buildings. Still others have purchased parsonages, and among some there are outstanding debts to be paid. The fact remains, however, that few of us are unduly burdened by our giving to the church. The Loan Fund is definitely a plus. We are, quite frankly, asking our people to give over and above their local church contributions to the end that the resources that are so desperately needed shall be provided to enable us to meet our proportionate responsibility for the churching of America today and tomorrow.

The church that accepts its quota will be blessed. The program which will be developed to raise the quota will quicken its spirit. The joy of achievement will create the desire that the experience will be repeated. The sense that one's gift is never spent, always lent, and will help church after church across the country and down through the years, is exciting. The fact that the members of every church aided, in a very real sense, become the agents of the donor in the building of the Kingdom of God is satisfying beyond words and beyond price.

Our freedom is a precious heritage, but no less so is our sense of fellowship. We cannot quite possess our Lord and Master without also sharing him.

We covet for every church the sense of well-being that participation in the Loan Fund creates, and for every individual the joy that comes through the experience of a second mile gift.

If your church has not yet sent in a Declaration of Purpose, won't you please see that action to that end is taken. If you, yourself, have not made an individual gift over and above your share in your church's quota, won't you please do so now without delay.

Victory is in sight. May it not escape us.

STANLEY U. NORTH.

A BUS ROUTE FOR SUNDAY SCHOOL.

(Continued from page 3.)

to anyone who does not have transportation to the church of their choice along the route.

Mr. Galt has given much time to this work. He is president of the local Ministerial Association, and has assisted with religious surveys in the community.

There are four main reasons given by the local newspaper why advantage should be taken of this opportunity to attend Sunday school: (1) for your own sake; (2) for your children's sake; (3) for the sake of the community and nation; and (4) for the sake of the church itself, which needs moral and material support.

We congratulate Rev. Mr. Galt on his successful efforts to obtain this service, and hope it will prove a most successful venture for the churches concerned.

THE ROAD FROM THE TOMB.

(Continued from page 5.)

road away from the tomb. It is easy to believe in a victory over the grave as you stand before an open tomb, as it were—but not so easy when you get back into the strife and fret of the world.

The physical universe is full of the power and glory of God. Is not the spiritual world even more so? If we believe that Jesus conquered death, can we also believe that he can conquer the bonds that shackle us to sin and keep us earthbound? Is it easier for him to win over the great enemy,

Death, than to win us, who call ourselves his friends?

How seriously we ought to think, on this Easter day, about this road from the tomb. We have heard the good news. Our hearts have been warmed and our minds renewed. We believe; we are thrilled. We see that good has triumphed, and that Christ could not be holden of death. God has given us life eternal and abundant, in Christ, and there blossoms forth life that shall endless be. But we who so capturously worship, do we realize the call to live the risen life? The resurrection means—let me remind us all again—not just that Jesus rose from the dead, but also that we too rise with him, and new life comes forth within us and the old life has passed away. How much easier it is for us to say simply that Jesus rose, and to ignore the fact that we too must rise—that we must day by day live a risen, and loving, and faithful life.

It is clear, from the Scriptures, what this risen life involves. It means see what has come to pass, and going into one's field of service to tell others and to make possible for them the joy that comes from the risen life. He means telling abroad everywhere what has come to pass, that the victory in Christ may be possible for all. And it certainly also means work: casting out devils and all their works, of whatever kind and doing much else to implement the risen life for any, in their need.

There is no reasonable doubt of what God did through Jesus, nor about what this meant. What remains is for us so to pray and work and strive, that we may likewise live, day by day, in our time and where we are stationed, the risen life. If we can keep with us on the road away from the tomb, the faith of the Easter dawn, we shall have brought to fulfillment the mission of the Master.

THE ORPHANAGE.

(Continued from page 14.)

The Duke Endowment	3,359.43
In Memory of R. Roy	
Hasaflook	5.00
In Memory of Mrs. Edd	
Alberts	5.00
In Memory of Raymond	
W. Ward	5.00
Special Gifts	269.70
	3,861.06
Grand total	\$10,711.40
Total for the week	\$ 4,404.78
Total for the year	\$14,949.31

EASTER'S DEFINITE MEANING

By C. B. RIDDLE

Easter has a definite meaning for those who devoutly hold a specific faith and a more general meaning for others. There is no clash between the two types of significance, for the doctrine of the Resurrection is basic in Christianity. The symbolism of rebirth, of triumph over death, of an undying hope even in a world where death seems to reign, is deep in the hearts of all mankind.

The world needs the symbol of Easter in 1954 as much as it was needed during the generations when the Roman Empire was rising to its lurid glory and rotting to its fall. The ancient world, in spite of its feverish bursts of creative energy, was mainly a world of thoughtless cruelty and of indifference to the welfare of the great majority of mankind. Then the human individual had no inherent dignity, but only such worth as rank or wealth bestowed upon him. On such foundations no great and lasting civilization could be built.

Through nearly twenty centuries, man has lifted himself from a state of indignity largely because of his acceptance of the concept of him who came to give a more abundant life. Yet in a recent decade the world saw the rise of an organized and almost successful attempt to wipe out that human progress and again to enslave, debase, torture and kill those for whom Jesus died. And sadly enough in the present decade the methods that failed in one attempt to enslave people are being tried in other forms. But so long as the meaning of Easter lives in the heart of mankind ultimate victory for the demons of earth will never prevail.

Man at last has realized that he must make his own Easter, carve his own destiny, and seek his own salvation under God. The processes of experience and education by which he has arrived at that point in his progress toward a better world have been cruel, indeed, but they have not been fruitless.

That is why the anniversary of the Resurrection in 1954 has a meaning more definite and symbolic than ever.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, APRIL 22, 1954

NUMBER 16

Girl Scout Troop of Beverly Hills Church



The Girl Scouts shown in this picture are: Front row — Janice Purgason, Carole Pournelle, Theresa Rizzo, Sue Boswell, Harriet Blue, Ann Hall, Jackie Rhodes, Leslie Ann Hefke, Kathy Wrenn, Vickey McKenney; second row — Faye Hurdle, Sarabeth White, Mary Hair, Susan Apple, Elaine Apple, Linda Gresham. The leaders are Mrs. J. A. Purgason and Mrs. Robert Blue. We congratulate our Beverly Hills Church, Burlington, North Carolina on such an outstanding Scout Troop. It would do credit to a much larger church.

News Flashes

Rural Life Sunday is May 23, 1954. Special orders of service for the observance of Rural Life Sunday may be obtained through Dr. Thomas Alfred Tripp, Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y., at the rate of 75c per hundred.

Due to the overflow crowd, Rosemont Christian Church held two morning services Easter Sunday, at 8:45 and 11:00. The total attendance for the two services was 542. There was also a good attendance for the Sunrise Service sponsored by the young people and the Cantata in the evening given by the Senior Choir.

Miss Ruth Isabel Seabury, educational secretary of the American for Foreign Missions, will address a union service of churches of the Elkton Group of the Virginia Valley, on Sunday, May 2, at 11:15 a.m., at the Bethel Christian Church. Miss Seabury will be one of the speakers addressing the Virginia Convocation of Churches in Richmond, the preceding week. Miss Seabury is an excellent speaker and the Bethel meeting should be well attended. There will be a fellowship dinner following the service.

High Point Church Reports

The Congregational Christian Church at High Point, N. C. closed its revival on April 9. There were no additions to the church roll, but Dr. John G. Truitt was with us and did some mighty good preaching that caused the church to do some thinking and working.

We held a Pastor's class each evening from Palm Sunday to Easter, and received and baptized ten members at the morning service Easter Sunday. Three adults and seven children, and expect others in the near future.

The Christian Education building is about ready to use now. It is in nowise complete, but is usable, and it will solve our problem for classrooms for the present. The Sunday school is growing under the efficient leadership of Superintendent D. J. Cates.

REPORTER.

Holy Week and Easter Services Well Attended in Richmond

The attendance at the Lenten, Holy Week and Easter services of our Richmond Church was declared by the "old timers" to have set a new record. There have been eight new members received into the church since conference.

The new Recreation Room is proving to be a great asset in the entire program of the church—appreciated by all ages represented in the membership.

The Board of Deacons, with the pastor, assistant pastor and the choir, conducted the annual Maundy Thursday Candle Light Communion Service, greatly appreciated by the people. The service was patterned after the ancient Maundy Thursday service of the Waldenses' churches, founded in Northern Italy in the Twelfth Century, they being the first organized Protestant group in church history. Luther and Calvin did not come upon the stage until three centuries later.

The Pilgrim Fellowship Group this past year has had a "Three F" program of food, faith and fun each Sunday evening from 6:30 to 8:30. At Easter, the group had charge of the Sunrise Service held in the sanctuary, and were hosts at an Easter Breakfast in the Recreation Room, following the service. The assistant pastor gave the message at the Sunrise Service, and the young people had full charge of the program.

The unusually beautiful floral decorations were solicited and arranged by the Youth Group.

The Easter music presented by the Junior and Adult choirs was of a very high order and was greatly appreciated by all attending the services.

The "Three M's Club," for Mr., Mrs. and Miss, proves to be meeting a great need in the life of the church.

All groups in the church lay emphasis upon the importance of the old saying, "Nothing is too good for the Church of our Lord"—hence the beautifying of the church building, equipment and grounds is a growing concern of all groups.

R. C. HELFENSTEIN,
Pastor.

Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master; never for a moment should it be left to irresponsible action.

—George Washington.

The Minister's Equipment

By REV. MARTIN L. FOGLEMAN.

Paul says, in the first chapter of his letter to the Romans: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

As we think of that great soldier of the Cross, the one who carried on a continued and successful warfare, we are made to realize that we must be equipped with weapons if we, as ministers, are to fight a good fight.

In this passage of scripture Paul tells us of that of which he is not ashamed. He really felt proud of this "sword" he was carrying. It was a powerful weapon—it was then, and still is the power of God. It was this power that Paul urged Timothy to use, "Preach the Word."

As we look at the forces of evil in our land today, with all of their power, we sometimes are tempted to cry out, What is the use, we are powerless." Has the Word of God lost its power?

Nations have risen to power; they have fallen in weakness. Things have changed greatly, but the weapon that Paul used still abides and is still the power of God.

Many people in our land today do not seem to be proud of the Gospel. It is not to them the most important thing. We, like Martha, are cumbered about other things. Some of our churches have closed their doors, some are struggling along with a dozen members, who like Mary, have chosen that better part by listening to the Word of the Lord.

We believe there is a reason for this unconcern on the part of people. We believe that as ministers we will have to take our share of the fault. We, many times, have minimized the importance of the Word of God. The true mission of a minister is not to make for himself a great name, but to present a Name which is above every name—the Name of Christ.

We as ministers should realize that in every community there may be people who are in need of the material things of life. They are important, but that is not the minister's greatest work.

In our denomination we have men chosen for the purpose of seeing that the temporal needs of the poor are supplied. If we are interested only in supplying for the needs and welfare of these people, without personal honor, let us bring our offerings into

(Continued on page 6.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen Add Room to Parsonage

The parsonage at Union Christian Church in Hunterdale has been given something new. Recently the Laymen's Fellowship group met and decided to do something about providing a downstairs bedroom for their pastor, the Rev. Clyde Fields, who would soon be coming home to convalescence from a four weeks stay in Raeford Memorial Hospital, Franklin.

Plans were made and immediately work began, the laymen doing most of the work themselves.

The original garage, which was a part of the house itself, was no longer in use since a car port and utility room had been added some time ago. Using this foundation a floor was laid, walls paneled, and windows added. With the addition of an annex providing shower room and half bath, the room was completed at an approximate cost of \$1000.

The room will later be used as a den in the parsonage.

This job was financed by the Laymen's group.

J. E. D.

"The Holly and the Ivy"

PICTURE OF THE MONTH.

This English drama is a sensitive study of the members of a clergyman's family who, gathered to celebrate Christmas, find that, to be happy, they must re-assess their purposes, their attitudes and re-orient their lives.

The characters drawn distinctly are of different moral and spiritual texture. Several have in common an uncertainty and a fear of life. A veneer of reserve covering inner emotional disillusionments blunts their mutual understanding, mainly because the son and daughters have lived under the misapprehension that because their father was a parson, he could neither know nor sympathize with life's temptations, obstacles and failures. When the hidden and tortured selves emerge from natural concealment, dramatic self-disclosure meets infinite compassion from the most unexpected quarter. The

result is a healthy, purified relationship and a happier outlook for all.

In an adult manner, the most important ingredient of a good life—honesty with oneself and with others—is given full play in every related incident. This is no sentimental approach to Christmas jollity while ignoring the meaning of Christmas and the implications of the Christian life. Christmas' traditional observances, trimming the tree, singing carols, preparing the church creche, a choir rehearsal, punctuate the family drama and they do not recover their significance until the former is resolved.

Because the viewer feels so much a part of the family circle, this picture holds a special appeal to mature and discerning audiences. The characterizations are so perfect that it is difficult to think of the members of the cast as "actors." The country parish church and the vicarage are natural settings. Christmas carols are embodied in a fine musical score, beautifully rendered.

While we would not expect the presence of liquor in an American pastor's household, we find it here. Whatever difficulties we may encounter in the matter of differences they have a factual basis and do not detract from the quality and import of the film. It is a memorable experience.

This is a London Films production and a Pacemaker Pictures, Inc., release.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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From the EDITORIAL *Viewpoint*

The Christian Use of Summer

Summer "letdowns" or "slumps" are commonplace among many of our churches in all sections of the country. While some decline in areas not at all sought out in the summer is inevitable, much of the difficulty comes from a sleepy inflexibility and unawareness of real needs on our part. We usually have just the same time schedule and program as before.

Many pastors and laymen have successfully tried various methods by which to beat the summer slump. There is, for instance, the special-guest artist type, drawing us such good extra talent that many who have not gone away will feel they must attend. Then there is the service that is simpler and held at an earlier hour, or in a cool basement, instead of a hot auditorium. There is also the supplementary outdoor service, held on the church grounds or at a resort or beach or picnic ground or roadside gathering place—or anywhere else, such as a baseball diamond or a bandstand—where people may readily gather.

We should not think of our Christian use of summer, moreover, as dealing only with the Sunday morning service. Why not have classes and study courses at other times, excursions and visits

to other churches and other points of constructive interest. There could also be efforts to distribute literature to motels and hotels and resorts, and to make calls at individual cottages or places where out-of-towners have come in. Some simple roadside shrines can easily be set up. As a matter of fact, at least one concerned laywoman has offered a desirable piece of land along a Georgia highway for a roadside chapel or shrine, if any Christian group will take it up and develop it for that purpose.

Then there are many projects for Christians during the summer—e. g., to arrange picnics for the needy and handicapped; to take children on parties; to engage in enterprises to benefit some local group or on a mission field.

Daily vacation Bible schools have not been undertaken by enough churches, and even then they have not been developed as broadly as they can be. An informal, yet earnest approach to some great Christian interests would be very rewarding and would sustain the participation of many a member who is staying home during the summer, and simply needs to be challenged.

RICHARD K. MORTON.

Advertising or Mental Coercion?

When any idea is forced upon any group of people over and over again, until that idea seems to be a part of the pattern of their own thinking, it is coercion. And when that idea is deliberately false, and misleading the situation is even worse.

When over and over again, in homes, at places of business, in public transportation, in entertainment, that idea is repeated, it will eventually have an effect upon any group of people. If the idea is presented in enough different ways, in enough different places, at enough different times, it can shape a society and the pattern of living of a generation and of a nation.

It sounds insidious. And yet that is exactly what has happened to the American people and their attitude toward beverage alcohol.

Over a period of years the liquor traffic has set about deliberately, to change the pattern of American thinking. By connecting beer with the founding fathers of democracy, by dramatically portraying a beverage that "belongs" as a part of the American way of life, by associating the highball with financial success and the cocktail with

social prestige, the alcohol beverage traffic has shrewdly forced upon the American people a social pattern completely foreign in the very conditions with which it is paralleled.

This is mental coercion. It is a program of propaganda that spends at least \$250,000,000 a year in magazine and newspaper advertising alone. It is a program that creates \$250,000,000 worth of pressure—to ram home a false idea and to force a habit pattern of a nation.

There is nothing basically wrong with advertising. Advertising is an important part of the system of economics we call free enterprise. But advertising that is deliberately misleading, that does not tell the truth, that is designed to force a product on society, to that society's detriment, is wrong. And when that advertising program, fed by the enormous profits of a traffic which capitalizes on the weaknesses and the miseries of men, begins to enter into every possible area of human life until not even little children are immune to its effects, it must be stopped. It is coercion on a multi-million-dollar scale.

The Terrific Impact of Television Upon the Home Life of Our Children

The first major study into family TV habits and attitudes released on Tuesday of this week showed that children average 13 hours a week viewing their favorite programs. The survey of America's first television generation further revealed that:

The great majority of children's TV shows were westerns—which average 10.5 violent episodes per hour.

Some children's programs averaged as high as 25 violence scenes an hour.

Nearly 70 per cent of parents favored children's TV fare as it stands.

Some 25 per cent of parents, mostly in upper income brackets, were strongly critical and wanted radical improvements.

Reaction of the remaining five per cent was mixed.

The survey covered a five per cent sample of the population of New Haven, Conn. Sponsored jointly by the National Council of Churches through its Broadcasting and Film Commission and by Yale Divinity School, the study took a small army of interviewers into more than 3,500 homes. Data was gathered over a two-year period, some of it based on interviews lasting up to five hours.

The greatest disapproval was registered by the best educated families and by parents of children four through nine years old, one-third of whom were generally unfavorable toward what their children are watching.

These findings on the controversial subject of children and the television turned up as part of an over-all survey into the entire use and effect of radio and TV in a metropolitan community. In addition to the city's single TV station, New Haven viewers also watch programs on the six channels operating in New York City.

The Rev. Dr. Liston Pope, dean of Yale Divinity School and administrative chairman of the jointly sponsored Communications Research project, linked the survey with the churches' "deep concern for Christian character and the values by which people live." He said, "Obviously communication media that invade the privacy of millions of homes

every day cannot be ignored by ministers or churches."

Referring to the entire study of which the TV survey was a part, he said the results when published some months hence "may both inform and arouse those who read them."

The report on television showed:

1. Parents reported that in addition to the 13 hours a week their children spend regularly viewing TV, they also do random viewing. Time spent by children listening to radio programs, on the other hand, averaged no more than two hours per week.

2. Parents said their children spend about half their regular viewing time watching variety shows and another third of their time watching westerns. Only four per cent of time was spent watching informational and instructional programs.

3. Parental attitudes toward present children's TV fare are conditioned by various cultural, socio-economic, age and religious factors, with the higher-income, more highly educated parents providing the most criticism.

4. Howdy Doody was the most popular children's program, pulling 21.6 per cent of the 71,300 homes in New Haven as regular viewers. Next most popular was Hopalong Cassidy with 7.2 per cent, and Super Circus with 6.2 per cent.

5. A strongly recurrent criticism by parents was that there are too many westerns on TV for their children. Westerns constitute 79 per cent of the dramatic programs available for children, and six of the first 11 shows in popularity among the children were this type. But no western, the report said, was able to garner more than one-third of the audience of the most popular programs, leading to the conclusion that all westerns look pretty much the same to children.

6. Another frequent criticism among parents was that children's TV is restricted to extremely narrow formulas—westerns and variety shows—and that there are many untapped sources for interesting new programming, notably in the classics, fairy tales and the Bible, and in the fields of science and general information.

7. One-fourth of all objections

voiced by parents were directed at excessive violence in children's shows.

8. Additional parental objections were raised over the conflict of programs with the supper hour and bedtime, the difficulties of supervision of viewing, and the "silliness" of much of the program content.

Details of the children's TV report were announced by the Rev. Everett C. Parker, Director of the project for the National Council's Broadcasting and Film Commission and Yale Lecturer in Religious Radio and Television; and the Rev. David Barry, Director of the National Council's Central Department of Research and Survey in New York City.

"In our sampling of opinion" said Mr. Parker, "we were building a massive body of facts and statistics which would be of service, both to the television industry and to the viewing public. Because the concern of the research centered in the development and the reinforcement of constructive character patterns, the question of the importance of the effects of TV on children became apparent early in the development of the research design."

The sample divided New Haven families into five classifications based on an "index of social class position" and computed from three factors: educational level, rated occupation, and place of residence.

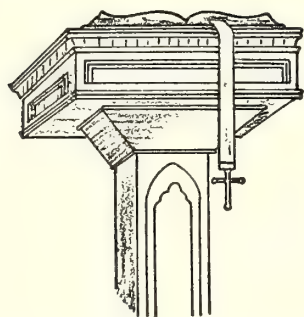
Critical judgments about children's TV programs, the report states, were closely related to social class, and presumably involved such factors as level of education and optional resources for employment of leisure time.

Parents in the upper three social classes, for example found to be less than half as well disposed toward the present programming as the lower two levels. On the other hand, satisfaction with the present program structure, and requests for more of the same kind came most frequently from the two-thirds of all households found in the bottom two levels.

On the critical side, comments by parents including the following:

"An older person knows crime does not pay, but children do not properly understand." And this one from an exasperated mother of two: "He drives the family crazy with this bang-bang! Bang-bang from early Sunday morning until late Saturday night." A father said: "They do not influence a child in the

(Continued on page 9.)



"The Quality of Mercy"

A Sermon

By DR. HENRY E. ROBINSON.

"Blessed are the merciful, for they shall obtain mercy." Matthew 5:7.

These words of Jesus, familiar as a portion of the Beatitudes, express a self-evident truth which requires little explaining. But such obvious truths have a way of getting lost either through triteness, or in competition with the more dramatic sayings of our Lord. Yet these great self-evident truths of our faith need frequent and strong voices lifted in their behalf.

Mercy is a Christian virtue which has many applications. We may be merciful to a homeless family, a delinquent child, a bereaved friend, a hungry man, or a confused young person. Only a short time ago I sat in the circle of a large family deeply grieved at the death of the mother and burdened with anxiety concerning the father who had been critically injured in the same auto crash. During these hours of difficulty and sorrow friends came from a distant state to express their sympathy and concern. The effect of their arrival was evident at once in the help and comfort brought by their presence. Here was mercy in action plain to see. This act had in it the qualities of sacrifice and sincerity. It was more than a gesture. It was a deed of kindness. It helped to lift a burden. It was a sharing of life.

Do you remember when the sick woman touched the hem of Jesus' garment and was healed? He said: "Virtue has gone out of me." The healing work of the Master took something out of him. Something that had to be constantly replaced by vigils of prayer and hours of meditation. The mercy Jesus was talking about in the text requires his best. In order to show that mercy to others we have not only to prepare ourselves, we have to keep our eyes

open to see the need, and our hands free to serve that need.

One never ceases to wonder how a priest and a Levite could walk past the man half dead beside the road. Is it not true, however, that we read this story from Luke that on the same day we have been as blind to human suffering around us? I marvel at how indifferent we become to human ills. A few months ago a terrible earthquake killed hundreds and made homeless thousands of Greek Islanders. The appeal for help went out. Did you send a check? If so, God bless you. If not, it is the drama of the priest and the Levite of the Good Samaritan parable reenacted not only in our day, but with ourselves in the cast.

Often the barrier to being merciful is not the lack of money, but the lack of time. How many days are our intentions good, but we forget to pause long enough to write a check and mail a letter. Most of us could perform an act of mercy if we had the minutes to spare. Almost daily someone says to me, "I intended to drop by and see Mrs. Smith when she was in the hospital, but she was home before I got around to it." No, the truth is that being merciful costs something in time, thought, money, and effort. We want to be virtuous, but we do not want virtue to flow out of us. That costs something.

If ever there were both the need for mercy and the opportunity to show mercy it is in this present hour. We come to that season of the year when a society of mercy seeks our support—the American Cancer Society. Not one of us needs to be told of cancer, the dread disease. We know it in all its ugly forms as it strikes down our kindred and friends. We have wept with those who weep because cancer has robbed them of their dearest and best. Bitter are those tears because more often than not education, examination, or treatment at the right time would have saved that very life. Such tragic and unnecessary losses can only prompt us to one thing: the saving of some other family from a similar valley of sorrow. And this we can do through the agency of mercy which is chartered and dedicated to fight, and if God is willing, to eliminate this scourge of the human race. And scourge it is. Over 500,000 Americans at this moment are afflicted with cancer. Each year some 66,000 of them die. At least one fourth of this number could be saved by the weapons al-

ready available if they had been alerted to their illness in the early stages, and then had received the best professional care. Even more important is the indomitable faith and hope that eventually, not some, but all will be spared from this destroyer of human life and values.

If there is to come to each of us the quality of mercy, then we, after the text, must extend mercy of quality. In the spirit of sacrifice, at the cost of time and money, at the price of prayer and devotion we must do what we can in terms of our opportunity.

The daily prayer of every Christian is: "Lord, help me to be more like Jesus Christ." Among other things, to be like him we must exercise the power of healing. Such power, in a measure, is given to everyone in that all can have a part in combatting, through our health agencies, the diseases of the race. Here is mercy in action, at home, and among those we love. Here is a mission for the disciples of the Great Physician who said: "I am come that ye might have life." Here is a matchless opportunity to obtain mercy by being merciful and thus to receive a blessing from God reserved for those who have been faithful over a few things, that they may become ruler over many things.

THE MINISTER'S EQUIPMENT.

(Continued from page 2.)

the storehouse, so that the deacons may have something to carry to the needy families in the name of Christ and his Church.

As we think of the Gospel of Christ with its unsearchable riches, it should make us humble. No message, regardless of how much it may contain, does not contain all the truth there is. "We know in part."

Some try to become great by minimizing the work of someone else; politicians are at the throats of one another; nations are against each other; but there is no place in the pulpit that pride or self-honor should be allowed to occupy.

Let us realize that we have a great gospel to preach, a great mission to perform, a great Name to present—a Name which is above every name, Jesus Christ. Let us be clothed with humility, that we can truthfully say, "I am least among the saints," going forth in unity, studying for approval, seeking for guidance, praying, "Thy will be done on earth."

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Convention

I have received a copy of the proposed program for the approaching session of the Southern Convention of Congregational Christian Churches. I have read the highlights of the convention by Superintendent William T. Scott, printed in a recent issue of THE CHRISTIAN SUN. These two documents call attention and emphasize the more important matters to be considered by the church in council.

The convention is a delegated body; representatives will come from different sections of our church, different professions, businesses and employment. They will represent the various and varying walks of life. Doubtless some will come to the convention with pre-conceived opinions and judgments already made. In such a delegation, there will inevitably be divergent opinions conflicting desires and purposes. We should face each other and face the needs of the boards, institutions, and cause of the church, not in the interest of any one particular need, but in the interest of the total program of our church, recognizing the place and importance of each and the rightness of the claims of each. We all realize that the church is a God-given institution, that its primary needs are spiritual and that its conquest should be in the name of Christ and for the salvation of mankind at home and abroad, but we also are face to face with the stark reality that all of these boards, institutions, and causes of our church need money, a great deal of money. The Mission Board needs money for its expansion program, there are scores of places within the bounds of our own convention where if we had the money and the ministers, we could establish churches, not for the convention only, but for the good of the communities and the glory of God. Elon College and the Christian Orphanage need money for immediate needs and the needs of the future, and so does every cause and organization within the convention need increased funds for the responsibilities that are upon it and the opportunities that confront it.

The delegates assembled in convention should be careful not to put the emphasis upon the needs of any one particular interest or upon the monetary demands of the combined interests of our church, but we should be careful to take the requirements of the gospel to the door of every individual member and put these requirements upon the heart of every individual. The gospel of Christ places the responsibility upon every one who is his own to contribute a definite amount of his earnings for the cause of Christ, that his kingdom may come. It is not only essential for every one as a Christian to contribute that the kingdom may come without, but that first of all it may come within his own heart. The fruits of an individual life determine what has taken place within that life. If every individual member of the Congregational Christian Church in the Southern Convention would heed the divine injunction in making his contribution, there would be plenty of money to meet every need within our convention and the local church as well as the need of the convention at large.

Emphasis should be put on the need, not the need to be found within our churches, but the need to be found within the individual heart and purse. There is no greater need confronting every individual in the church than his personal need to contribute out of his earnings as God Almighty has commanded. "Bring ye all the tithes into the storehouse of God."

* * * * *

Apportionment Giving

On every salary check that is issued by Elon College to its employees is indicated "withholding tax." This means that the bookkeeper is compelled by law to withhold a certain percentage of that check and forward the same to the United States Government to help bear the expenses of operating this government in behalf of its total population.

On every check that every individual receives, there is the invisible law of Almighty God requiring the withholding of a certain amount of that check to be forwarded to the

treasury of the Kingdom of God that the financial cost of operating the church in the midst of a sinful world may be met without delay, preventing any criticism from the would-be enemies of the church. The difference is that the United States Government enforces its law. The law is compulsory. The Kingdom of God puts on the individual heart the requirements of the gospel but leaves the matter of compliance entirely with the individual. It is voluntary on his part.

Do Christian men and women have to be compelled to do their Christian duty or shall we do it voluntarily, gladly, and thereby receive the blessing of our Heavenly Father for the discharging of our responsibility and opportunities in the joy of his service.

Previously reported	\$ 2,316.71
Eastern N. C. Conference:	
Good Hope	\$18.00
N. C. and Va. Conference:	
Elk Spur	\$ 2.00
	20.00
Total to date	\$ 2,336.71

Fellowship of Tithers

I have just received a copy of the list of tithers among Congregational Christian Church folk sent to its members. The list was made January 1, 1954. All together there are 1,176 names listed. North Carolina has twelve people registered and Virginia (Valley of Virginia and Eastern Virginia) thirty-eight. I know there are a great many more tithers among our churches who are not registered with our denominational fellowship of tithers. If you would care to have your name listed if you are a tither, will you write to Dr. Stanbury J. Nichols, 56 Public Square, Medina, Ohio.

During the past year the Envelope Series on Stewardship was mailed to all members, also Stewardship Facts for 1952-53 were sent to all members. Reprints were made for the leaflets, "We Tithe—Will You?"; "On Tithing"; "What Tithing Did For Our Church," and "You Are Invited." There is no membership fee for this organization. However, from time to time people do make small donations which take care of literature and postage. Ninety-six new members were enrolled in 1953, and it would be nice if the membership could increase this year by the addition of a few members from North Carolina and Virginia.

PATTIE LEE COGHILL.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Suggestions for Family Week

Mrs. Edd Chilton, North Carolina Family Life Superintendent, has recently sent out material concerning Family Week. Here are suggestions from her letter:

Sunday, May 2—Family groups sit in church together.

Monday, May 3—Stay-at-Home Night—each family makes plans as to what to do as a family group that evening in their home.

Tuesday, May 4—Visitation Night—every church family visit another family—be sure some visits are to non-church families.

Wednesday, May 5—Covered dish supper at church with devotional, games, stunts; elect one family as "Family of the Year" to be recognized at church the next Sunday.

Thursday, May 6—Visit some underprivileged family, taking some food, clothing and other gifts; be sure to share with them your spiritual life.

Friday, May 7—Music—gather around the piano and have fun. Invite some other family to share this evening with you.

Saturday, May 8—Make a resume of what you have done this week as a family, and see how it meets with your approval. Plan for all to attend church on Sunday.

Sunday, May 9—Mother's Day. Honor this day by being in church. Let this be a day of thanksgiving for the true American Family.

* * * * *

Christian Declaration of Loyalty

We are indebted to Superintendent Scott for a copy of *Congregational New Hampshire* (Spring, 1954), which has on the front page a message from Miss Mary Stearns, president of the New Hampshire Council of Church Women. Miss Stearns is a member of a prominent Congregational family in New Hampshire, her father having been secretary of the conference for twenty years. She has served on the staff of the conference and as moderator.

She recommends to her women that they consider the "Christian Declaration of Loyalty" adopted by the Board of Managers of United Church Women. It reads as follows:

"As Christian Americans we are dedicated to maintaining the freedom for all Americans and their institutions. No body of citizens is more alert to the threat of communist thought and conspiracy both to the Christian faith and to freedom than the Christian Churches. . . .

"At this moment when national unity based upon mutual confidence is of paramount importance to our security, men in responsible positions must not, through unsubstantiated charges and blanket indictments, destroy confidence in our American schools, colleges, and universities. Men in responsible positions and self-appointed groups and individuals are even now spreading distrust of churches, of charitable foundations, and of loyal American citizens with whom they disagree. We view these threats to American freedom as among the most serious dangers ever faced by our people. As witness to our Christian faith we therefore accept the following disciplines and responsibilities:

This is God's World and we are in his care . . .

We do believe.

Earth might be fair . . .

We will strive to do our part in making it so.

Fear comes of the unknown . . .

We will know.

The young and uninformed are open to false teachings . . .

We will share the truth.

Forces of dissension would undermine the very institutions that can overcome Communism . . .

We will become aware of these forces and throw our strength with the superior forces of Christianity.

Many valiant defenders of God-given freedom are being wrongfully accused . . .

We will uphold them.

We ourselves may for our be-

liefs face disapproval, insinuation or slander . . .

We will stand.

It is our heritage from the Old Testament, from Greek knowledge, from the American founding fathers and from the Christian gospel of love, to think freely and to speak our thoughts . . .

We do our own thinking.

We are sovereign American citizens, followers of Jesus Christ, children of God . . .

We dare to speak out.

* * * * *

Want to Travel and Study?

Mrs. W. B. Williams has sent information concerning conferences of national importance in which our mission-minded women might be interested. How wonderful it would be if some of our people would combine travel, vacation, and study this summer. Here are some opportunities:

Northfield Missionary Conference (July 6-14) meets on the historic spot in Massachusetts where Dwight L. Moody called gatherings of students, ministers and lay people years ago. The conference specializes in women's work and offers a separate program for girls. Courses in the current mission study theme are offered along with discussions of world order, the United Nations and the work of the United Church Women. For information write: Dorothy Stevens, American Baptist Convention, 1703 Chestnut St., Philadelphia, Penna.

Silver Bay Conference (July 14-21) meets on the shore of beautiful Lake George in New York. Sixteen courses are offered, along with opportunities for recreation for the entire family. There will be a workshop in audio-visual materials and a seminar for teachers of children. Further information from: Dr. J. A. Ranck, 257 Fourth Ave., 8th Floor, New York 10, New York.

Lake Forest Conference (August 2-6) on campus of Lake Forest College is close to the shore of cooling Lake Michigan. Lay people and ministers meet here for a study of missionary education and related subjects. Leaders are to be drawn from among those attending World Council of Churches. Write: Mrs. Marie Ried, Missions Council, 19 S. LaSalle St., Chicago 3, Illinois.

Chatauqua Conference in New York (August 20-27) is called the "In- (Continued on page 13.)

Universal Cry of Human Needs

By REV. CARL R. KEY.

There is a universal cry of human need, glaringly worse in some countries than in others. It is the same cry throughout the world today. It is a cry of the needy to churches and Christian people of America from Western Europe, Greece, Palestine, India, Pakistan, Korea, Hongkong and other spot situations. Human suffering knows no boundaries and is no respecter of persons. It is now found wherever disaster has struck or where persons by the millions have fled in its wake.

In almost every instance where disaster and war have left maimed, bleeding, broken and dying, *food* and *clothing* and *shelter* are the three major needs. Medicines, tools, building materials and sometimes even cash are on the critical list to bring new life and new hope. The most frequent causes resulting in such conditions and needs are floods, earthquakes, drought, political expulsion and war. Over such inhuman forces the individual has no control and is always an easy victim.

Out of our abundant earning power and surpluses of food and extra clothing and other materials we must heed this disturbing cry of the millions of dispossessed, refugees, expellees, sick and wounded and dying. Americans have and always will give generously where there is an understandable need.

Some of the most needy spots on earth today are:

Emergency Ones—such as Holland and Japan where flood relief was necessary; earthquake suffers as in Greek Islands; drought relief in Yugoslavia.

West Germany—where 12,000,000 refugees and expellees must be given aid while they adjust to a new land and find homes and a job.

Austria—300,000 refugees live in open barges, shacks made of waste material and old barracks. Thousands more eke out a miserable existence hopefully waiting for help. Sufficient food is not available on the wages paid or the government dole.

Trieste—a camp not fit to house cattle still is temporary home for 4,000 refugees in the middle of the city without chance of work in the present economy; many of them are TB patients.

Greece—still has 5,000 Greek village and Albanian refugees to house

and feed while they get settled permanently.

South Korea—has 10,000,000 or one half of its population as refugees, orphans, widows, amputees and other needy. Food and clothing are needed in vast quantities. There is no way to measure the need there. All relief supplies from America would not adequately meet it.

India—suffered from drought for six years in many provinces. After water supplies dried up whole populations left their farms and home villages and trekked to the cities, causing dislocation and suffering of more than eight million people. Missionaries write that they dare not face the people without food to distribute.

Pakistan—has its drought and refugee problems which still require much outside assistance.

The Near East—has an Arab Refugee group of 850,000 housed in tent camps unfit for human dwelling and no means of livelihood, now in their sixth year there, and hope gone.

Hongkong—has become the home of 300,000 refugees needing food and shelter. Thirty thousand of them were made homeless by a disastrous fire just before Christmas as was the case in Pusan. A very capable relief representative is on hand doing modern miracles with the "little" we send.

So the cry for help may be heard in these places and many more. It is not the numbers of refugees and other needy people that make so much difference. There are 38,000,000 refugees in the world today. There are so many that we can only do the best we can to get the greatest amount of relief to them as quickly as possible. It is what we as individuals do about it that counts most. The more people we can enlist to help the better it will be for the needy and for those of us who can share. The best way to build a reservoir of good will toward America and other nations is to help our needy neighbors now. We must minister to their needs out of Christian love and not as a matter of political expediency. Such aid will become as ashes before our very eyes. The kindly deed of the Good Samaritan with no thought of gain is just as applicable to great blocks of humanity and even nations today as it was two thousand years ago. Our vaunted peaceful intentions and good will can best be buttressed with our gifts of food and clothing and medicines,

Segments of "the Protestant Churches are asking Christian people to give 6,000,000 pounds of food and 2,000,000 pounds of clothing, bedding and miscellaneous supplies for shipment to Europe; and for shipment to Asia, 9,000,000 pounds of food, 3,000,000 pounds of clothing, cloth and cotton. These programs require 327,800 pounds of soap and \$235,000 worth of vitamins, enough to purchase 47,000,000 vitamin tablets to meet emergency requests for Asia and for refugees in Central Europe."

Our many needy brothers need our help. We cannot "pass them by on the other side." Love should impel us to do all we can for our brother man any where he may be found in need at any time. It will help the recipient little and us less if we do not give sacrificially. Church World Service—CROP (Christian Rural Overseas Program) is the channel thirty-six denominations use to provide the above relief supplies. Together we can best serve the needs of mankind in this turbulent century of the homeless and helpless man.

"One gives away, and still he grows the richer. Another keeps what he should give, and is the poorer. . . . Life thrives like a tree on generosity, but grasping greed is death to men." (Prov. 11:24, 30).

THE TERRIFIC IMPACT OF TV UPON CHILDREN.

(Continued from page 5.)

right direction; kids imitate all the wrong things."

How does religion affect parental attitudes?

General parental attitudes, by religious affiliation, toward children's TV shows were: Roman Catholic, 80 per cent favorable, 20 per cent opposed; Protestant 59 per cent favorable, 41 per cent opposed; Jewish 56 per cent favorable and 44 per cent opposed.

The report notes that Catholic and Protestant parents volunteered some concern over the lack of religious programs for children, especially the parents in social classes three and four. Most suggestions were for more Bible stories and Bible dramatizations.

No parent reported any imitation by children of "desirable" traits depicted by TV characters.

Noting that no effort was made by the survey to evaluate the impact of

(Continued on page 15.)

A Page for Our Children

Mrs. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

On getting lost. We have never been lost very much. Once, aged 7, a wrong turn in Roanoke led us away from our mother and the church where we were to have met her, and years, years later a wrong turn at a detour sent us in the middle of nowhere in the good old North State. This was a funny lost time for we were returning from a 7,500 mile journey to the West Coast, and to be lost so near home was a real joke! We were born with a good sense of direction and find our way about strange towns and cities with ease.

One Saturday not long ago, the children climbed in the car and we set out on a minor errand. Enroute home, mother recalled a quaint old flower shop and orchard known in her youth, and a sidetrack was made, and what a sidetrack that turned out to be—

We passed house after house, lovely ones with tidy lawns and blooming posies. We turned and twisted, and crossed super highways and military highways and just roads. The lookouts looked right and left, fore and aft, but we finally admitted the old flower shop was gone, like mother's youth.

But what a glorious time we had exploring the countryside on our "lost" journey. We saw a blooming pink wonder of an orchard, and soon a white one. A green and yellow sea of turnip greens gone to seed beckoned us. A field of lambs, a new country school that looked as modern as any city's building, a runaway spread of thrift, and balmy air that drifted through our car windows.

It was so much fun that we have decided to "get lost again" real soon. We recommend it for family fun!

* * * * *

Story of the "Average" Drawing

By GEORGE M. DODSON.

Issued by the National Kindergarten Association.

Quite clearly, Edith Gillen had a duty to perform. And her actions proved she had planned to get it accomplished as quickly as possible.

Coming into the room where her mother was entertaining a guest, Edith said very politely, "Good afternoon, Mrs. Carr." Then she turned and repeated the little talk she had been rehearsing on her way home from school: "Mother, here is the drawing I made today. Our teacher told us to bring our work home to show our parents. You will see this is a picture of our school building."

Almost immediately, Edith started to leave the room. But Mrs. Gillen remarked casually, "Your drawing is splendid. We shall keep it in your collection, so that you will have your own picture of the school where you are learning so many wonderful things." There was a slight pause, but too slight to permit Edith to slip through the doorway, and Mrs. Gillen continued in a friendly and conversational tone as she asked, "Did the other boys and girls draw such excellent pictures, too?"

Edith's face clouded just a bit, for her mother had brought up the very subject the little girl had been trying to avoid. "Yes, they did," she replied. And she added slowly, "Robert and Clara and Inez had better pictures than mine. The teacher said maybe they tried harder than I did."

Apparently Mrs. Gillen dismissed the matter then and there, for she smiled at her daughter and said, "I see several children coming up the walk, so you may run along and play now. Mrs. Carr is telling me about a new cake that you and I may bake next week for Daddy's birthday."

But the cake recipe had to wait. Mrs. Carr had some questions, and she did not feel she need hesitate to put them to her friend. "Would you mind explaining why you were so concerned about Edith's drawing?" she asked. "After all, the children bring something like that home from school every week or so. And what does it matter whether several of Edith's classmates did as well or better on a routine drawing assignment?"

"Perhaps we had better begin to clear up some of those questions before you ask any more!" Mrs. Gillen answered, smiling. "The truth is, Edith has considerable talent in drawing. To be outranked would

seem to indicate that she had failed to put her best efforts into the task, just as her teacher suggested."

Mrs. Carr looked puzzled. "But you told me only last week that Edith could be classed as no more than an average pupil. I don't understand this sudden interest in having her at the top of the class."

"It is really very simple, Mrs. Carr," Edith's mother responded. "My daughter has only average ability in most of her school subjects, so I expect only that much from her. However, her 'specialty' or talent is in drawing, and in that her father and I must encourage her to produce the finest results possible. Her teacher agrees with us on this point. Accomplishment in one field, even if minor in nature, may be valuable in creating poise and self-confidence, particularly when a child can be grouped as average in most other ways."

Mrs. Carr had almost forgotten about the cake recipe which had seemed so important a little while before. "I believe you have given me some help in handling Richard's problem," she said. "Thinking it over, quite likely he is average in most respects, too. But he demonstrated quite a bit of ability when the teacher allowed him to organize the play period at school on at least half-a-dozen occasions. Do you think we should encourage him to be a leader, and be satisfied?"

Mrs. Gillen nodded slowly. "Don't you think this ability of his can be made a steppingstone to improved effort in all his studies?" she asked. "If he is encouraged regarding his success in organizing he can be shown that to be a good leader one must have an all-round education. Why not tell him you won't expect him to excel in all his studies but merely to do his best? and, then—of course you will—praise him whenever there is a chance."

"What you advise is sensible and will help me," said Mrs. Carr.

"I am inclined to believe we have found the proper solution," continued Mrs. Gillen, "but why not talk it over with Richard's teacher? Frankly, it was Edith's teacher who proved to have the magic answer in our case. And now let's finish this recipe, or I'll have to bake the cake after the birthday party!"

Democracy means not "I am equal to you," but "you are equal to me."

—James Russell Lowell.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

1954 SUMMER CAMPS AND CONFERENCES OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

* * * * *

This year all of our Camps and Conferences will come during the first three weeks of June. Please do everything possible to have your young people share in at least one of these. Help pay their expenses.

VALLEY OF VIRGINIA

June 7-13 **Powell's Fort Camp**, Woodstock, Virginia. Cost, \$9.50
Rev. Henry V. Harman and Rev. Ralph M. Galt, Co-Deans

NORTH CAROLINA

June 6-11 **Crabtree Camp**, Route 1, Cary, North Carolina
Junior High Camp (12-14 years). Cost, \$12.50
Rev. John R. Lackey, Dean

June 11-15 and
June 15-19 **Crabtree Camp**, Route 1, Cary, North Carolina
Junior Camps (9-11 years). Cost, each, \$8.50
Rev. Carl Wallace, Dean

EASTERN VIRGINIA

June 13-18 **Y. M. C. A. Camp**, Bayside, Virginia
Junior High Camp (12-14 years). Cost, \$17.00
Rev. Thomas H. Britton, Dean

SOUTHERN CONVENTION

June 13-19 **Elon College Young People's Conference**, Elon College, N. C.
Youth Conference (15 years and up). Cost, \$15.00
Rev. James H. Lightbourne, Jr., Dean

For further information write to Pattie Lee Coghill, Registrar, Elon College, N. C. In the Virginia Valley, write to one of the co-deans.

"TWO WEEKS FOR and WITH THE YOUTH of OUR CHURCHES"

Recommended Vacation Bible School Materials

All courses available are written for ten sessions and, therefore, must be adapted if your school is for one week only. Some churches will use the second half of the text-books used last year on the theme, "Jesus," or on the theme for 1952, "The Church." The addresses for ordering all materials are given below. We do not have any of these books in the convention office.

Summer Student Worker available in churches without sufficient leadership.

Here are the recommendations on the theme, "God and His World."

(Choose one for each department).

Kindergarten.

(Beginners)

"THE WORLD ABOUT US," Lucy Bickel, 75 cents.
"GOD'S PLAN FOR HAPPY HOMES," Elizabeth B. McKinney, 75 cents.

Primary.

"THE EARTH IS FULL OF HIS RICHES," Rebecca Rice. Teacher's Book, \$2.50. Children's Book, 35 cents.
"OUR DAILY BREAD," Lula Doyle Baird, 75 cents.
"LEARNING MORE ABOUT GOD," Louise S. Linder, 75 cents.

Junior.

"UNDERSTANDING GOD'S WORLD," Mary S. Warren, \$2.25.
Two units of two weeks each: (1) "The Physical World and God;" (2) "God and the World of People,"

"FINDING GOD THROUGH WORK AND WORSHIP," Mary Esther McWhirter, Teacher's Book, \$2.00. Pupil's Book, 50 cents.
"WORSHIPPING GOD," Grace M. Smeltzer, 75 cents.

Junior High.

"GOD IN OUR LIVES," Estelle Blanton, Teacher's Book, \$1.50. Pupil's Book, 40 cents.
"I FIND GOD," Marion Brawn, 75 cents.

FOR THE SMALL SCHOOL.

In churches not having enough children to conduct classes for each department the following are recommended:

"LEARNING TO KNOW JESUS," (Ages 4-8) Mary K. Williamson and Pearl S. Rodd.

Teacher's Book, \$1.00.

Work Sheets (1 set per child), 20 cents.

"JESUS, FRIEND OF ALL," (Ages 8-13) Margaret S. Ward.

Teacher's Book, \$1.00.

Work Sheets (1 set per child), 20 cents.

Order from the Cokesbury Book Store, Fifth and Grace Streets, P. O. Box 2058, Richmond 16, Virginia. Send money order or check with order.

Theme: "How and Why We Worship."

New Vacation Bible School teacher's books have been prepared for the use with the Pilgrim Series lessons for the Summer Quarter on the theme above. If you do not use our Pilgrim Series Materials, the Vacation School will give you a good opportunity to try them.

Suggestions.

Kindergarten—Select from those listed under theme, "God and His World."

Primary—Select from those listed under theme, "God and His World."

Lower Juniors—"Children at Worship Around the World," Gertrude Sheldon and Mitchel Little.

Pupil's Book, 30 cents.

Teacher's Guide, 30 cents.

Vacation Church School Guide, 25 cents.

(Will need all three.)

Upper Junior—"WHEN WE WORSHIP," by Sarah Dunning, Pupil's Book, 30 cents.

Teacher's Guide, 30 cents.

Vacation Church School Guide, 25 cents.

(Will need all three.)

Junior High—"WAYS WE WORSHIP," Estred Schwantes, Pupil's Book, 40 cents.

Teacher's Book, 65 cents.

Vacational Church School Guide, 25 cents.

(Will need all three.)

Order the above from the Pilgrim Press, 14 Beacon Street, Boston 8, Mass. Enclose a check or money order to save delay. (Materials will be shipped May 15 but filled in the order in which received, so write immediately.)

FRIENDSHIP PRESS MATERIAL.

(Current Missionary Study Books)

Excellent for Bible Schools. A number of our churches like to use

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Judgment on Jereboam"

LESSON V—MAY 2, 1954.

MEMORY SELECTION: *"Beware, lest thou forget the Lord thy God, in not keeping his commandments."*
Deut. 8: 11.

SCRIPTURE BACKGROUND: I Kings 12: 25-33; 14: 1-20.

DEVOTIONAL READING: Psalm 9: 1-8.

The lesson for today might well be entitled "Two Men Who Missed the Bus." Both Rehoboam and Jereboam had a golden opportunity before them, and both of them muffed the ball. They are tragic figures in Israel's history.

Consider, for example, Rehoboam. He was Solomon's son, and when his father died after a reign that started out so auspiciously and ended so ingloriously, Rehoboam inherited the throne of Israel. He had an opportunity to make a name for himself, and to render great service to his people. As was pointed out in last week's lesson, Solomon, his father had compromised his early religious ideals, and had introduced the worship of strange gods in Israel. Furthermore, by his great building projects, and by his personal extravagances, and by his practice of forced labor, he had laid heavy burdens on the people, and had stirred up the spirit of rebellion and revolution. When Rehoboam came to the throne, the people came unto him and asked him for some relief. "Now therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us lighter, and we will serve thee," they said. The king said he would think it over for three days and then give them an answer. He first of all consulted his elders, men of experience and the wisdom growing out of it, and they counselled moderation and amelioration. "The people are right," they said; "accept thy public office as a public trust, and the people will be thy servants forever."

But the king decided that he would like to know what the young men had to say concerning the matter, so he called them into court and asked for their advice. They blatantly told him to make the yoke heavier, and to

put the people in their places. The king foolishly decided to follow the advice of the young men. And thereby hangs a tale. "What portion have we in David?" asked the people. "To your tents, O Israel." So departed Israel unto their tents. Ten tribes of them walked out, revolted, renounced Rehoboam as their king, and set up an independent kingdom with Jereboam as their king. Thus the breach was formed which was never healed. Rehoboam set out on an ill-advised expedition to conquer the ten tribes but he was unsuccessful, and he died a disillusioned, defeated old man. He is another of the long list of men "who might have been." Tyranny breeds revolt and revolution. Old men do not know it all. But neither do young men. Unless public office is regarded as a public trust, men cannot rule successfully. The good of all should be the goal of government. Justice and mercy are the foundations of sound government. Rulers must be righteous and responsive to human needs.

Consider in the second place, Jereboam. We met him in last Sunday's lesson. Remember him? He was the young man who showed such ability and such initiative that Solomon made him "ruler over all the charge of the house of Joseph." But when Solomon heard what Ahijah, the prophet had said concerning Jereboam—how he would inherit the throne over ten tribes of Israel, Solomon sought to kill Jereboam. To save his life, Jereboam fled to Egypt—he became a "political exile"—and remained there until he heard of Solomon's death.

Then he came back home, and the people asked him to be their spokesman to Rehoboam concerning their grievances. When their requests were denied, and when they revolted, they made Jereboam their king. He built Shechem on Mount Ephraim, and dwelt there. Like Rehoboam, he had a great opportunity, but like Rehoboam, Jereboam "fumbled the ball" too.

He made a lot of blunders. First of all, he was afraid that if the people went up to Jerusalem to worship, they might get weaned away from him, so he built altars at Dan and

Bethel, the one on the Northern border of his kingdom and the other on the Southern border. At these altars he set up "golden calves" and made the people worship them. Furthermore he disregarded the Mosaic law in regard to the selection and ordination of priests, and "made priests of the lowest of the people, which were not of the sons of Levi." He ordained a feast to displace the regular feasts of the Jewish people. He sacrificed unto the golden calves, and burnt incense on their altars. It was a sorry course of action. It was not only irreligious; it was blasphemy itself. And the handwriting was already on the wall.

The thing came to a head, or out in the open, when Jereboam's child became ill and he sent his wife, disguised as he and she thought so that nobody would recognize her, to consult the prophet Ahijah, now grown older and practically blind. The old man recognized her through her disguise, however, and told her that God had already pronounced judgment upon the house of Jereboam. Because of his sins, God would take the kingdom away from him, and it would be taken away from his line. The prophecy found literal fulfillment in Jereboam's life and line. Here was another man "who might have been." He started so well; he came to such a sorry end.

The wise man of old said "Righteousness exaleth a nation, but sin is a reproach to the people." A great French general put the matter in an unforgettable way when he said concerning the French nation and its fall in World War II. Listen to him: "The breakdown of the family life and the home; the uninterrupted pursuit of personal enjoyment and amusement; the universal disregard of the Sabbath; the negation on the part of the people of everything spiritual, ideal, or divine; the unwillingness to work or to endure discipline; the urge to become rich through dishonesty or intrigue; the placing of the center of life in the corner cafe where alcohol flows freely"—these are the reasons he gave for the fall of France. They sound strikingly like the reasons Gibbon gives for the causes of the fall of Rome. And many of these same factors are operating powerfully in our American life today.

God is no respecter of nations. What has happened to other nations, many of them seemingly favored nations
(Continued on page 15.)

A Bible in Every Man's Tongue

This goal, designed to give each man on earth a Bible which he can read in his native language, is so rapidly nearing its objective it is difficult to realize that most of the progress in translations has been made in comparatively recent years.

Today, the Bible—or at least one Book—has been translated and published into 1,077 languages and dialects. This includes 200 whole Bible translations, 257 complete Testament translations, and 620 whole Books.

Despite these truly amazing strides, there is still a long way to go, for at least another 1,000 languages await translations.

Five hundred years ago when Gutenberg completed the first printing of the Bible from movable type, only 33 translations existed. The invention of modern printing greatly stimulated the translators, yet in 1804, three and a half centuries later, only 71 languages and dialects had some printed portion of the Bible.

In that year was founded the British and Foreign Bible Society, first of the great national Bible Societies. Within a dozen years thereafter, the American Bible Society was organized on this side of the Atlantic, and quickly the number of translations spiraled upward. The pace has been picking up steadily.

Translators have worked among people who have been touched by civilization as well as in strange lands, among folk entirely illiterate, among people whose language has never been reduced to written form. The translator has been described as phonetician, lexicographer, grammarian, teacher and minister, all in one. In some remote places the natives have called them "White men who carry a book who pester us with questions."

Often it takes translators years to master a single language. Endless hours are spent listing to, and transcribing folk tales and conversations. Many of the languages with which they have worked are complicated beyond belief. For example, in the Quechua language, spoken by Indians in the Andes, "ca" means grindstone, "e'a" means better, "ka" means if, "k'a" means boy. All sound alike, even look alike, yet all have entirely different meanings.

In the Nupe tongue, spoken in Nigeria, there are 100 different words for greatness, and 60 words which mean long. In the Bulu language,

spoken in the Cameroons, there is no word for trust or holy, but there are ten words for different kinds of seeing. In the Ponape tongue, in Oceania, there is no word for father, but many ways of saying brother.

Since mistakes inevitably occur, due to a translator's misunderstanding of idioms, sounds or grammar, first translations occasionally have meanings which were not intended. The Bible Societies therefore issue tentative editions. One translator, working on an Eskimo dialect, found he had rendered "nation shall rise up against nation" by "a pair of snowshoes shall rise up against a pair of snowshoes." The difference was a single letter in a 17-letter word. In a Solomon Island translation, the phrase, "the wild asses quench their thirst" was later found to mean, "the cannibal pigs drink water to stop hiccoughs."

Among many people in India the conception arose that God was a bluish being because the first word of the phrase, "heavenly Father" was taken to mean, "having the color of the sky."

One group of Indians in Latin America held a disdainful opinion of Paul because they read in one of the tentative translations that the Apostle talked of "leading a wife around like an ox." The translator had overlooked the right word "to lead around like an unruly animal."

Today's needs are probably more urgent than ever before in history. Millions of people in the Far East, the Middle East, Latin America, are eagerly awaiting shipments of Bibles. Even in the United States, tens of thousands are without Bibles, and all over Europe Bibles are as eagerly sought as food and shelter.

To help meet these needs, the United Bible Societies are now engaged in a two-fold project. It is 150 years since the British and Foreign Bible Society was launched, and the Jubilee is being celebrated throughout the world.

As part of the far-flung celebration, the United Bible Societies have united in sponsorship of a "World Good Will Book," which will be a compilation of signatures of people who have made a contribution of a single dollar or more to a special fund to make Scriptures available wherever wanted, wherever needed, throughout the world.

Each national society will collect its own signatures. The pages will be sent to the United States for

binding when the campaign has been completed. Thereafter the "World Good Will Book" will be displayed in principal cities throughout the world, and then lent for one year to each of the participating Societies.

The goal which the United Bible Societies have set for themselves is an increase in distribution from 20 million volumes annually—their present distribution—to 50 million Bibles annually by 1960.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

stitute of World Missions" and will be the concluding week of "the season" at famous Chataqua. There will be a wide range of courses covering the mission theme and world order, work of United Church Women, and related subjects. Here will be enjoyed the regular Chataqua features, such as the Chaplain's Hour, Amphitheater lectures, outstanding musical and dramatic offerings plus every kind of recreation. Write: Miss Mabel Head, 135 East 52nd St., New York 22, New York.

* * * * *

The Woman's Pulpit Announces Contest Winners

In the recent sermon contest, open to women ministers only, sponsored by *The Woman's Pulpit*, official organ of the American Association of Women Ministers, edited by the Rev. Florence Resor Jardine, Methodist minister of Letts, Iowa, awards were as follows:

\$50.00 to Rev. Mildred E. Hooper, South Berwick, Maine, of the Christian Church, for her sermon, "Dwelling Places of God."

\$25.00 to Rev. Ruth Sergeant Bast, Binger, Okla., Congregationalist, whose subject was "Six Magic Words."

\$15.00 to Rev. Laura E. Bradbury, Linn, Kansas, Methodist, for her sermon on "The Revolt of Youth."

Honorable Mention to Rev. Emma Baneroff Yinger, Marshall, Mich., Methodist, for her sermon, "I Have Come Into The Garden to Gather Lilies."

The contest was judged by the following: Dr. M. Willard Lampe, Professor Emeritus of the School of Religion at the State University of Iowa; President Katherine Gillette Blyley, Keuka College, Keuka Park, New York; and Dr. Frank Nelson Gardner, Drake University, Des Moines, Iowa.

The Orphanage

J. G. TRUITT, *Superintendent*

Dera Friends:

Thanks so much for the nice report this week. You either keep me up or down. Now I am happy. It would be better if I did not get "blue" for in the long run you have never failed these boys and girls, nor this orphanage. Thank you and God bless you. So many dresses for girls and shoes and suits for boys have come in that we are all quite thrilled.

I wish you could see these children on Easter morning. They will be pretty, and their clothes will be sweet.

Let me tell you about the Young Adult Sunday school class of the First Baptist Church of Graham, N. C. Well at Christmas they called and told me they wanted to buy some toys. I told them that we had more horns, and tractors and dolls—that Santa Claus, if he knew what was going on at the Christian Orphanage, would think somebody was cutting in on his business! Please could they wait till Easter and buy some pretty white shoes, and some shiny black shoes, for some lovely little girls. Well, yes, they guessed they could. And they did. Monday of this week they came up and got every boy and girl who was without shoes for Easter, or who did not have some on the way by their "class," and took them to Graham to the Crawford Department store and had them fitted, twenty-three of them, with lovely shoes. The sizes ranged all the way from baby shoes to number elevens for Larry Rowland! The dainty little girls were just about all already fitted out, so they took them all the way from little Alvis Oaks to that six-footer, Larry. By the way Larry stands tall in school too, if you call all "A's" standing tall!

I have been praying for enough to do our work here, and I wish to express my gratitude humbly to our gracious heavenly Father for putting into your hearts to help us. I am hoping and praying for a good crop this year, and now it looks like it is on the way.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 15, 1954.

Commodities for the Week.

Mrs. R. T. Brittle, Smithfield, Va., Clothing.

Missionary Society, Liberty Christian Church, Clothing.

Smithwood Christian Church, Clothing & Glasses.

First Cong. Christian Church, Greensboro, N. C., Shoes & Clothing.

Woman's Aux., First Cong. Christian Ch., Greensboro, N. C., Wash cloths.

Mrs. A. Y. Allred, High Point, N. C., Clothing.

Mt. Gilead S. S., Louisburg, N. C., Clothing & Coupons.

Mrs. Irving Beale, Franklin, Va., Clothing & Coupons.

Pleasant Ridge (W. N. C.) Church, Clothing & Shoes.

Spoon's Chapel Christian Church, Clothing. Woman's Missionary Society, Pleasant Grove (N. C.-Va.) Church, Clothing.

Young Adult S. S. Class, First Baptist Church, Graham, N. C., 23 pairs of shoes.

Miss Bessie Thomas, Burlington, N. C., Coat.

Mrs. Cliff Outlaw, Driver, Va., Clothing. Woman's Missionary Society, Union (Va.) Church, Clothing and Coupons.

Mrs. Williamson, Buffalo Junction, Va., Shoes.

Ladies' Star Class, Bethlehem (Nans.) Christian Church, Easter Clothing for Betty Lue Wilson.

Barrett Circle, Bethlehem (Nans.) Christian Church, Easter clothing for Cecelia Wilson.

Sunday School Monthly Offerings.

Amount brought forward \$ 4,237.91

Eastern N. C. Conference:

Auburn S. S. \$ 53.65

Morrisville 18.93

72.58

Eastern Va. Conference:

Bethlehem (Disp.) \$ 5.00

Norfolk, Little Creek ... 30.00

Rosemont, for Jo Ann

Arnold 40.00

Suffolk S. S. 150.00

225.00

N. C. and Va. Conference:

Bethel S. S. \$ 5.10

Durham S. S. 29.35

Ingram 30.00

Long's Chapel 54.53

Mebane 5.00

123.98

Western N. C. Conference:

Pleasant Cross S. S. \$ 9.41

9.41

Virginia Valley Conference:

Bethel S. S. \$ 2.00

Bethlehem S. S. 16.75

Linville S. S. 5.83

24.58

Total \$ 455.55

Grand total \$ 4,693.46

Special Offerings.

Amount brought forward \$10,711.40

Mrs. Sam H. Scott, Winston-Salem, N. C. \$ 5.00

Mr. & Mrs. Milton M. Vipond, Norfolk, Va. . 10.00

Mrs. A. M. Johnson, St. Petersburg, Florida ... 5.00

Miss Ruth Madren, Elon College, N. C. 20.00

I. L. Alger, Aliquippa, Penn. 5.00

Progressive Bible Class, Newport News Church

Bethlehem (Nans.) Jr. High Class, Easter gift

Vanceville S. S., Tifton, Georgia 3.00

Johnson's Grove Missionary Society 10.00

Wake Chapel Missionary Society 20.00

Happy Sharer's Club, Greensboro, N. C., Easter

Philathea Class, Reidsville Church 20.00

A Friend 100.00

Mrs. Esther E. Jinkens, St. Paris, Ohio 2.00

Mrs. W. H. Garrett, Sr., South Norfolk, Va. ... 5.00

Circle No. 3, Women's Aux., First Cong. Christian Church, Greensboro, N. C., for shoes 7.00

Circle No. 7, Women's Aux., First Cong. Christian Church, Greensboro, N. C., for shoes 10.00

Women's Aux., First Cong. Christian Ch. Greensboro, N. C., for shoes . 41.15

Mrs. Belle F. Robinson, Albany, N. Y. 10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

McBRYDE.

Whereas, on March 30, 1954, Mr. John H. McBryde, a member of Kallam Grove Congregational Christian Church, a faithful deacon, and a friend to all who knew him passed away, we, as a church wish to record our appreciation for all that he has meant to the church and our sorrow in our loss.

Therefore, be it resolved, that the congregation has suffered a loss in its membership and the loss of a sincere friend and neighbor who was willing to lend a helping hand to all when needed.

That all the members extend to the family their sincere sympathy in the passing of this dear one: **A devoted husband, a loving father, a true and faithful deacon, a helpful neighbor and a faithful friend of us all.**

I. A. WASHBURN,
Chm. Deacons,
J. RALPH McCOLLUM,
Secretary,
C. FRED ALLRED,
Pastor.

THE TERRIFIC IMPACT OF TV UPON CHILDREN.

(Continued from page 9.)

television on children, Mrs. Alice Goddard, children's work director for the National Council of Churches said the study, "raises as many questions as it answers."

"The most important question raised," she said, "seems to be: what are the effects on children of this medium and the various types of programs offered over it? . . . In his 13 hours before the TV set," she continued, "what is happening to a child's religious ideals and ideas? Why do not more programs deal with values that are eternal?" she asked.

At the outset of the survey, August deB. Hollingshead, well-known Yale professor of Sociology, had already constructed a five per cent random sample of all New Haven households and made this sample available to the project. Its actual size was 3,559 households and information was obtained from each of these homes by telephone and doorstep interviews.

There were minor children in 62.3 per cent of the homes in the sample.

While only about four-fifths of all households have television sets, the report asserts, virtually all of the families with children four years old and older reported that the children watched television regularly, at a neighbor's home if none was available in their own.

The survey report's opening sec-

tion, "The First Television Generation," reviews the current controversy among educators and broadcasters over the effects of TV on children.

It then states: One interested person whose opinion has not been systematically solicited and reported is the child's parent. The study reported here attempts partially to fill this gap by reporting the attitudes of parents in one American city toward the television fare their children were consuming.

New Haven and four of its adjoining suburbs—West Haven, Hamden, North Haven, and East Haven—were surveyed by a staff of research assistants, statisticians, psychologists and sociologists totalling more than 35.

The project was established late in 1951 to study the effect of current religious television, radio and motion pictures on audiences, and to develop experimental programs to suit audience tastes and needs.

The work has been largely financed by the National Council through its Broadcasting and Film Commission. Assisting grants for the completion of the studies have been made by the Carnegie Corporation and the Hazen Foundation.

VACATION BIBLE SCHOOL MATERIALS.

(Continued from page 11)

them in summer. Theme "India, Pakistan and Ceylon."

Kindergarten.
(Beginners)

"THE THREE CAMELS," Elsie Helena Spriggs, 50 cents.

A story-picture book of Christmas in India and three little girls who celebrated it. (No course on India is available for this age.)

Primary.

"FIG TREE VILLAGE," Grace W. McGavran, \$1.25.
(One copy for the teacher is sufficient).

Guide on "India, Pakistan and Ceylon," by Lois E. McDonnell, 50 cents.

Juniors.

"CHAND OF INDIA," Irene Mason Harper, \$1.25.
(One copy for the teacher is sufficient).

Guide on "India, Pakistan and Ceylon," by Florence B. Lee, 50 cents.

Junior High.

"THE HIDDEN TREASURE," Jean Bothwell, \$1.25.
(One copy for the teacher is sufficient).

Guide: How to use "The Hidden Treasure," by Margaret L. Copland, 50 cents.

Picture Map of India, Pakistan and Ceylon, 75 cents.

Order all the Friendship Press Materials from Friendship Press,

257 Fourth Avenue, New York 10, N. Y.

Study the list, select carefully, and order immediately.

Our Vacation Bible Schools are one of the finest things we have. We couldn't do without them. They are a real lift to our Sunday schools and a fine recruiting agency for these schools.

This list has been mailed to pastors and is reprinted for the convenience of others interested.

PATTIE LEE COGHILL.

SUNDAY SCHOOL LESSON

(Continued from page 12.)

tions, can happen here. The mills of the gods grind slowly. But God sends his judgment on the nations as well as the individuals who break his laws, or who forget him. The message of these prophets have a relevancy for us. Lord God of hosts, be with us yet, lest we forget, lest we forget!

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE ORPHANAGE.

(Continued from page 14.)

Woman's Fellowship, First Cong. Church, Asheville, N. C., Easter gift	50.00
Circle No. 3, Women's Fellowship, Suffolk Christian Church, Easter gift	10.00
Miss L. Kennedy, Worthingville, N. C.	25.00
H. O. Byrd, Suffolk, Va.	10.00
Philathea Class, Cong. Christian Church Henderson, N. C.	10.00
Amelia Missionary Society Ladies' Star Class, Bethlehem (Nans.) Christian Ch., shoes for Betty Lou Wilson	6.50
Barrett Circle, Bethlehem (Nans.) Christian Ch., shoes for Cecelia Wilson	6.00
Women's Missionary Society, Ramseur Christian Ch., Easter gift	10.00
A Friend, High Point, N. C.	70.00
Mr. & Mrs. M. W. McPherson, Burlington, N. C.	10.00
Mr. & Mrs. H. E. Ollerhead, Chapel Hill, N. C.	15.00
In Memory of Tazewell Eure, Sr.	5.00
In Memory of Walter Lewis Brett	5.00
Special Gifts	271.25
	823.40

Grand total \$11,534.80

Total for the week \$ 1,278.95

Total for the year \$16,228.26

"Your Church and Family Week"

THE NATIONAL FAMILY LIFE PROGRAM

That Will Be Presented by

THE FIRST CONGREGATIONAL CHRISTIAN CHURCH OF BURLINGTON, NORTH CAROLINA

MAY 2-9, 1954

Theme—"Church Women in the Scheme of Things"

- | | |
|---------------|---|
| Sunday, May 2 | 11 a. m. Families attend Church together
Sermon, "The Church, a Family"—Dr. Henry E. Robinson. Communion Service |
| | 7 p. m. A Concert—All of Church Choirs participating |
| Monday | Auxiliary Program
Presenting Byrd Nest Kindergarten—Mrs. W. G. Cox and Mrs. John Robert Kernodle
Mrs. King—Subject, "Making a Success of Everyday Living" |
| Monday Night | Circle No. 6—Book Review by Mrs. Henry E. Robinson—"Recovery of Family Life" by Elton and Pauline Trueblood
Circle No. 7—Native Arabia Girls (Exchange of Family Life Ideas) |
| Tuesday | Theatres—Cooperating with Good Pictures |
| Wednesday | 6 p. m. Family Night—Covered Dish Supper for the entire family
Twenty-minute Picture and fun for all ages. |
| Thursday | Home Night—Story Hour, Television, Radio |
| Friday | United Church Women Fellowship Luncheon
Address—Mrs. E. L. Hillman. |
| Saturday | Remember Persons away from home with gifts, notes, cards, telegrams for Mother's Day, etc. |
| Sunday, May 9 | Mother's Day—Sermon, "Why Families Should Worship Together,"—Dr. Robinson
Cradle Roll Service at the Sunday School Assembly Hour (10:25 a. m.) |

HIGHLIGHTS OF FAMILY LIFE WEEK

- Mayor declare Family Life Week in newspaper
- Special drive for subscriptions and renewals for The Christian Sun
- Special Editorials in local newspaper
- Family Life Devotionals, each morning from May 2 through May 9.

Editorial Note: Possibly your church has, too, arranged a program to cover National Family Life Week. If you have, we would be glad to carry in the columns of The Sun an account of such activities. We are giving the above program this prominence because of the excellence of its arrangement and because of its adaptability to almost any other church in our convention. If you have not arranged a program for the period, May 2-9, we suggest that you use this one as a pattern, changing names of course, and adapting where it is necessary.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, APRIL 29, 1954

NUMBER 17

I Speak Fifteen Languages

By REV. JESSE H. DOLLAR, D.D.
President Elect, The Southern Convention



IN ADDITION to my native English, I speak fourteen other languages fluently. I know no barriers of language, color or creed. I am a Physician. I stand by the suffering at home and abroad. My mind is trained and my hands are skilled in handling delicate instruments used in all kinds of surgery. I am a Teacher. I stand before thousands of classes of boys and girls in numerous schools across the world. It thrills me to see how eagerly they cling to my every word. They are so anxious to know, and they know so little!

I am a Nurse. I stand by the Doctor when he operates. I stay by when he has to go to other patients with so many diseases. I change their bandages, bathe them, feed them, put fresh linen on their beds; I even bathe their tired and feverish bodies. I give them the medicines the Doctor prescribes, take their temperature regularly and watch over them while they sleep. I am a Farmer. I show the men of many countries the value of plowing with good horse-drawn plows, and I even show them how to use a tractor to do the heavy work of the farm, when all they have known before is to plow with a stick. I teach them better methods of farming, and how to grow ten times as much on their little plots of land as they have grown before. I build terraces to keep the land from washing, and I dig ditches to drain off excess water.

I buy food for millions of hungry children who have never known what a "square" meal was before. I buy little girls' dresses, or pay the postage on those sent by Christian people in America. I put shoes on many feet that have never had shoes before. Many of the children I clothe have never had more than a dirty wrap before. The joy I bring these millions is beyond description. There are many more services I render, but if I went on to tell you of them you might think me a brag. This may give you some idea of how busy I am, and how many services I render for you. Who am I? I am the dollar you give to our Christian World Mission through your Cent-a-Meal boxes, and your offerings for missions at any time.

News Flashes

Rev. and Mrs. J. Everette Neese of Central Congregational Christian Church, Norfolk, Virginia, announce the birth of their third child, second son, Rodney David Neese, April 8. Mrs. Neese is the former Miss Lelya Payne of Greensboro, N. C.

Superintendent Scott assisted Rev. Fred Allred in a week-end series of special evangelistic services at New Lebanon Church April 14-17. Good attendance and interest indicated strength and devotion at New Lebanon. New Lebanon has started the construction of a new parsonage near the church.

Rev. George D. Alley of Suffolk Christian Church reports: "I am indeed happy to report the reception of twenty-one new members: three adults, and eighteen young people. It has been a very real pleasure to work with the members of this year's Pastor's Class and our experience together has been one of mutual helpfulness."

Rev. W. Walter Hall has accepted a call from the Third Avenue Christian Church, Danville, Va., to become pastor of that church July 1. Mr. Hall is at present a student at Andover Newton Seminary, Newton Center, Mass., and is serving as minister of the Congregational Church of Carlisle, Mass. Prior to going to Andover Newton, Mr. Hall served as pastor of Carolina, Albemarle, and other churches of the Southern Convention. Both Mr. and Mrs. Hall are consecrated workers, and we cordially welcome them "back home."

A Statement Concerning the Merger

A five-point statement regarding the proposed merger between Congregational Christian Churches and the Evangelical and Reformed Church was issued this week by the Executive Committee of the General Council meeting in New York City.

(1) Acting upon the instructions of the General Council which met in Claremont, California, in 1952, the Executive Committee will hold a joint meeting with the Evangelical and Reformed General Council on October 12 and 13, 1954.

(Continued on page 15.)

The Southern Convention in Session at Bethlehem

While this is being written the Southern Convention of Congregational Christian Churches is still in session at Bethlehem Church, Suffolk, Virginia; but when you read it, the forty-first biennial session of the convention will have become history—and we believe that it will be history well worth recording.

The convention was opened with a hymn, followed by an invocation by Dr. I. W. Johnson, and words of welcome from the host pastor, Rev. R. E. Brittle. After the necessary routine matters in connection with the opening of the convention, the first of several most impressive devotional services was led by Dr. W. C. Timmons who served as chaplain and who has recently come from the devotional work of our national body to serve the church at Southern Pines.

Then followed the presentation of various reports which were to be acted upon at the Wednesday morning session.

The high light of the first session, and the closing item, was the address, "The Nature of the Church," by the retiring president of the convention. We present it in its entirety in lieu of editorials for this issue. It is a worthwhile commentary on the church. Dr. Stevens has been a faithful and most efficient servant of The Southern Convention during the past four years, and THE SUN believes it is speaking for its entire constituency when it says that we are grateful.

Dinner meetings were held at six o'clock, the laymen of the church enjoyed a Smithfield ham dinner at the Suffolk Christian Church, and the women of the church being served at Bethlehem. Two outstanding speakers furnished the mental food for these occasions. Dr. Samuel N. Stevens, president of Grinnell College in Iowa, impressed upon the men very forcefully the importance of higher Christian education; while Dr. Raymond B. Dudley addressed the women.

At the evening service, Dr. Stanley U. North of the Home Mission Board was at his very best in presenting "The Task of the Church in America." His address was followed by an impressive Communion service.

Rev. George D. Alley gave the opening invocation at the Wednesday morning session. Following this, action was taken on the reports presented at the Tuesday afternoon ses-

sion. Then came two addresses: Rev. David H. Sandstrom of Chicago, Ill., spoke on "Our Oblation to God," and President Stevens of Grinnell College presented "The Redemptive Power of Christian Education." The fraternal delegate from the Convention of the South, we greatly regret not learning his name, made a most impressive talk in response to his recognition.

After an intermission for lunch, discussion of the report on Elon College, previously presented by President Smith, was continued, and the report adopted. Following this was the Finance Committee's report which was presented by Dr. Stanley C. Harrell, and adopted first by items and then as a whole. This report showed much study and thought on the part of the committee and its chairman. The hearty adoption of these reports indicates that the convention is beginning to accept the admonition of St. Paul that we walk by faith in the work of God's kingdom.

Mr. Martin T. Garren of Greensboro, chairman of the Building Loan Fund Committee, introduced Mr. William Kincaid Newman of New York, who addressed the convention.

Rev. James H. Lightbourne, Jr., presented the report of the Committee on Nominations. Dr. Jesse H. Dollar was elected president, and Mr. George D. Colclough becomes vice-president. The Committee's report will be given in a subsequent issue of THE SUN.

We were compelled to miss the other reports and addresses of the afternoon and evening, as well as the Thursday morning session. We know that the presentation by Prof. Westmoreland of the Elon College Choir was most enjoyable and regret not hearing it.

If the remainder of the sessions approached those we were privileged to attend, the forty-first annual convention was an outstanding one, and if its program is carried out it can only mean advancement for our work in the South.

J. T. K.

Building Loan Fund Campaign

Two more churches have recently sent in Declarations of Purpose for the Church Building Loan Fund Campaign. They are Gibsonville, J. L. Stanley, pastor, \$500.00; and the new church at South Boston, M. W. Andes, pastor. Both of these are N. C.-Va. churches.

Our Churches Report . . .

A Series of Special Services Closes With Annual Revival

A series of special services at Liberty Congregational Christian Church, which were held each Sunday evening for a period of six months and were conducted and sponsored by the youth group of the church, came to a close Palm Sunday night. A well planned and presented program was given each time followed by a film, entitled, "The Loving Bible," based on the life of Christ and leading up to his crucifixion and resurrection. These programs were thoroughly enjoyed and largely attended. The messages brought in these pictures left a lasting impression in the minds of the people of how much Jesus suffered to redeem us from our sins.

Then beginning Monday night after Palm Sunday, Community Holy Week Services, sponsored jointly by Liberty Christian Church and Bethel Baptist Church were held at the Baptist Church with the pastor of Liberty, Rev. W. A. Grisson and the pastor of Bethel, Rev. B. R. Littleton alternating in bringing the messages. The choirs and ushers of each church alternated in their part of the worship service. On Thursday night the two churches joined in observance of the Lord's Supper. Wonderful messages were brought by both ministers. Both choirs did a wonderful job in presenting the gospel in song. All services were well attended by members of both churches and many visitors. Union services of this type just seem to have a great influence in bringing and holding the community together in Christian cooperation.

Easter Sunday morning at 5:30 a. m., a sunrise service was observed at Liberty Church with thirty-five members present. These sunrise services are found to be most sacred and certainly very beautiful.

The eleven o'clock worship hour was filled by the choir in their presentation of the Easter story in music in the cantata, "Christ, the Victor" by Lave. This Easter message in song was well presented and greatly enjoyed by a large audience.

After a wonderful week of union

services and the very sacred observance of the resurrection, the church entered into their annual revival services, with the Rev. Eryen Talley of Louisburg as guest speaker. Mr. Talley's topics for the week were as follows: Monday night, "Just One Word," emphasizing the word "Down." The scripture reference was Phil. 2:1-18. Tuesday night, "Three Circles of Christians," scripture, Matt. 27:33-51. Wednesday night, "Lost Power," the scripture, Second Kings 6:1-7. Thursday night, "A Tried Salvation," scripture unknown. Friday night's topic was "Morally Clean, But Lost," scripture, John 3, 9 and Luke 19.

Every message brought during the entire week was all that could be hoped for. Filled with gospel truths, power, need of research work in our own lives, instruction to better Christian living, higher goals and better living for the making of a bigger and better church and community. Mr. Talley presented every message in such a clear and distinct way that even the smallest child could understand. He left the community food for thought and as one member of the church said, "Certainly if we are no better after hearing these wonderful messages, we must be classed as a bad people."

There were ten to unite with the church, eight by profession and two by transfer.

MRS. FLETCHER FULLER,
Reporter.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

"On the Nature of the Church"

The Address of

PRESIDENT W. MILLARD STEVENS

To the Southern Convention of Congregational Christian Churches

It is not my desire or purpose to enter into a theological discussion of the nature of the church, however important such a discussion might be, and it is important. It is rather my desire and purpose to discuss two or three practical matters with reference to the nature of the church to the end that our own individual relationship to the church might be more clearly defined in our own minds.

It will be obvious that many of the specific theological considerations involved in this topic will undergird what I want to say and will often shine through what I do say. For example, I shall not undertake to present such concepts as "The Church as the Body of Christ," but shall assume the fact of this in what I have to say. Moreover, I will not discuss the "visible" and "invisible" church or try to attempt to define the so-called "true church." I will rather presuppose that what we need most to consider here is that enterprise with which we are connected and which we are concerned with in this connection and call "our church."

With these self-imposed limitations clearly in mind, let me present two or three things about the nature of the church which seem important to me for our individual and group concern, now.

I.

The first thing that I would say is this: The church is not just a social institution organized to promote or achieve certain social ends for a given group of people or to provide social intercourse for a selected group of individuals with a common interest. These things might well describe a civic club or a social club or even a fraternal order or a neighborhood group. But the church is more than these.

To be sure, the church is a social institution in the same sense that the school, the family, or even a neighborhood store is a social institution. But it is more than just a social order, it is a Divine order, and by the sheer force of Divine Will it compels a greater devotion than any mere social institution. The truth of this is well demonstrated in the fact that the church is still alive after being burdened by man's sins and follies through almost twenty centuries. There is something eternal about

an institution like that. There is something eternal against which the gates of hell cannot prevail.

To be sure, the church has always sought to promote and to achieve certain social gains. But the church has sought these for no special group, but for all humanity. But the church seeks more than social gain through social and political pressure; she seeks these gains through redeemed individuals and redeemed social life. The church has always known that you could not change a man's social habits without changing his whole life. A mere social institution can cause a man to conform to a given social pattern in any controlled surroundings, but when the surroundings change, the conformity ceases. Such a practice is taking hold of life with just one hand, while the Christian Gospel seeks to grasp life firmly with both hands and condition a man's habits and actions under every circumstance by giving him a firm and solid foundation upon which to build his habits and his actions—a solid foundation of Christian faith. Therefore, the true church never seeks to confer its ministry upon any selected group, but opens wide its doors and invites who-so-ever-will to come and receive that ministry. That means everyone. It is the same call which Jesus issued which the church must always give, "If any man would come after me, let him forget himself, and take up his cross and follow me."

II.

In the second place, the church is not a distinct entity apart from the group of people which compose it. It is not a building which has personality and the ability to act within itself apart from its human components. It is not an individual force free to act or not to act as you and I are individual entities who can act at will to perform an act, declare an opinion or express an idea. No, the church is not a distinctive entity by itself, the church is rather the sum total of the faith, the devotion and the Christian personal and social actions of those who make up the body of the church. This is the membership of the church. For example, if a church is strong in its zeal and loyalty to the worship of God, it is because the members of that church are zealous and loyal in the worship of God, or if

a church is known as a strong supporter of missions or of social reform, it is because the members of that church are devoted to these things.

Take a simple matter of warmth and friendship within the church, these things cannot and will not mark any church unless they are made a part of the church by the warmth and friendship expressing itself in the people who make up the congregation. The church itself cannot act apart from its membership.

This truth is well illustrated in a story told by Edward Bragg, which I read for the first time only last week. Here is the story:

"There is an Eastern story of four brothers who decided to have a feast. As wine was rather expensive, they concluded that each one should bring an equal quantity and add it to the common stock. But one of the brothers thought that he might escape making his contribution. He decided to bring water instead of wine. 'It won't be noticed,' he thought. But when, at the feast, the wine was poured out from the common stock, it wasn't wine after all, it was water; for all of the four brothers had thought alike. Each one had said: 'Let the others do it.' That story is a parable. In it you will find wrapped up the secret of the failure and inactivity of many a church."

This parable may also give you the key to the effectiveness and success of any given church. It is the faith, devotion and zeal of the members pooled together making the church. The force and effectiveness of the church is neither more nor less than the force and effectiveness of the faith and devotion of its members.

Several years ago, a minister of resourcefulness and imagination came to be pastor of a church which was not noted for any great measure of activity or life. After a period of trying to revive the church with little or no success, he announced that on the following Sunday he would conduct the funeral of the church. With considerable curiosity the whole community came to see what the minister would say or do. He had a casket placed in the altar and, after an appropriate ritual and funeral oration for this particular church, he invited the congregation to pass by and view the remains of the deceased. Of course, everyone came. But as each one looked into the casket he turned away in utter amazement. He saw there the church all right, because in the casket was a mirror, and each one saw reflected in that mirror himself.

No, the church is not an entity within itself apart from its human components. The church is the sum total of the faith, zeal and devotion of its members. It is nothing more or less than that. Your church is just what you are!

III.

This brings us to the third and final thing which I would like to say about the church. It is

this, in the final analysis the church is an Assembly of Christian Believers, that is the gathered church. Martin Luther called it "The Community or the Assembly of the Saints." That is what Paul meant when he referred to "The church which is in thy house." The church is not the clergy or the group of church officers but it is the gathered group of Christian believers.

John Robinson, Pastor of the Pilgrims in Lyden, said it this way:

"And for the gathering of a church I do tell you, that in what plan soever, two or three faithful people do arise, separating themselves from the world, into the fellowship of the Gospel, they are a church truly gathered, though ever so weak."

This is the concept of the church upon which the churches of our faith and order, that is Congregational Christian Churches, are founded and upon which we have moved and had our being through these many centuries. We believe that the church is gathered and bound together, not upon the basis of a common interest or a common creed or even a common culture, but upon a common love for and devotion to Jesus Christ. In all our sins and common frailties we seek to become more like him and declare and promote his Gospel of love and redemption among all mankind. We believe like Martin Luther, "Where two or three are gathered together in his name they shall have the right and the liberty to proclaim and promise to each other comfort and the forgiveness of sins."

It is this kind of church which can employ the hearts and hands of men and women and young people to change the culture and habits of men to conform to the gospel of Christ. John Henry Newman has said, "The church was framed for the expressed purpose of interfering (or, as irreligious men will say, meddling) with the world." The church, therefore, must be so convincing in its witness, so faithful in the way of life it commends, that plain men cannot but be persuaded of the truth, the power, and beauty of the Gospel.

If the church, therefore, is to be convincing in its witness, it must be a devoted assembly of believers and it can be that only if we as individuals are faithful in our devotion to our Lord and loyal in our support of his followers.

Such considerations as these place squarely upon you and me a great responsibility for the effectiveness of the witness of the church both in our own community and around the world. When we accept these truths we can no longer with good conscious shift the burden to others. We must know that we have the responsibility ourselves to see that our church is a vital instrument of service to our God and his kingdom.

Resettlement Seen as Spiritual Aid

It is fear bred of insecurity rather than misery that makes the refugees in Europe ache for a chance to start life anew in countries where their children would have a future. The country most of them dream of is the United States.

This, in capsule, is the opinion un-animously expressed by the Lutheran church workers who went from the United States to Germany and Austria to interview candidates for resettlement under the 1953 Refugee Relief Act.

By helping these refugees to find new permanent homes, the church would not only aid them materially, but, to an even greater degree spiritually, said the Lutheran "dossier" team members, back after two months of interviews with thousands of refugees overseas.

The team spent two months in Germany and Austria interviewing people selected by the Lutheran World Federation and "Hilfswerk," welfare agency of the Evangelical Church in Germany, from among the many who hope the new U. S. emergency immigration law may give them an opportunity for new life.

Chief objectives of these interviews was to get personal impressions of the people on whom the team members wrote so-called "dossiers" or descriptions. These will be circulated in the United States by the National Lutheran Council's Service to Immigrants in order to show potential sponsors what kind of people they may help.

Seven of the eight team members, who have returned to the United States, unanimously agreed that the misery of the refugees creates a new challenge to Lutherans in this country to help them in the spirit of Christian love.

"Anyone who has sat for eight weeks listening daily to the stories of the plight of these unfortunate people knows that to help them is an unquestioned Christian obligation," it was stated here by Dr. H. W. Siefkes of Waterloo, Iowa, first vice-president of the American Lutheran Church.

Dr. Siefkes and his wife, also a member of the team, spent most of their time overseas interviewing refugees in Berlin. "In this work, we sat right at the very stream of human misery. If ever the words of Christ:

'I was hungry, and ye gave me meat . . . I was a stranger and ye took me in . . . took on a new and vital meaning for our day, they did so here,' said Dr. Siefkes.

Other members of the team worked in different areas of Germany and Austria, but all agreed with Dr. Siefkes' statement that neither West Germany nor Austria can absorb the constant stream of refugees from Communist-ruled areas, and that help to the refugees "cannot be postponed lest our complacency be our own curse some day."

Stressing that not only the material well-being of the refugees is at stake, but that they suffer spiritually as well, Miss Henriette Lund, consultant in the National Lutheran Council's Division of Welfare, said that "they need freedom from fear even more than they need freedom from want."

Especially, she said, help is necessary for the many young people in refugee camps who have never known anything but spiritual as well as material insecurity in their lives.

The Rev. Fredrick M. Otto of Fremont, Ohio, who had been assigned to Schleswig-Holstein, the area of Germany most crowded by refugees, said that even the refugees who apparently had begun "to put roots down" in their new environment were "psychologically still in flight."

Nearly all whom he interviewed said they wanted only one thing: "Once again to find peace of mind in feeling that there is a future for us and our children and of being useful."

The fact that practically all refugees in West Germany and Austria suffered from the feeling of being unwanted by the communities in which they now live, was cited by all members of the team as the chief reason why they could not "come to the end of their flight."

Henry A. Daum, public relations director of the Lutheran Welfare Society for Minnesota, described one refugee who had for two years attended a local Lutheran church in Wurttemberg, but claimed that he felt "as much a stranger as when I first arrived here because I happen not to be Schwabisch."

Mr. Daum added that other Lutheran refugees are in an even worse plight because they have been placed

in solidly Roman Catholic communities.

On the other hand, the team members pointed out that refugees in overcrowded West Germany often were treated as unwanted strangers because they actually had been imposed upon communities still suffering from the aftermaths of a devastating war which made even the old-timers feel extremely insecure.

Miss Lund said that in Kassel, which was the center of the area in which she worked, local people claimed they "just cannot live down the fact that back in 1943, 35,000 people of their town were killed in a single twenty-minute air-raid."

In Austria, which has been much slower to recover economically than West Germany, the refugee's lot is plainly hopeless, according to the Rev. Harry Wolf, executive secretary of Lutheran Charities in Detroit, Mich., who was assigned to do interviews in that country.

Young people as well as adults who are not Austrian citizens have no opportunities to do professional work and even at menial labor the refugees are constantly in danger of losing the job to Austrian citizens, for whom the country also does not have enough work, Mr. Wolf said.

"We want to go somewhere where there would, at least, be some hope for our children," refugee parents told Mr. Wolf again and again.

Claiming that, through no fault of the inmates, refugee camp barracks in Austria literally rotted away and often smelled "worse than any pig pen," Mr. Wolf said these camps were "no place to raise children, but are breeding places for immorality and crime."

If a refugee in Austria had held ten different jobs within a few years, it did not mean that he himself wanted to drift, but rather that authorities had so many times put pressure on the refugee's employer to dismiss him in favor of a citizen, Mr. Wolf said.

He explained that the Austrians could hardly be blamed for the situation, citing statistics that in the little country with no resources of its own one out of twelve people is now a refugee.

In spite of West Germany's remarkable and much publicized economic recovery, the refugees' situation there is only slightly better than in Austria, according to what the dossier team observed.

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon Ministerial Alumni Return to Campus

Ministerial alumni of Elon College from throughout North Carolina and adjoining states returned to the campus on April 20 for the first annual Religious Leaders Convocation which was staged under the sponsorship of the campus ministerial association.

Student leaders of the Ministerial Association, who worked with the co-operation of the alumni office and the college in planning the event, declared last night that they were well pleased with the attendance and results, and plans are to make the Convocation an annual affair on the campus. Plans for the Second Convocation are in progress and it was announced at the evening banquet that the date for the event next year would be February 15, 1955.

The purpose of this meeting was to provide workshop discussion groups for the religious leader in which he may share ideas with his fellow alumni. Also to renew old acquaintances and make new ones among Elon's alumni, with the graduates of yesterday as well as ones of tomorrow.

A well planned program with excellent leaders for the discussion groups was designed for the meeting. Dr. O. W. S. McColl, of Woodford, Conn., who is retired from the active ministry, spoke twice during the convocation, first at a workshop session in the afternoon and again at a banquet meeting last night. Also speaking at a workshop gathering during the afternoon was Dr. Wofford C. Timmons, pastor of the Congregational Christian Church at Southern Pines.

The presence among Elon's returning ministerial graduates of a large number of outstanding pastors from all parts of the Southern Convention of the Congregational Christian Church served to show clearly the great value of Elon College to the convention as a source of trained leadership.

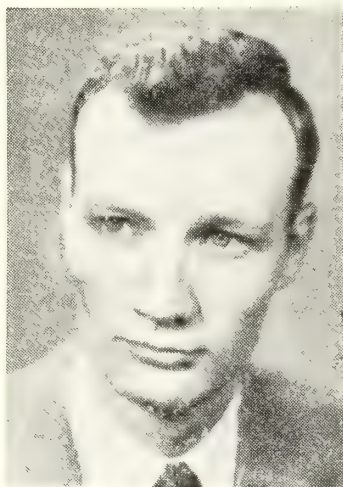
It is where a man spends his money that shows where his heart lies.

—Keigwin,

Elon Student Awarded Morehead Scholarship

Charles Phillips, of Burlington, a member of the Elon College senior class, who is to complete his pre-medical work at Elon and receive his diploma and degree with the class of 1954, was recently elected as a Morehead scholar at the University of North Carolina and was awarded a graduate scholarship valued at \$1,500 per year.

He was one of three senior college students who were awarded the graduate scholarships, being chosen from



CHARLES PHILLIPS

a field of twenty college students competing for the awards. The scholarships in each case will be renewed each year providing the recipients maintain a satisfactory scholastic standing.

The scholarships were awarded on the basis of an applicant's academic record, personality, field of study and the impression he made upon the examining group. The awards were announced on March 11 after the applicants were subjected to three days of interviews with members of the central scholarship committee and trustee of the Morehead Foundation.

The awards were announced by John Motley Morehead, of New York City, a University of North Carolina graduate of the Class of 1891, who has gained world-wide recognition as a chemist, industrialist, engineer and a former United States ambassador to Sweden, who established the

scholarship fund of the Morehead Foundation.

Phillips is the second Elon student or graduate to receive one of the Morehead Scholarships. Hugh Rankin, who graduated from Elon with the Class of 1949, was named a Morehead Scholar two years ago and has been using his award for advanced study in the field of history.

Charlie Phillips, who has made a fine scholastic record during his four years at Elon, is the son of Mr. and Mrs. Charles W. Phillips, Sr., of Elon College, Route 2, and is married to the former Miss Jerry Lynn Duff, of Burlington. He and his wife now reside in Burlington. He was graduated from Altamahaw-Ossipee High School in 1950 and entered Elon College that fall. Much interested in dramatics and speech, Phillips has been an announcer with Radio Station WBBB for the past six years. He plans to enter medical school at the University of North Carolina this fall.

* * * * *

Apportionment Giving

The days come and go and the weeks pass as they make up the months. With every passing week come additional opportunities; opportunities for church members and Christian people to do their duty, confirming the genuineness of their confessions. It is impossible to think of life apart from its earnings. It is equally as impossible to think of the coming of the Kingdom of God on earth without human submission and cooperation. It is impossible to give full cooperation without sharing the earnings of the individual life. To give one's self means to give one's earnings.

Elon College, our college, has no one else to whom it may look for necessary support than its natural constituency, church members, alumni, and friends. Contributions from these sources resulted in the founding of the college and have given it partial support through the years. May their kind increase and their contributions multiply from year to year.

Previously reported	\$ 2,336.71
Eastern N. C. Conference:	
New Hope	\$ 30.00
N. C. and Va. Conference:	
Pleasant Grove	\$ 20.00
Eastern Va. Conference:	
Spring Hill S. S.	\$ 3.40
Holland	56.00
	109.40
Total to date	\$ 2,446.11

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Buttons

Every one uses buttons—and loses buttons. Dr. John G. Truitt, in his April newsletter, reminds us that the children at the orphanage are no exception to that rule. This is the way he puts it:

"Mrs. Stadler, our sewing matron, says, 'Tell the ladies that we need buttons.' Do your children lose their buttons? There are 81 children here and some of them have lost—some of them come up with buttons missing. Oh! to be sure other people need buttons, too, because sometimes we receive clothing with the buttons cut off. And we have to hunt up buttons to sew back on. Now maybe you have been saving buttons—all sorts and sizes of buttons. Maybe you have more buttons than you need and could spare a few buttons. Send us your spare buttons."

Dr. Truitt also says "Coupons, still need them, more and more!"

These are simple ways in which the women of our churches can help our orphanage. Of course, Dr. John would rather have "folding money" than anything!

* * * * *

News From Our Overseas Friends

Here are portions from letters from some of our missionary friends. Miss Nicholson spoke at our Rallies several years ago; Miss Corrine Nordquest has been the recipient of funds from our women; Hale Cook visited our Carroll County churches, just before leaving for India originally, when his friend Allen Gleason was pastor there.

From Oline Nicholson,
Lucy Perry Noble Institute,
K. Pudur P. O., Maduria S. India.

"Peace on Earth, Good-will towards Men" is very meaningful to our little ones who have been the recipients of your *active* good-will through your prayers, scholarships, boxes and letters which have been coming this year and past years. May God bless you and renew in your hearts a joy and peace that will continue throughout the New Year.

The use-it-as-you-like, small gifts,

in amount, but large in meeting the needs of our under-nourished children have bought gallons of shark-liver oil. This is more potent than cod-liver oil, as you might expect. Also the children have a snack after school now as well as three meals a day. Sometimes it is a cucumber, eaten with skin on, a banana, peanuts (about a dozen per child) or some Indian fruit. Thank you again for making all these things possible. . . .

Women are taking their places in the life of this growing nation. We rejoice over the choice of Madame Pandit for the United Nations. We are rejoicing in South India over the appointment of a woman director of Public Education. She is a very capable and fine woman, the first to be appointed to this position in India. In our local post-office there are six of our graduates from our mission high school, and in the station, telegraph offices, government employment offices and other offices are women. . . .

Though apart yet we will be together at Christmas as we light our Christmas lamps renewing in our hearts a promise to practice "Good-will to men" in an active way.

* * *

From John Reuling,
Africa Secretary,
About Corrine Nordquest.

Her primary work is of course in religious education. She gives advice, talks, lectures and helps at the monthly meeting of pastors and evangelists, held in the Bergsman home, and of course visits the many, many Sunday schools, small and large, that are scattered all over this vast area. . . .

I was fortunate enough to see something of her most recent activity, an interdenominational training camp for Sunday school teachers. This was the first of its kind ever held in this region, and it was largely organized by Corrine. The course, which lasted for three days, was held in a little country school some miles out of Johannesburg, and was attended by thirty-five Africans who stayed the full time, in addition to

others who could make only part of the session. It was an excellent example of interracial and interdenominational cooperation, and Corrine is to be congratulated for having initiated and carried it through. . . .

I am happy that we have Corrine here. The going has been very difficult indeed. Christian pastors and other leaders need and desire help in young people's work, but at first find it difficult to break away from old formal ways. However, I am sure that her patient and persistent work and teaching are already having a beneficial effect, which will increase in years to come.

* * *

The Hale Cooks,
Hume House, 165 Grove St.,
Auburndale 66, Massachusetts.

This last year has been full of the best laid plans of mice and men going astray. According to usual schedule, we would have left Wai (India) on furlough last April. But we were requested by the hospital staff to stay on an extra year. No sooner had we acceded to that request than I came down with a cough and fever, which finally turned out to be virus pneumonia with two ribs broken by coughing. . . .

In June all went smoothly, and we got our house nicely set up after the hot season, and plans sketched out for the coming year. Timothy was sick and "fluely" for a day but seemed well on his second birthday next day (June 25). Then on Sunday he started complaining of pains in his arms, legs, and head, and developed quite a bit of fever. Next day Jim Donaldson, Miraj's new orthopedic surgeon, came and confirmed the diagnosis of polio. . . .

Recovery from the effects of polio is a prolonged affair, requiring expert guidance all the way if optimum results are to be obtained. So we shifted our mental gears again, and began to seek passage to the USA for as soon as Timmy could travel. . . .

Margit (Note: Mrs. Cook is from Sweden and went from that country as a nurse to India in 1947; she married our missionary in 1950 and this is her first visit to the U. S.) finds herself feeling quite at home—at least as much as Hale—for we both do not like the constant feeling of rush, rush, rush which is so prevalent here. Nor do we like the constant pressure of advertising. This is

(Continued on page 13.)

Why Elon College? . . .

By PRESIDENT L. E. SMITH

For three decades and more the thinking and progressively inclined element of our church in the Southern Convention has been clamoring for the founding and support of our own college. There has always been a sizable number of our people who have questioned the ability of our church to support a college of our own. They have questioned the advisability of such an undertaking. Those of our number requesting a college for the Southern Convention have realized the cost of such an undertaking but have at the same time considered the cost of failure to build and support a college of our own. Looking far into the future and considering both angles of the undertaking, they could see clearly the marked advantages accruing to our church and to the kingdom of Christ in the founding and support of a liberal arts college to be known as our own.

Those who question the advisability of the Southern Convention of Congregational Christian Churches owning and supporting its own college are still with us. They hesitate because of the money required for the conduct of such an institution. They offer the suggestion that the state could do just as good a job as the church in the field of higher education. Could such a division of our people be serious today? There are so many reasons why our church should have its own college.

First of all, we need a college for the training of our own young people. Only in the confines of a church college can there be a really Christian atmosphere. The atmosphere of a campus is determined by its buildings, its curriculum, its students, its extracurricular activities, but most of all by its faculty. Only the Christian church college is permitted to select its faculty members on the basis of theological dogma, religious conviction, and church affiliation. These are the qualities that enter in to faculty members that make the college and the campus Christian.

Today when emphasis on the spiritual aspect of student life is returning to the campus, no religious body can afford to abandon its college. A church can ill afford to give its col-

lege insufficient financial support. It is through the church college that a denomination or a church group may make its contribution to Christian education so much needed and so much in demand today. To turn from our college would be to withdraw our support from this potent factor on the college and university campus molding Christian character today. It is an avenue through which the church may make its definite contribution through the years that lie ahead.

Second, Elon College, our college, is the one intelligent factor in our church contributing to the corporate solidarity of our college students. When our own church young people come to our college campus from different sections of the church, they meet each other, they learn of the church from which they come, they get a definite idea of the church's program and how that every local church forms an integral part of our great denomination. This is a prime factor in church building that our people fail to consider when the elect to enter their sons and daughters in other institutions of higher learning.

Third, it is the opportunity of the church to provide first class opportunities in the field of higher education to its own young people. As a church and a church college, it must provide an adequate curriculum of studies, an efficient corps of professors and make sure that its contribution in the field of higher education is second to none. This means, of course, buildings, equipment, and facilities that are first class. This is no time to question the advisability of providing efficient and effective education for our own young people in a Christian atmosphere with a Christian perspective.

No one questions the fact that it is expensive to maintain Elon College. Its cost has always been excessive and always will be. Its contributions have always been decisive and abundant and always shall be. The fruits of the college far exceed its financial cost. The cost of the college to the church will increase rather than decrease. Today, as we glance at the balance sheet of the college, it is encouraging, inspiring, but as we take

a look at the demands that are upon us now, we are inclined to hesitate. We are faced with the responsibility of providing adequate, comfortable, and appealing accommodations for boarding students on our campus. The minimum requirements in the immediate future are two new dormitories and a dining room. The minimum cost of these will be approximately \$650,000. This is a lot of money, but when we face the necessity and consider the alternative, there is nothing left for courageous Christian people other than to take the step, assume the responsibilities, and in faith begin to build.

Keynote to Philippians—"Rejoice"

When one thinks about Paul's relationship to the Macedonia City of Philippi, he is utterly amazed at what Christ—the Living Christ—can do for a man and in a man! It is in this letter that the Apostle tells us more about himself than in any other place (3:1-11). If we would get a suggestion as to the background of his relationship to this city and community as such, we should read Acts 16:11-40. After receiving such treatment as is here described, what would one expect from a man who started out as a "Pharisee of the Pharisees"? One might expect him to become another Elijah to call down fire from heaven to burn up that city. Instead of this, when he was there, he sang songs of praise to God when they had him in prison—in the "inner" prison at that. Now that he has passed on and is away from them, he writes back a letter whose key word is "Rejoice." There are four chapters in the little letter, and each of these has this key word at its heart. For example, in chapter one (v. 18), we note that immature or misleading teachers had been at work among them. What does he say of them? Does he exhort his followers to withdraw from them and have no fellowship with them? Here are his own words: "Whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." He believes that God could and would use imperfect preaching. What encouragement is here for all of us! (2) In the midst of his labors, hardships and sufferings, he declares, that "if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and re-

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Two of the Youngsters had gone to get haircuts for Sunday, two of them were playing happily and the last one was working on climbing the apple tree (he made it too!), while the minister's wife and I chatted over a cup of tea.

Our conversation covered many subjects: school, church, tempers, clothes, budgets, neurotic mothers, and on and on. Then I noticed a tiny book on the buffet. Picking it up, and examining it, I decided it was quite worthwhile. The minister's wife said: "Perfect, the children can read it themselves." It was *Prayer Time*: daily devotions for families with young children, by Ed. D. Staples and it costs less than a dollar. The conversation moved to the whole subject of family worship: finding a time, suitable material, helpful ideas. The young mother told me of another book just acquired.

It is *Guideposts to Creative Worship*, by Edward W. and Anna Laura Gebhard. Mr. Gebhard is a minister and the father of four children. It is a most excellent book in content, arrangement and readability. It costs less than \$3.00 and is an Abingdon-Cokesbury publication. Buy it for your home, church school or minister. The Bible, church, Hymnal and Table Talk are described. In the back of the book is an excellent collection of poetry, worship material, grace and prayers. You will be pleased with this book.

Family Week is beginning. If you don't have a quiet time for your family, begin now. What are some ways that you can help your children to know God? By music: singing hymns with or without accompaniment. The same minister's family mentioned, buys records of religious music with voices so they might sing along with the record. Listening to records of master church music, listening to the radio, reading the Bible. Do you know "Wings of Morning"? It is a lovely little book of beautiful illustrations and Bible verses suited to children's interests. Modern translations, children's versions, Bible stories, memorizing verses and repeating scripture will make

the Book of Books meaningful for your family.

Your prayers may come in the morning or in the eventide. They may be a simple grace, ones made up by the family, or old classic prayers like the one by St. Francis. Some families say a prayer of blessing as each member of the family departs in the morning, others pray for "journey mercy" on undertaking a trip.

God may become real to your family as you see his handiwork out of doors. But most of all you will find him in your church, be it great or small. Worship as a family.

* * * * *

"That Television Set"

By MABLE-RUTH JACKSON.
Issued by the National Kindergarten Association.

Mrs. Graham was entertaining several friends—young mothers like herself—at an afternoon tea, and the conversation turned on the new complication that television had brought into the family life.

"It's been a big help to me, I can tell you," said lively Mrs. Jansen. "I let Teddy turn on the programs himself. He pulls his own small chair up in front of the screen and there's not a peep out of him for hours. I can get more things done while he's quiet."

"Yes," said little Mrs. Claussen thoughtfully, "but what does it do to Teddy?"

"Do to Teddy?" repeated Mrs. Jansen, looking a bit exasperated. "It doesn't do anything to him. What do you mean?"

"I see some of the afternoon programs; those are the ones you're referring to, I imagine. Part of them are programs for women—interviews, and the like. But some of them are old films that include gangster features, with plenty of guns and fighting in them. I'd be willing to wager that Teddy sees himself with a gun in each hand—bang, bang, bang, and another man falls dead! I'd much rather have my Larry and June playing at regular children's games or even playing by themselves, doing things on their own."

Mrs. Austin laughed. "It's sur-

prising how ingenious the youngsters are. Billy and Dean are building a miniature town out beside the carport, where it's sandy. They're finding a use for all those little plastic toys they received for Christmas—so many of them. They're just right for their little town."

"I thought we were talking about television," said Mrs. Jansen tartly.

"Well, I just mean I believe building this town is better for them than sitting in front of a screen so much, watching other people doing things, even if the films aren't about gangsters. Very often there are other actions shown that I don't want my boy or girl to be thinking about now when they're at the imitative stage. There are some programs just for children that I consider are fine, and I keep in mind the time they come on."

"I guess you're right," conceded Mrs. Jansen. She sighed humorously. "I don't like to think so, because it has been so peaceful around the house with Teddy wrapper up in the pictures. After this I'm going to keep track of the television programs in the paper and not turn them on at random—nor let Teddy."

"My problem is how long to let my children stay up at night watching the programs," said Mrs. Graham. "It seems a little unkind to tell them to go to bed when there's something they want to see and they know their father and I will be able to do so—but—"

"I know just how you feel," said Mrs. Claussen, "but after all we are better judges than they are as to what's good for them, and while they're young we should exercise our authority, but with thoughtfulness. Too many parents give in to children's teasing. Eight o'clock has been Larry's and June's bedtime. When we first secured our set we let them stay up beyond their usual bedtime for a couple of nights. Then I realized I must put a stop to it. I took the time to talk to each of them after they were in bed and had quieted down. They will listen then, I've found. I told them it was necessary while they were growing to have plenty of sleep so they would be well and strong. I think if you give a child a good reason for not doing what he wishes to do he will be less apt to be resentful."

"Thanks, Hazel," said Mrs. Graham. "I think we all feel that it's been good to talk over this new problem we are having to deal with."

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips From Tom

Filmstrips for youth programs are excellent ideas. The services that Pattie Lee and the office provide are worth taking advantage of. Write for material today.

* * *

An address made by Betty Ruth Carden of the Rosemont Church of Norfolk, Va., is published on this page for your interest. This speech was made during Youth Week in services conducted by the young people.

* * *

Several of our young people are making plans for marriage in the near future. This is news for a "Cupid's Column." If you know of some who will soon be newlyweds, write us at once so we may include them in the list.

* * *

Many youth groups took active parts in the Worship Services on Easter. Some took charge of the Sunrise Services. I have heard of several just in this area. Write us and share your Easter experiences with other youth of your church.

* * * * *

"Youth—Face Today's World"

By BETTY RUTH CARDEN.

As Youth Week begins, we, as young people, would like to take this opportunity to let you in on what we are doing to prepare ourselves to face the world situation today.

We are not sitting idly by or sleeping while the world passes on. No, we, the young people of the world, realize our responsibility to ourselves and the church.

The Youth are conscious of the world conditions; turmoil, chaos and destruction and we feel that Christianity is the only answer. And through the church only, can Christianity become predominant.

Some will ask, "What is the church doing about this problem with its youth?" Training of the young people is the first and most important step toward a solution.

Through the World Youth Conferences the young people gain a portion of this training.

The World Youth Conference is

an interdenominational meeting held once every two years in a chosen place somewhere in the world. They meet representatives from other countries for the purpose of worshipping, studying and having fellowship together.

In this way, we are gaining more knowledge of our many neighbors and only by learning to know each other better, are we able to get along as one group working together under Christ. Only through this may war cease and peace reign.

The National Youth Conference also helps to prepare the youth of the world. A meeting is held once every two years, which is also interdenominational. At this meeting the problems of the individual youth groups are discussed and projects and meetings for the youth all over the country are planned. They exchange ideas and gain much which they carry with them to their own churches. An example of this work is the Youth Week Program which we are observing tonight.

There's a feeling which comes with this observance that makes you feel "right good" to be a part of such an inspirational service and to know that all over the nation at one time or another this week others will be meeting together and thinking just as you are. There's a feeling of oneness which makes the youth feel that they are accomplishing what they set out to do.

Another large part the church plays is sending young people to the denominational Youth Conferences. Most of us know someone from our own church who has attended these meetings. It is very easy to tell just by talking to them that they are preparing to face the world's problems.

There is also a job for the local church and community in this great problem which concerns us so much. The local community affords schools in which to learn more about different people and to understand. This is the only way that peace and calm may become predominant.

Through the local church we have many aids. The Youth Fellowship groups get together and study and prepare the young people of today

to be better church members and citizens of tomorrow. Through the Youth Fellowship, we are able to correspond with missionaries all over the world.

All these things play a large part in helping us to face today's world. We, the young people of the world, are seeking to learn more about the Christian way of life and to take our place in the church and community. Yes, we are doing our part, are you?

* * * * *

New Youth Work Sound Filmstrips

The Board of Christian Education has just purchased the kit of seven new sound (records) filmstrips on Youth Work. These were produced by cooperating denominations through the Department of Youth Work and the Department of Audio-Visual and Radio Education Division of Christian Education, National Council of the Churches of Christ, 79 East Adams Street, Chicago 3, Illinois.

They are as follows: (Each filmstrip has a leader's guide with detailed suggestions for using.)

1. "We Have This Fellowship"—This filmstrip, showing a Youth Fellowship at work, and what it means to an individual youth, is designed for:

- The Planning Retreat.
- Leadership Training Classes.
- Church School Classes.
- Evening Meetings of the Youth Fellowship.
- Orientation of New Members.
- Youth Rallies.
- Adult Leaders of Youth.

2. "The Faith of A Guy"—How one boy's Christian faith grew through the faith of a friend and counseling of a pastor will be helpful in:

- The committee, Commission, or special study group on Christian faith.
- Pastor's Church Membership Classes.
- Church School Classes.
- Special Worship Services.
- Summer Camps and Conferences.
- Evening Meetings of the Youth Fellowship.

3. "Gallery Of Witnesses"—A half-dozen vignettes of different young people and different kinds of witnessing will stimulate self-examination and decisions in:

- Classes or conferences on Christian Vocation.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Elijah Challenges Baal Worship"

LESSON VI—MAY 6, 1954.

BACKGROUND SCRIPTURE: I Kings 17: 1; 18: 17-24, 37-39.

MEMORY SELECTION: *"And Elijah came to all the people and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."* I Kings 18: 21.

The times were out of joint, and a man was needed to set them right. It was a time of moral and spiritual decline and decay in Israel. Ahab the king had married a woman, Jezebel, the daughter of a Sidonian king, and she was a hussy if ever there was one. She was a woman with a strong will and unending determination, and she "wore the pants" in the family. A heathen herself, and a worshipper of the heathen god, Baal, she influenced Ahab very greatly, and prevailed upon him to introduce the degrading worship of Baal into Israel and, what was worse, to make it the state religion. Thus when Elijah came upon the scene, apostasy in the nation had reached the lowest depths. The times were out of joint, all right, and Elijah was sent to set them right. It was a man's sized job.

But Elijah was a man's sized man. A man of rugged constitution, he was a man of rugged courage and heroic spirit. Because he had seen the face of God, he was not afraid of the face of man. Not even the king himself. Bursting on the scene with startling suddenness, he bluntly told Ahab, the king, and the husband of Jezebel, that the long drought which had plagued Israel for three and a half years, was the judgment of Jehovah on the sins of the nation. God is not mocked. He executes his judgment on the sins of men and of nations. There is an interesting sidelight on human character in Ahab's remark as he meets Elijah. "Art thou he that troubleth Israel?" whined the king. That sounds familiar, doesn't it? Aren't we all prone to blame things on the other fellow? Don't we pass the buck? Isn't it human nature to blame our failures, and the fruits of our follies and our sins on

the other fellow? It took a lot of courage on the part of this simple prophet to say bluntly to the king, "thou and thy father's house" are the ones to blame for this disaster. "Thou hast forsaken the commandments of the Lord and thou hast followed Baalim."

Then the fiery prophet called the king's hand. He was tired of the wishy-washy attitude and action of the people. Let there be once and for all a test of the two religions. He challenged the king to get the prophets of Baal, and the priests of Baal, on Mount Carmel for a showdown. He called the people of Israel together, and chided them for their dillydallying and their compromising spirit. "If the Lord be God, follow him; but if Baal, then follow him." Then, as later in the New Testament times, and in our own time, God cannot bear lukewarmness. He has more respect for the person who is outrightly against him, than for the person who is lukewarm and halfhearted toward him. Religion does not have as much to fear from its avowed enemies as it does from its half-hearted and luke-warm members. There are so many people who do not nail their flags to the mast, who do not stand up to be counted. God is always saying, "Choose ye this day whom ye will serve." No decision is in itself a decision against God.

The old prophet had a flair for the dramatic. He staged the affair on Mt. Carmel, a high promontory which jutted out in the Mediterranean Sea. He gave the prophets and priests of Baal all the odds. The fact that the contest was held on a high place was a concession on Elijah's part—the high places were where Baal was worshipped. He was willing to stake his cause on a single test—the test of fire. He stood there one man against eight hundred and fifty prophets and priests. He gave his opponents first chance. And when it came his turn, he poured water and then more water on the sacrifice on the altar until it ran off and filled a big trench that he had dug around it. Furthermore he gave his opponents all the time they wanted. The old fellow's faith was magnificent

and inspiring. He knew he had a God who could stand the test. He knew that his system was better than any other system. He was willing to have the people put his religion to a practical test. There are a lot of folks who try to keep religion in moth balls. They are afraid to bring it out into the open. They are afraid of what scientific investigation, and critical study of it will do. They are unwilling to pit it against the isms that abound in modern life. These things ought not so to be. Christianity has nothing to be afraid of, except the indifference of its followers. Jesus was always saying, "Come and see." "O taste and see that the Lord is good," said the Psalmist. We are to carry Christianity out into the world, to match it in the arena of life against all the forces of our modern world. It does not have to be defended; it needs only to be proclaimed, to be demonstrated, to be lived. It is superior to any other way of life or system of thought. We need not fear the odds that are against us. Even one righteous man with God is a majority. The other religious systems of the world, and the other philosophies of life, cannot compete with Christianity. As a great man once said, Christianity has not been tried and found wanting, it simply has not been tried.

After the prophets and priests of Baal had done their best and had failed, Elijah had his turn. First of all he rebuilt the altar that had been allowed to fall into disrepair through disuse. Then after laying the sacrifice on the altar, and drenching it with water as stated above, he prayed a simple prayer. And "the fire of the Lord fell" and consumed everything, sacrifice, wood, stones, dust, and even licked up the water in the trench! It was a demonstration of the power of the living God. It was the final argument and proof of the superiority of the living God over the heathen gods, and the revelation of his power over false gods. "When the people saw it, they fell on their faces; and they said, The Lord, he is God, the Lord, he is God."

The people of America need to be brought to the "mount of decision." All too many people, good people, have never taken a stand. We have too many spectators in religion, and too few participants. What our nation needs is commitment to Christ. There are too many people who are halting between two opinions. Com-

promises are sometimes necessary and helpful in dealing with men, but we cannot compromise between God and the world. We cannot serve God and mammon. Choose one or the other. Register and enlist in the cause of Christ.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

RESETTLEMENT SEEN AS SPIRITUAL AID.

(Continued from page 6.)

Mr. Otto said that ninety per cent of the interviewed families wanted to start life all over because they saw no future in Germany for their children. Most of these people fully realized that they needed freedom even more than a better economic situation; many resented "the welfare state forced upon them," Mr. Otto added.

Mr. Wolf, who through his work in Michigan has had wide experience with people resettled under the previous Displaced Persons Act, said that, just as the people who already have been resettled by the National Lutheran Council have "taken deep roots," the refugees now waiting for an opportunity "are eager to build something solid."

Adding that the refugees themselves will be the "best advertisement for the new program," Mr. Otto emphasized that it is "the church's deepest obligation to help them to the end of their flight and find rest in a spiritual sense."

Mr. Daum said that of all the people whom he interviewed only a few heads of large families were interested in what they would earn in the United States. The others were primarily interested in an opportunity "again to live normally and be useful."

Dr. Siefkes emphasized the aspects which "make our Lutheran stake in the present refugee problem the greater." He pointed out that more than 90 per cent of the refugees fleeing west from East Germany are Lutheran.

Adding that the great need at this moment is for sponsors willing to sign assurances, Dr. Siefkes voiced confidence that "our church will also rise to this challenge for Christ's sake."

As a result of two months of intensive work, the dossier team has

prepared nearly two thousand descriptions of refugee families. These, said Dr. Cordelia Cox, director of Service to Immigrants, will be classified according to skills, family size and otherwise and circulated to all congregations interested in the program.

Dr. Cox expressed hope that each one of the over 10,000 congregations cooperating through their church bodies in the National Lutheran Council will sponsor at least one refugee family.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

probably hardest on Stevie, who finds it hard to understand why he can't, all at once, have everything which is advertised as essential to the properly equipped boy. Likewise the attitude of mind which throws out anything once damaged rather than repairing it we can understand as logical in a country where labor is expensive as compared with materials or mass-production projects, but after six years in poverty-stricken India, where time is so cheap compared with materials that everything must be made to last as long as possible, it still bothers us to throw away perfectly good tin cans and glass jars.

Future plans are still uncertain. We should be hearing from our General council in India whether we are to return to Wai, or to be sent to Vadala or even Miraj to develop a public health education and an extension program there.

* * * * *

Treasurer's Report

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches.

RECEIPTS.

North Carolina Conference:	
Women	\$2,694.18
Juniors	68.35
Cradle Rolls	36.54
	\$2,799.07
Valley Conference:	
Women	\$ 248.99
Young People	22.50
	271.49
Eastern Va. Conference:	
Women	\$1,607.29
Young People	155.40
Juniors	79.07
Cradle Roll	21.31
	1,863.07
Total	\$4,933.63

DISBURSEMENTS.

Home Missions, General Fund		\$1,450.57
Young People's Home Mission Fund	88.95	
Pureto Rican Goat Fund	1,061.45	
Ryder Memorial Hospital	24.76	
Ellis Island, Miss Jennie Pratt	7.50	
Home Missions, Special Fund	20.00	
		\$2,653.23
Foreign Missions, General Fund		\$1,450.57
Young People's Foreign Mission Fund	88.95	
Thank Offering, Mindanao	297.28	
Christian World Mission Care Package, India ..	14.60	
	10.00	
A. Pappas, Rachanapuram School for girls ..	9.00	
Dr. Riggs	10.00	
Foreign Missions, Special Fund	60.00	
		1,940.40
Check George D. Colclough Treasurer S. C. C.		\$4,593.63
Check, Mrs. Leathers Treas., Life Memberships & Memorials	140.00	
Cash in Bank	200.00	
		\$4,933.63
Total		\$4,933.63
MRS. W. V. LEATHERS,		
Treasurer.		

KEYNOTE TO PHILIPPIANS.

(Continued from page 9.)

joyce with me" (2:17-18). (3) In 3:1 the Apostle says, "Finally, my brethren, rejoice in the Lord," and passes right on to give one of the strongest and richest personal testimonies for Christ and the Kingdom that has ever been uttered at any time or in any place (v. 1-16). (4) In 4:4 he exhorts them to "rejoice in the Lord always; and again I say, rejoice." Immediately following this exhortation he proceeds to enumerate some of the things they have to rejoice over—the assurance that God will supply their every need, that God's peace will guard their hearts. And then follows what is to me one of the most sublime passages in all the Bible (v. 8). This little group had sent him a "love gift," and in his closing verses he bubbles over in his expression of gratitude to them. What is there in the heavens above or in the earth beneath like the fellowship of those who love and serve God in Christ Jesus. Nor do people have to wait until they die to share this fellowship: it is ours here and now if we will take it and use it. "Whosoever will, let him take the water of life freely." "Rejoice in the Lord Always."

W. R. CULLOM.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

The children at the orphanage had a lovely Easter. For weeks friends who sponsor children had been sending in pretty dresses, suits, shoes or money for shoes so that by Easter everyone was dressed neatly and in readiness for the beautiful day.

And our wholesale grocers sent us complimentary four big boxes of Easter eggs. A Hebrew friend in Suffolk sent us a big box of candy, enough for everybody to have a share.

And the Lesters and the Asheboro church brought us about a dozen as pretty cakes as people commonly cook for Easter! Well, we were a happy lot. It was more than the cake, more than the candy, more even than the shoes and suits and jackets and dresses—more than all these—it was the fact that when people were themselves happy and thinking of others whom they wished to make happy they thought of us. Yes, that is it. We rated their affection and remembrance. I speak for every child here in saying thank you.

This report is good this week, but to get the full effect of what I am writing you would have to look back over several weeks. The Easter funds, gifts, etc., have been coming in for several weeks, and they encourage us all here at the orphanage.

By the way, one of my fourth grade boys has just come in with his report card. He has collected thus far this year 36 A's and 2 B's-plus. How about that? A few minutes ahead of him was a pretty little girl in the sixth grade with a report card that looked almost as good. Perhaps it was every bit as good as the boy's will look when he is in the sixth grade. It is a real pleasure to have these boys and girls come in to my office to show me their report cards.

I wish you could have seen our boys and girls at the Easter sunrise service over on the college campus. And at Sunday school and church. They were so well behaved. I was proud of them everyone.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 22, 1954.

Commodities for the Week.

Coupons:

Women's Society, Church of Wide Fellowship, Southern Pines, N. C.

Woman's Fellowship, Cong. Christian Ch., Pfafftown, N. C.

Mrs. R. L. Gilliam, Sr., Burlington, N. C.

Clothing:

Mrs. L. A. Logan, Elberon, Va.

Mrs. P. G. Fleming, Guilford College, N. C.

Mrs. J. S. Johnson, Walters, Va.

Mrs. E. C. Lewis, Vernon Hill, Va.

Mrs. George Lamb, Jr., Randleman, N. C.

Mrs. Brewer, Randleman, N. C.

Mrs. Wade Robbins, Randleman, N. C.

Dorothy Williams Sunday school class, Cong. Christian Ch., Franklin, Va.

Mrs. Burton Daniels, Beaufort, N. C.

Mrs. J. M. Riddle, Sanford, N. C., Clothing, shoes, glasses, buttons and a quilt.

Woman's Missionary Society, Antioch (R) Christian Church, Clothing, toilet articles & glasses.

Central Grocery Co., Burlington, N. C., 4 boxes of Easter eggs.

Mrs. J. A. Williams, Franklin, Va., 20 neck ties.

Economy Dry Cleaners, Randleman, N. C., Cleaning clothes.

Candy:

Henry I Jaffe, Suffolk, Va.

Dresses:

Katie Jo McAdams, Elon College, N. C.

Asheboro Cong. Christian Church, Cakes & cookies.

Mrs. G. C. Crutchfield, Elon College, N. C. salt herring.

Sunday School Monthly Offerings.

Amount brought forward \$ 4,693.46

Eastern N. C. Conference:

Christian Chapel\$ 5.35

Good Hope 18.00

Mt. Auburn S. S. 12.25

35.60

Eastern Va. Conference:

Christian Temple\$ 20.00

20.00

N. C. and Va. Conference:

Elk Spur\$ 2.00

Mt. Zion S. S. 3.48

5.48

Western N. C. Conference:

Flint Hill (R)\$ 10.00

10.00

Total \$ 71.08

Grand total \$ 4,764.54

Special Offerings.

Amount brought forward \$11,534.80

Mr. & Mrs. N. O. Terry,
Gibsonville, N. C. ...\$ 5.00

Miss Pattie Adams, South
Boston, Va. 10.00

Miss Willie Adams, South
Boston, Va. 15.00

Janet Gail & Helen Kay
Twiford, Bayside, Va. . 5.00

Mr. & Mrs. R. L. Gilliam,
Jr., Susan and Cathy
Gilliam, Burlington, N.
C. 25.00

A Friend, Suffolk, Va. . 10.00

Young People's Mission-
ary Society, Burton's
Grove Church 7.00

Miss Bronza Dockery,
Reidsville, N. C. 10.00

Maude Hedley Bible Class 10.00

Heart Sisters' Society,
Randleman, N. C. 25.00

Mr. & Mrs. Clyde Rudd
& family, Greensboro,
N. C. 10.00

A Friend, Greensboro, N.
C. 15.00

Oak Grove Ch., Special
Easter Offering 15.00

Woman's Fellowship, Bay
View Cong. Christian
Ch. 14.85

Lehigh Valley Railroad
Co. (interest) 1.20

Philathea Class, Suffolk
Christian Church 5.00

Women's Missionary So-
ciety of Liberty (Va.)
Church 5.00

Liberty (Vance) Chris-
tian Church, Special
Holy Week Offering .. 60.85

Special Gifts 45.00

293.90

Grand total \$11,828.70

Total for the week \$ 364.98

Total for the year \$16,593.24

It is the growling man who lives a
dog's life.—Coleman Cox.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift
sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name

Address

In Memoriam

BOONE.

Dr. W. H. Boone, 83 year old Durham resident, died on February 16, 1954. He was born in Chatham County and educated there, at Graham Institute and Elon College. He later received his Medical degree and had been a considerate, successful physician for a number of years. He began his practice in Morrisville, North Carolina and moved from there to Durham in 1910.

He was a life long member of Congregational Christian Churches and of the Durham church since 1911. He was interested in all its organizations and gave generously of his time and means. He served for thirty years as teacher of the Men's Bible Class. Dr. Boone's interest was not confined to the local church only but to all phases of the work of his denomination.

In his memory the Durham Congregational Christian Church presents the following resolutions:

That we express our gratitude for having known and worked with this Christian gentleman and strive to honor his life by being true to the cause he loved and served.

That we show appreciation for his long Christian life, for his strength of character and for his friendly disposition.

That the memory and influence of his long, useful life prove a benediction to our church and community.

Mrs. D. M. ESTES,
Mrs. R. J. KERNODLE.

LASSATER.

Miss Rosa Ellen Lassater, age 71, passed away March 25, 1954. She was born in Chatham County but had been a resident of Durham for the past forty years and a member of the Congregational Christian Church.

In memory of Miss Lassater we, the members of the Congregational Christian Church, offer the following resolutions:

That we express our admiration for her devotion to her family.

That the influence of her sweet spirit be an inspiration to those whom she loved and for whom she cared.

That we appreciate her continued interest in our church even though she was unable to take an active part in its activities in recent years.

Mrs. R. J. KERNODLE,
Mrs. J. M. SAUNDERS.

CHANDLER.

Mrs. Ella Sanford Chandler, age 82, passed to her eternal home on March 15, 1954. She was born in Granville County, was educated there and at Elon College.

She moved to Durham in 1908 and has been a loyal member of the Congregational Christian Church for more than forty years. She was interested in our college, our orphanage, missions and in all phases of our denominational work.

In memory of this devoted and loyal member the Durham Congregational Christian Church presents the following resolutions:

That we hold in lasting memory her strong Christian character, her kind demeanor and her gentle disposition.

That we express appreciation for her loyalty to the church and its enterprises, and for her broad influence as a good homemaker, neighbor and friend.

Mrs. R. J. KERNODLE,
Mrs. J. M. SAUNDERS.

DOWDY.

Miss Vallie Dowdy died at her home on March 9, 1954. She was born in Franklin County and received her education there. She had been a resident of Durham for the past forty years. She united with the Congregational Christian Church in early life and despite her long illness she never lost interest in the physical and spiritual progress of our church.

In memory of her the Durham Church presents the following resolutions:

That we appreciate her loyalty to her church, her family and her friends.

That we shall cherish the memory of her unflinching cheerfulness though she suffered intensely for many months.

That her sweet spirit will always be an inspiration to her loved ones and friends.

Mrs. R. J. KERNODLE,
Mrs. J. M. SAUNDERS.

THE PROPOSED MERGER.

(Continued from page 2.)

(2) The Executive Committee said that it felt it "desirable to have further time to study the problems relating to the proposed union."

(3) The Executive Committee made it clear that it would see that "various points of view" in the Congregational Christian fellowship are represented on the committees as the study proceeds.

(4) The Executive Committee does not propose that any action on the merger be taken at the forthcoming meeting of the General Council at Yale University, New Haven, Connecticut, June 23-30.

(5) The Executive Committee further stated that it does not anticipate that it will have any recommendations on the proposed merger to present to the General Council until the council meeting of 1956.

YOUTH WORK FILMSTRIPS.

(Continued from page 11.)

- b. Classes or conferences on Evangelism.
- c. United Christian Youth Mission—Conference on "My Christian Witness."
- d. Church School Classes.
- e. Evening Meetings of the Youth Fellowship.
- f. Commission or committee on Christian Witness.

4. "I Found A New World" (color filmstrip)—The story of how a news reporter, touring mission fields,

discovers the church in a new light—his experiences will be helpful to:

- a. Mission Study Groups (youth and adult).
- b. Conferences on World Order.
- c. Church School Classes.
- d. Evening Meetings of the Youth Fellowship.
- e. Mission Festivals.
- f. Summer Camps and Conferences.
- g. Youth Rallies.

5. "The Measure of A Man" (color filmstrip)—Jerry's visit to the clinic of Drs. Insight, Farsight, and Truesight results in a transformation of attitudes toward others, and lays a basis for discussion in:

- a. Church School Classes.
- b. Evening Meetings of the Youth Fellowship.
- c. Weekend Work Camps.
- d. Youth Rallies.
- e. Summer Camps and Conferences.
- f. Committee on Christian Citizenship.

6. "How Wide Is Our Circle"—The story of a youth Fellowship that becomes truly "a fellowship"—inclusive, yet distinctive—a story to be shared in:

- a. Family Night Programs.
- b. Church School Classes.
- c. Evening Meetings of the Youth Fellowship.
- d. Leadership Training Classes.
- e. Adult Leaders of Youth.
- f. Summer Camps and Conferences.

7. "Big Enough To Tackle"—A compelling story of how two kids stirred a community to tackle problems together through a Christian Youth Council—a story to be used in:

- a. Christian Youth Councils.
- b. Committees considering forming a Christian Youth Council.
- c. Local church Youth Groups.
- d. Denominational and Interdenominational Youth Rallies.
- e. Summer Camps and Conferences.

With the exception of the two indicated above, all are black and white filmstrips.

They are free except for (return) postage. Stamps to help pay the postage both ways would be a great help. These filmstrips may be reserved through Miss Doris Boswell, Box 336, Elon College, N. C.

PATTIE LEE COGHILL.

They're Giving a Cent-a-Meal



Pictured above is the Arnold Humphrey family of Greensboro, First Church, showing Richard putting his coin in the Cent-a-Meal box. Sitting between Arnold and Helen is Clyde Neal. All are participating in the support of Our Christian World Mission.

The Southern Convention of Congregational Christian Churches has designated March, April, May and June as Missions Period, and it is during these months that we like to stress, more than normally, missionary education and giving.

The box is a reminder and we hope a thought-provoker—so that as we partake of God's abundant gifts to us, we will remember that there are people around the world who need our help.

"Because I have been much given, I too must give,
Because of thy bounty Lord, each day I live . . ."

The cent a meal does not mean that we must limit our giving to that amount, but it is hoped that at least that much will be given by all of our families.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, MAY 6, 1954

NUMBER 18

Dedicated to the Service of Christ's Kingdom



Palm Street Congregational Christian Church of Greensboro, North Carolina, shown above, observed its dedication and mortgage burning on Sunday morning, May 2, 1954. We congratulate church, pastor and members.

(A short story of the dedication is given on page 2.)

News Flashes

The Lutherans are doing an especially fine work of rehabilitation the world around. The story on page six of this issue should prove informative as well as interesting. It should also inspire us to do a better job.

At the request of Supt. Wm. T. Scott, we are printing in its entirety in this issue of THE CHRISTIAN SUN the Report of the Committee on Finance of the Southern Convention as submitted by its chairman, Dr. S. C. Harrell, and adopted by the Convention.

Yale Divinity School, New Haven, Conn., will be the place of meeting for the National Council of Pilgrim Fellowship, June 23-30. It is expected that more than two hundred and fifty young people and their leaders will attend, including delegates from Hawaii, Puerto Rico and Mexico.

Rear Admiral Edward B. Harp, Jr., Chief of Chaplains of the United States Navy, will leave Washington, D. C. on May 10, for a month's tour of naval activities in the European Area. Chaplain Harp says that it is his desire "to visit all areas where our Navy Chaplains are serving and to meet them personally." He adds, "The Navy is vitally concerned with the spiritual and moral welfare of naval personnel serving in the European Area, both ashore and afloat." The Chief of Chaplains expects to return to Washington about June 6.

Dr. W. Millard Stevens was elected this week to the office of president of the Norfolk Ministers' Association for the next year. He will be installed, with the other newly elected officers of the association, on June 7, when the association meets for lunch at the Y. M. C. A. Beach Club. The Norfolk Ministers' Association is composed of more than one hundred Protestant ministers in the Norfolk area. It sponsors a number of co-operative Christian activities in the city. Their two largest projects are the Norfolk Preaching Mission and a regular ministry to the Institutions located at the Norfolk City Welfare Center.

Virginia Summer School for Rural Ministers to be Held

The twenty-fifth anniversary of the Virginia Summer School for Rural Ministers will be observed during the annual session of the school, July 5 to 9 of this year.

Under the auspices of the Extension Service of the College of Agriculture, Virginia Polytechnic Institute, and the Rural Church Department of the Virginia Council of Churches, the school is held annually on the campus of V. P. I. at Blacksburg, Virginia.

This year the school will begin with registration on Monday afternoon, July 5, and will end with lunch on Friday, July 9. The cost for full-time attendance at the school will be \$15.00. Wives of ministers are cordially invited to attend and they are charged the same fee. There are no facilities available for children.

According to the latest information received, Dr. Charles E. Lively, University of Missouri, will teach the course in Rural Sociology; Dr. James M. Carr and Dr. Frank Price will teach the course on "The Rural Church"; Dr. W. E. Garnett will lecture on his research on the rural church; and Mr. W. H. Daughtrey, Dr. W. E. Skelton, and Miss Maude Wallace will give lectures on Agricultural extension.

Seminars will be conducted by Rev. Dale Madearis, Indianapolis, Indiana; Mr. W. W. Eure, National Youth Foundation, Washington, D. C., and Dr. D. R. Fessler of Virginia Polytechnic Institute. Lectures in the evening will be given by state and national leaders.

The "Rural Minister of the Year" will be named at the Twenty-fifth Anniversary Banquet on Thursday night of the week.

Further information can be secured by writing to B. L. Hummel, Rural Sociologist, V. P. I., Blacksburg, Va. Information concerning scholarships can be secured from Dr. W. T. Scott, Elon College, N. C.

JAS. H. LIGHTBOURNE, JR.,
*Chairman, Rural
Church Committee.*

Rev. T. L. Sasser, city missions superintendent of Greensboro, North Carolina, was elected president of the Southern Baptist City Missions Conference at its tenth annual session, which was held recently at Nashville, Tennessee.

Palm Street Church Burns Mortgage on Church Property

The Palm Street Congregational Christian Church of Greensboro, N. C., was dedicated on last Sunday morning, May 2, at which time the mortgage on the property was burned. Co-incidental with this program was the fourth anniversary of the present minister, Rev. Mack V. Welch.

Dr. Wm. T. Scott, superintendent of the Southern Convention, delivered the dedicatory sermon Sunday morning, and the dedicatory prayer was made by President L. E. Smith of Elon College.

Mrs. John G. Truitt, chairman of the Mission Board of the Southern Convention, extended greetings from the Convention. Rev. G. B. Bennett, a member of the church, minister to the Martha's Chapel Congregational Christian Church, near Chapel Hill, and a student at Elon College, read the scripture lesson for the occasion.

Palm Street Church is 49 years old. The present building was begun in 1950 and completed in 1951, with the first service in the building in January of that year. The building fund was started in 1941, during the ministry of Rev. M. A. Pollard, who served the church from 1937 to 1947. Plans were continued during the pastorate of Rev. J. L. Neese who served from 1948 to 1950. The actual building program was culminated during the ministry of Rev. Mr. Welch.

The church has approximately 200 members and has paid off its \$20,000 debt in three years. The cost of the new building was around \$60,000.

Taking part in the mortgage burning ceremony were Rev. Mr. Welch, chairman of the building committee; P. R. Hall, chairman of the board of trustees; Mrs. Lois Winslow, member of the building committee; A. J. Harris, church treasurer and chairman of the building fund committee; R. S. Yarborough, secretary of the building fund committee, and Mack Fulk, its treasurer.

Revival services started on Sunday evening and are continuing through this week. Rev. M. A. Pollard, former minister, is the visiting evangelist.

The recently dedicated building is shown on page one.

Dr. Henry Hitt Crane, strongest defender of the Methodist Federation for Social Action at the last General Conference of the denomination, has resigned from its Board of Directors.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

NOTE: The office of publication has received no material for this page from the Laymen's headquarters this week. Therefore, knowing that the laymen of our church are actively interested in camp-building, we are submitting this article released by the National Council of Churches, for consideration.—MANAGING EDITOR.

* * *

Relation of Camping to Christian Education

New ideas in relating camping to Christian education are being spelled out at seven regional training camps across the country this spring. They are sponsored by the special committee on camps and conferences of the National Council of Churches.

Held annually since 1951, these training camps are designated for denominational and interdenominational leaders of junior and junior high church camps who are concerned with camping as a part of Christian education. Participants will later take to their own camps new insights and skills in program planning, counseling methods, administrative procedures, and guidance for development of camp leadership.

Work, exploration and experience in out-of-door living will be related to worship and Christian fellowship. Program activities will include constructing shelters, planning and preparing out-of-door meals, finding expression of God's powers in plants, rocks, streams and other natural resources. The interpretation of these activities as opportunities for creative Christian youth will be the major emphasis. Importance will be attached to health and safety as aspects of Christian stewardship.

In small groups, each person will participate in planning, carrying out and evaluating group experiences such as cooking out, exploration, story-telling, camp crafts, nature lore and worship. Development of responsibility through camp duties, meal service and campfire worship service will be demonstrated.

Through camping, Protestantism is finding a new and significant opportunity in Christian education. Over 175,000 junior and junior boys

and girls will enroll in camps this summer. In addition, there are countless day camps, trip camps, family camps and week-end camps for youth and adults. For all this, thousands of Protestant camp leaders are needed.

It was to assist the denominations in the training of their camp leaders that the National Council of Churches established these regional training camps three years ago.

Leaders for the regional camps have been drawn from national denominational staffs and others with wide experience in church camping. The director of the program is Edward L. Schlingman of Philadelphia, director of camps and conferences of the Evangelical & Reformed Church.

The training camp for the Southeastern Area of the United States is currently being held at Camp New Hope, Chapel Hill, North Carolina.

Government Issues New Stamp

The first regular United States postage stamp to bear the motto, "In God We Trust," was issued early in April. The eight-cent stamp, printed in red, white and blue, bears a picture of the Statue of Liberty. It is the first multi-colored regular stamp of small denomination in the history of the United States. "The Statue of Liberty is a beacon of hope and opportunity today, just as it has been down through the years to oppressed

(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing EditorJ. T. Kernodle

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

"Good News for Church Colleges"

The heading of this editorial is the title of an article appearing in the April 21st issue of "The Christian Century." The opening paragraph of the article stated, "Church giving to denominational colleges is on the increase!" and the statement is made on the basis of a survey of 116 co-educational liberal arts colleges in 33 states and representing 25 Protestant denominations.

The article is written by Joseph M. Hopkins, a professor of Bible and Philosophy at Westminster College, Wilmington, Pa. It is interesting to note that in 1951-52 six denominations contributed to the operating budgets of each of their colleges an average of \$70,000 or more, and that eight denominations gave an average of less than \$20,000 to each of their colleges. The Congregational Christian Churches were in the latter group.

With approximately 40,000 members per college, the Church of the Nazarene contributed an average of more than \$70,000 to each of its colleges, while the Presbyterian Church, U. S. A., gave only slightly more than an average of \$15,000 to each of its colleges on a basis of approximately 70,000 members per college. "The Congregational Christian Churches, with over 88,000 members per co-ed college, gave less than \$10,000 to each of the denomination's four reporting colleges." The writer is

not certain as to whether Elon College is included in this study, but the probability is that it is not.

Roughly speaking, on the basis of about 35,000 members, the Southern Convention has contributed, from its churches, an average of \$23,910 per year to Elon College for the conference years 1951-52-53. This figure includes the Sustaining Fund, which was applicable for each of the years involved. Prior to the adoption of the Sustaining Fund, the average amount per year received by the college from churches was closer to \$13,500.

In comparison with what other denominations are doing for their colleges, the figure of \$35,000 per year to be raised by the churches of the Southern Convention for Elon College certainly is not unreasonably large. It is questionable if it is large enough. In terms of value received in the past and expectations for the future, it is a sound investment. The amount can and should be raised. It is approximately the average amount received per institution from their sponsoring churches.

We can make the title of the article true for our college through cheerful acceptance of the opportunity to support her. When the apportionment report is in for the next conference year, let it be "Good News for Elon College!"

JAS. H. LIGHTBOURNE, JR.

Idle Funds

The church committee met, and there was talk of what the church might vote toward a Christian project. At once, however, some members started hemming and hawing. They feared to see the fund in question go below \$500.00—that seemed a grave danger point. When had the fund last been used? Well, one member thought that he remembered that \$25.00 was drawn three years ago.

Commenting on such an episode as this, a rather forthright and energetic church member affirmed: "If I give money to my church, I want that money to be active, to be used, to get in there doing some of the things a church ought to do!"

Now it may be that too many of our churches do not have many funds, active or inactive. But there is considerable backing for doing something about funds of various kinds that lie unused and almost forgotten and untouchable for years. There are even deacons' funds for which no need has been found for years. It would seem deplorable, under normal conditions, for churches to add to funds such as these, and yet never put the money to work performing a spiritual ministry in cases of need.

Why this reluctance to permit funds to be used for the purpose for which they were designated?

There is real doubt, also, concerning the wisdom of bequeathing or otherwise giving to churches and similar groups funds for purposes so narrow or circumscribed that the funds, in effect, do little good.

Our churches can very easily get sluggish and timid and fearful of doing anything. They want to keep some funds sleepily growing, but no one, it would seem, at times, ever wants them to be drawn on—especially to be drawn on heavily. It would be interesting to note how much good many of our churches could do with various types of small funds now just idling away, not doing the good donors probably hoped for in giving them.

Let us wake up our inactive funds. Let us use our assets. Let us do what we can. Then when we have decided to do some real work in fields where we do have a little money to work with, we may catch the vision of larger efforts and larger fields. And then we shall be, as a fellowship more truly a part of the Church of Christ.

RICHARD K. MORTON.

This is "Christian Family Week"

It is Concerned with . . .

THE CHRISTIAN HOME

A Thesis

By WESLEY L. GUSTAFSON

St. Paul, Minnesota

The Christian Home is the most important institution in the world. That does not minimize the position of the church or state; they also have been ordained of God. But he places the home first—in time as well as in importance. It is the foundation upon which all other institutions are built; upon it the church and the state will either stand or fall. What the homes are, the churches and the schools are—and the government will be. Every place where there has been a neglect of home responsibility there eventually has been a crumbling of the nation.

It is imperative, therefore, that utmost care be taken in establishing and maintaining our Christian homes. And for this tremendous responsibility, God has given us a perfect plan, which is a most beautiful picture. Two who know him meet, they gradually learn to know each other, take time to seek the plan of God for their lives, exchange vows, establish a Christian home. Then a baby comes. Prayer is offered for the child before and after it is born. The parents trust God for it, but they know that its destiny is influenced by them.

Accepting Responsibility.

Unfortunately, some parents do not accept that responsibility. They shirk it or shift it on to someone else. Parents who know the Lord Jesus Christ, who have the Word, and yet who blame the church for the downfall of their child deserve little sympathy. The church has a real part in his training, but the home has the first responsibility; its influence is the greatest force in the life of the child. Neither are the mother and father excused who blame the school for their boy's or girl's delinquency. A child can be sent through a "pack of wolves" without becoming harmed if he has been properly trained in his home.

But think of the joy that comes to parents who do accept the challenge

of guiding aright the destiny of their children. To see their child respond to the teaching of the Word of God, accept Jesus Christ as Saviour, take his responsibility in the home and in the community, develop a burden for the people around him, for the world, and desire to do the will of God (though there be a great deal of fumbling)—to see that spiritual development brings complete satisfaction to the Christian parents.

Results of Neglect.

On the other hand, consider the great anguish resulting when mother and father are careless and prayerless—slothful in training the one entrusted to them. The child is disrespectful to his home—and oft times a disgrace to the nation. For the many thousands whom this child represents, twenty billion dollars a year is spent in penal institutions. Orphanages, jails and reformatories are filled!

There is little spiritual hope for any home until the father takes his place as the spiritual leader. Many Christians fail in this important matter. They have been so taken up with their Christian service—with the work of the church, evangelization of the community, of the world—that they have not had time to evangelize their own children. If it is to be done, they must do it. The responsibility is heavy, but it is also very rewarding.

Remember the Word of God: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). This promise to other generations is for us to claim today. God will bring unto himself those who have had proper training. This is an absolute fact. But we can't let the training go and claim the promise. If I want my children to know God, I have to train them. Then I can trust his promise—he will take care of bringing each of them to himself.

You may ask, "How can we build a home?" Here again let us look to

the Bible for direction. In Matthew 6:6, the Lord Jesus tells us very clearly how to proceed: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

In the first place, *we must walk personally with God*. No one can lead any person further than he has gone himself. Unless the parents are walking with the Lord, the children may not have that privilege.

Then *we must have a definite period for prayer*. This takes discipline and planning—we must make the time. The matter of time is probably where we fail most often. We are terribly busy—sometimes sinfully so. How can we make time? If I don't have fifteen minutes that I can spend in prayer and fellowship with the Lord Jesus Christ and in the study of God's Word all alone during the day, something is wrong. If I have the time for reading the newspaper, listing to the radio, or watching television, then I have fifteen minutes for prayer. Although each of these activities may be good in itself, it is harmful if I do not have time to spend with God.

The Ultimate Reward.

And now we come to the promise: "Thy Father . . . shall reward thee openly." Walking together as a family with God! God honors family discipline. My father always had a family altar, in the morning and in the evening. As soon as the meal was over in the evening, he would get out the family Bible and read. And in the morning, even when we had much work to do in the field and would have to be out early, he would get us up early enough to spend time with Christ before we would go to our work. Now he sees the promise fulfilled in his children's homes.

The maintaining of a Christian home is our first responsibility. The destinies of our children are to a great extent determined by us. How to "train them in the way that they should go" has been very clearly shown to us in the Word. What are We going to do about it?—From the April 1 issue of *Action*.

God has ordained that happiness, like every other good thing, should cost us something: He has willed that it should be a moral achievement, and not an accident.—*De Gasparin*.

Reuben, the Money Changer

By Dr. EDWIN MOLL, Director
Near East Branch, Lutheran World Federation

Tho' mid-winter, the hills of Judea were reveling in a tepid sunbath. The first flowers were already thrusting shy heads through the earth. If only this gold-washed day were harbingers of an early spring! For winter marching very early, had so far behaved badly. That had been hard, very hard on the refugees. A flimsy tent, a mud hut is poor cover against the artillery of an irate winter, against relentless raw winds and lashing chill rains and numbing snowstorms. Only once in every four or five years does snow fall in the Holy Land—and this was one of those years.

There were four of us in the car—Doctors Reuben Youngdahl of Minneapolis, Melvin Hammerburg of St. Paul, my wife and I. We were on our way to Kibya—the Arab village on the tenuous Jordan-Israel armistice line in which Israel soldiers had brutally done to death 67 inhabitants on the night of October 14, 1953. What other thoughts and speech, except grave, could we have?

Here and there could be seen evidences of the tragedy that has engulfed this part of the world—several refugee camps in which since 1948, lived Arabs under rotting tents or in mud huts on a monotonous diet of 1500 calories daily supplied by the United Nations Relief and Work Agency and clothed for the most part by Lutheran World Relief, their farms, towns and villages now in the possession of the Israelis; here and there, too, were littlefully-armed groups of the Arab Legion poised to spring into action in the event of a new aggression or the resumption of larger-scale warfare. How frighteningly precarious the peace! What awful things has man here done to man! What hatreds have here been spawned—what physical suffering and mental anguish has been caused! How many innocents have gone to untimely deaths for want of shelter and food and clothing!

For several minutes Reuben in the front seat had been busy with his gold-tipped Parker 51 and a little black-covered book. Presently he turned and thrust into my hand a sheaf of endorsed traveller's checks. Gold-tipped pen indeed!

"Here" he said "is some money. It was given to me by members of my several choirs in Mt. Olivet Lutheran Church to use as I see fit. I'm turning it over to you on one strict condition—that you use it for refugees and that you write and tell me how you use it. Promise me that your report will be on my desk when I get back to Mt. Olivet."

"Reuben," I replied "for the refugees I'll do and promise almost anything."

Hereto I append the letter that I have now sent to Reuben:

My dear Reuben,

From what you and I know from the New Testament about stewardship I dare to say the following. A dollar in the possession of a child of God gets real value when it is changed into the currency of immortal human beings. There will be no dollar millionaires in heaven—you can't take it with you!—but only soul millionaires. You get what I mean! Will you please tell the dear people who gave you that money and will you, who passed it on to me, please know that I'm taking parts of it from time to time, to the "Bank of God" where I am changing it into human beings. And this is how the transaction works out. This is how your good money will be and is being changed.

Little orphaned Ahmed, eight years old, child of a refugee peasant, was struck in the left eye by a bit of shrapnel during an Israel attack on the Old City of Jerusalem in 1948. The eye had to be removed. One day I saw him in narrow cobblestone paved Christian Street. His clothing was in tatters. He had nothing to eat for several days except some decayed cabbage leaves that he had found in the streets. His empty eye-socket was clustered with flies and yellow with pus. I took him to our relief head-quarters, near the church of the Holy Sepulchre, had him bathed, decently dressed and shod, his hair cut and gave him nourishing food. I took him to the shop which sells plastic eyes where he was fitted. Today Ahmed is one of the bright pupils in our Lutheran School in Old Jerusalem. Now his

little body is well-padded with good flesh, his eyes have a healthy sparkle and his cheeks glow. You should see him take the part of one of the Wise Men in our Christmas playlet, and hear him as he joins his class in the singing of Christmas hymns and listen to his repertory of Scripture texts and stories! Look at Ahmed! Look at him again! But for your money he would still be a filthy begging thieving street gamin. What a miracle your money has wrought—money that has been exchanged in the Bank of God for a priceless little boy.

I can't tell you off-hand how many boys and girls have thus been metamorphosed, how many plastic eyes have been provided, how many emaciated little bodies have been fed and clothed and healed, into how many darkened little minds the light of the Gospel has shone—but they number hundreds upon hundreds. You will find them in our two Lutheran Orphanages, in our three schools and our Home for the Blind.

Then there is the very recent case of Mohammed Khaleel. Mohammed was a Muslim. He died suddenly of heart-failure the day after you and Melvin left Jerusalem in mid-January. I had a pleasant friendship with him in the old days when he operated a lucrative taxicab-service. Then he was driven out of his home and business. He lost everything, barely saving his wife and nine children and several old people who were dependent upon him. No work, no clothing except what Lutheran World Relief gave him, pitifully inadequate rations from the United Nations! The only home he could afford was one damp room, packed with 13 people. One child soon perished, another contracted tuberculosis, the others grew thinner and thinner. From time to time Lutheran World Relief provided some food and clothing. We did what we could.

Then suddenly Mohammed's father—heart collapsed because the burden was too great. The widow and surviving children came to appeal to me for help. Of course, help was given—by you, Reuben; by the good people who gave the money to you to give to me. These Muslims (the family Khaleel) felt a Christian caress in the outstretched helping hands—your hands, really; they heard voices speaking comfort and compassion in the example of the great Comforter—your voices, really. Your money is being changed at the Bank of God

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News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Actions of the Convention in the Interest of Elon College

The forty-first biennial session of the Southern Convention of Congregational Christian Churches convened at the Bethlehem Church, Nansemond County, Virginia, April 27-29. There was, as usual, a good representation of the pastors of the Convention and a fair representation of the laymen and laywomen of the Convention, and a large number of visitors. The church was filled to overflowing for most of the sessions, and was fairly well filled for the closing session on Thursday, which is unusual and very encouraging.

There was expressed interest in all items of concern of the Convention. Differences of opinion were expressed, but a fine Christian spirit prevailed.

The program opened Tuesday afternoon with the enrollment of delegates, the appointment of committees and a worship service by Dr. W. C. Timmons, chaplain, of Southern Pines. Various reports were given without discussion, to be voted on later. Dr. W. M. Stevens, president of the Convention gave a brief but forceful address on the nature of the church which has been printed in THE CHRISTIAN SUN.

For the evening session, the laymen met in Suffolk Church banquet hall for a banquet and an address by President Samuel N. Stevens of Grinnell College, Grinnell, Iowa. The ladies of the Suffolk Church served a delicious and sumptuous banquet, as they always do. President Stevens gave a challenging and telling address on the subject, "Tomorrow's Challenge to Christian Higher Education." There were 250 men present who listened attentively through the address to the last word. He also spoke pending the adoption of the report of Elon College on the topic, "The Redemptive Character of Christian Education." Seldom, if ever, has anyone addressed the Southern Convention with equal force, power and eloquence.

This is not to be a report, however, on the entire program of the Convention but to mention some items that are of interest to Elon College.

The report of the college dealt with conditions on the campus and with achievements during the biennium then closing. By vote, the Convention urged the completion of the Two and One Half Million Dollar Campaign which is now slightly past the half-way mark. It is to be completed by December 31, 1955. It also authorized the Convention to cooperate with the administration of the college to join in organization and a complete program for the conduct of the campaign. The intent of this action is that the officials of the Convention, the officials of the Board of Trustees, together with representatives of the faculty, conferences and other representatives, should be brought together for the purpose of planning the program and giving direction for the securing of the funds.

The resolutions to approve the application of the Board of Trustees to the proper authorities of the United States Government for a loan of \$650,000.00 with which to construct two dormitories and a dining room on Elon College's campus provoked considerable discussion. There was a difference of opinion as to the advisability of securing a loan from the government, as would be expected, but after a thorough discussion, the Convention voted approving the loan. This is no guarantee that the loan will be obtained. For the assurance of those who question the safety of the college in securing such a loan, they may be doubly sure that the assets of Elon College will not be endangered in guaranteeing the payment of the loan. Of course, the college must comply with the usual requirements in getting such a loan, but the total interest of the college will be safeguarded.

In September, the college will begin its sixty-fifth year of operation without interruption. The founding of Elon College was authorized by an extraordinary session of the Southern Christian Convention meeting in Old Providence Church, Graham, North Carolina, September, 1890. It is both proper and historically correct that Founders Day be observed annually. September 21, 1954 has been designated by the Convention as Founders Day and directed that appropriate

services be held on that occasion. The Convention authorities and college officials will determine a program for that day to which, it is hoped, all of our ministers in the Southern Convention and representatives from every local church, as well as the alumni of the college will be in attendance.

The program outlined for Elon College by the Southern Convention of Congregational Christian Churches in session at Bethlehem Church is a tremendous one. If carried through to completion, it will not only mean the life of the church, but its efficiency and effectiveness as it operates in the field of Christian higher education. To realize these achievements, careful planning, tactful and complete presentation and a world of down right hard work will be required. To this end, it is the hope and the prayer of all that there may be perfect understanding and complete cooperation in behalf of our college and our church.

* * * * *

Apportionment Giving

There are so many calls for the few dollars that individuals earn today that caution, fairness, ingenuity and charity are required in deciding how much of the dollar should be given and to what causes the gifts should go to support. As the earner is wrestling with the foregoing questions, he should not forget to tabulate the number of dollars that he has, for usually he has more than one. The more dollars that he has, the more he has to contribute.

I had a friend who began tithing with a salary of \$75.00 a month. He lived to see the day when his earnings were considerable. As we talked about a Christian's obligation to support his church and its institutions and other community and benevolent causes, he remarked, "It was much easier to tithe when my income was small than it is now that my income is proportionately large."

This doubtless is the experience of many of us. We should be reminded, however, that a man's gift to the causes of Christ and to his church are determined not by the amount that he gives but by the amount that he has after he has given. Truly, the individuals of wealth on that far away day when the Lord himself stood by the treasury, cast in much out of their abundance, but when the poor widow gave her mites, the Lord

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

The New Manual

One of the bits of fine "advertising" Miss Margaret Hargrove did while in our area for the Rallies was concerning the new edition of the *Manual* issued for the women of our churches. It costs 25 cents and may be ordered from the National Fellowship of Congregational Christian Women, 287 Fourth Avenue, New York 10, N. Y.

A statement from the *Manual* that puts meaning into our women's organizations and their work is given in the center box on this page. You may wish to use it in one of your local meetings.

The *Manual* contains a section on "Our Purpose," one on "Our Task," "The Local Fellowship," and a section on each of the widening groups until "The World Fellowship." Also, there is a sample constitution for a local group, and a list of helps for women's work and where they may be secured.

The work of the local fellowship is divided into these sections: Organization, fellowship, worship, education, giving, friendly service, and action. The essential points under each are discussed briefly.

One item which will interest some of our group is "The Church Woman's Benevolence Dollar," showing where our money (as a national average) goes.

If you do not have a copy of the *Manual*, or if you would like to have a 1954 edition, a quarter spent for it will prove to be a good investment.

* * * * *

Bethlehem in the Valley

"Bethlehem" is a familiar word to our church people—of course, we remember that Bethlehem in Palestine, where, 1900 years ago, Jesus was born. And there are five churches with that name within the Southern Convention.

The Bethlehem Church in the Valley of Virginia has, within the year, moved into a beautiful new brick building, next to the stone church built long, long ago. The Rev. Ralph Galt and his family live not far away in a beautiful location among the

"hills." Mrs. Galt, who lived with her husband in China before this Valley pastorate, is doing an excellent job of planning with the women of Bethlehem and the other churches her husband serves.

Mrs. J. S. Sellers of Bethlehem has recently sent for publication in THE

Unto Us Are Entrusted the Most Precious Things!

Unto us as church women are entrusted the most precious things in the world. It is ours to cherish and to nourish all that is best in human life and experience. The church is our bulwark; God is our source of strength and inspiration. And yet in a most marvelous way, he is dependent upon us to do his work in the world—dependent upon our human hearts and minds and hands. In the brief moment of time in which we are privileged to live in this challenging world, what a task is ours to perform, what a high service to discharge!

As organizations of church women our purpose is to cultivate the spirit of Christ, beginning with our own lives and reaching out into home and community and the uttermost parts of the earth.

A new consciousness of the importance of daily life in the places where we live is coming to us all. It is in the home and the community that solutions to world problems will be found. If world peace becomes a reality, it will be because you and I cultivate good relations with our neighbors and live at peace with our towns-folk of every race and creed. If the world church becomes a great force for righteousness, it will be because you and I serve loyally and enthusiastically and wisely in our local churches, and then extend our efforts in the state, the nation, and the world.

—From the "Manual" published by the National Fellowship of Congregational Christian Women.

SUN a list of the things the women of her church have done and are doing:

1. Thank Offering bank of the world to go to Philippine Islands.
2. Ladies led Thank Offering service in church.
3. Christmas baskets to shut-ins.
4. Bible study of the Psalms.
5. Clothing for Church World Service.
6. Led worship services for Women's Conference.
7. Send cards to the ill.
8. Mr. and Mrs. Clark Foltz are leading the young people of the church.

Stories from India

Here are stories of three children who have come under the influence of Miss Oline Nicholson, who represents us in India, as told in her Christmas letter:

"These faces will glow in the light of their first experience of Christmas. LITTLE ISAAC will be holding his lamp very carefully as he hippity-hops down the aisle. He was very nearly turned away in June when his grandmother begged us to admit him in school. We do not have either the money or accommodations to admit boys as well as girls. His two sisters came to us last year. The parents are dead. They come from the famine area. Isaac had polio, which had left him a cripple—just able to move around, not able to climb up and down steps. When he looked up at us with his big wistful eyes and scrambled across the porch on the little sticks of legs, our hearts turned over, and Isaac became one more "co-ed" in our girls' school. Now, six-months later, he walks and even runs. When his grandmother came to see him lately and he ran across the compound she burst into tears of joy. His extra food and milk had made the difference. No, we don't admit boys—well, hardly ever!

"MURUGESAN stood by the side of a bus, begging, as I sat at the central bus stand waiting for the bus to start. He was dressed in a long, ragged bus driver's coat which hung to his heels. His hair was a sunburned brown, his face was dirty, but his grin was wide. When he asked for money, I told him what I have told beggar children for twenty years, 'No, I don't give money to beggars, but if you want an education, I will give you that.' To my surprise, Murugesan beamed on me and said, 'Yes, that is just what I want. Before my parents died I studied in the first class.' When I asked him where he lived, he pointed to a stone bench at the bus stand and said, 'There.' 'But you must tell someone where you're going, if you go with me,' I protested. 'Oh, no, there is only my sister, and she does not care. She begs, too.' I saw his sister, and she refused to come with us. Thus Murugesan came to Ratchy. We haven't been the same since! Wherever anything is happening, there you will find him. He is always on the doorstep to meet you on your return from town, and often with a take me with you expression whenever the van goes any-

(Continued on page 15.)

Report to the Southern Convention of the Committee on Finance

In order that our churches may the better work on a regular benevolence budget system, your Finance Committee has endeavored to devise a plan for reducing the number of special appeals. To that end it has been necessary to increase the apportionment to a more realistic figure. You will note that the total Annual Apportionment recommended for the Convention causes, National Home Missions and Foreign Missions, is \$143,000. Since the total contributed in the Conference Year 1952-53 was \$130,013 for these causes, we believe the increase is not beyond our ability, if we will take seriously the principles of Christian Stewardship. You will note that the budget provides for the employment of a Stewardship and Evangelism Secretary, who we hope may be on the job before the fall of 1954. We urge the conferences and churches to undertake joyfully the apportionments recommended.

We recommend the following Annual Apportionments and Budget for the 1954-56 Biennium—effective with the Conference Year 1954-55, and in order that the churches may be advised in advance of the conference sessions of the increased apportionments, we recommend that the Conference Executive Committees and Apportionment Committees take the proper action thereon:

Apportionments.

Convention Home Missions and Church Extension Fund, \$20,000, plus \$3,750 from Women, \$23,750.

Christian Orphanage, \$20,000, plus Specials of \$25,000, \$45,000.

Elon College, \$35,000.

Christian Education, \$6,000.

Convention Fund, \$25,000.

Ministerial Scholarships, \$1,500.

CHRISTIAN SUN, \$5,000.

Per Capita Dues, \$7,000.

National Home Missions and Ministerial Relief, \$11,000, plus Women, \$3,750, \$14,750.

Foreign Missions, \$12,500, Women, \$7,500, \$27,500.

Totals, Conference, \$143,000; from other sources, \$47,500; grand total, \$190,500.

It should be noted that the Convention H. M. and C. Ex. Fund includes total Mission Board administrative expenses currently shared by National Home Missions and Foreign Missions. It will make for better

bookkeeping if these expenses are carried in one fund.

Recommendations.

1. We recommend that the \$143,000 be apportioned to the conferences and distributed as follows (effective with Conference Year 1954-55):

Convention Home Missions and Church Extension: Valley, \$1,700; Eastern Virginia, \$7,400; Eastern N. C., \$2,360; Western N. C., \$1,700; N. C.-Va., \$6,840; total, \$20,000.

Christian Orphanage: Valley, \$1,280; Eastern Va., \$5,400; Eastern N. C., \$4,300; Western N. C., \$2,020; N. C.-Va., \$7,000; total \$20,000.

Elon College: Valley, \$2,240; Eastern Va., \$12,953; Eastern N. C., \$4,900; Western N. C., \$2,660; N. C.-Va., \$12,247; total \$35,000.

Christian Education: Valley, \$495; Eastern Va., \$2,175; Eastern N. C., \$803; Western N. C., \$495; N. C.-Va., \$2,032; total, \$6,000.

Convention Fund: Valley, \$2,000; Eastern Va., \$8,575; Eastern N. C., \$3,350; Western N. C., \$2,500; N. C.-Va., \$8,575; total, \$25,000.

Ministerial Scholarship: Valley, \$125; Eastern Va., \$500; Eastern N. C., \$225; Western N. C., \$150; N. C.-Va., \$500; total, \$1,500.

Christian Sun: Valley, \$375; Eastern Va., \$1,750; Eastern N. C., \$625; Western N. C., \$500; N. C.-Va., \$1,750; total, \$5,000.

Per Capita Dues: Valley, \$532; Eastern Va., \$2,373; Eastern N. C., \$1,183; Western N. C., \$805; N. C.-Va., \$2,107; total, \$7,000.

National Home Missions and Ministerial Relief: Valley, \$935; Eastern Va., \$4,070; Eastern N. C., \$1,300; Western N. C., \$935; N. C.-Va., \$3,760; total, \$11,000.

Foreign Missions: Valley, \$1,072; Eastern Va., \$4,281; Eastern N. C., \$1,429; Western N. C., \$1,072; N. C.-Va., \$4,645; total, \$12,500.

Totals: Valley, \$10,754; Eastern Va., \$49,477; Eastern N. C., \$20,475; Western N. C., \$12,837; N. C.-Va., \$49,457; total, \$143,000.

2. We recommend an Annual Operating Budget of \$29,500, effective January 1, 1955, for Convention Leadership, Promotion, Stewardship and Evangelism Secretary, and the Convention Office, to be administered by the Executive Board of the Convention.

Proposed sources of income: The Convention Fund, \$25,000; Board of Christian Education, \$4,500; total, \$29,500.

3. We recommend that the Board of Publications prepare an annual budget and subsidy schedule for the publishing of THE CHRISTIAN SUN, and to present same to the Executive Board for approval.

4. It is recommended that boards and institutions pay the amounts specified for THE CHRISTIAN SUN and the Operating Budget of the Convention Office in monthly installments; and that appropriations from boards and institutions begin January 1, 1955, and run through the fiscal year ending December 31, 1956.

5. Elon College has made commendable progress and advancement. Our college has served our constituency well. The place of the denominational college and the church in higher Christian education has never been in greater need of support. Our support of Elon College needs to be greater, both in material and human resources. It will be noted that the Sustaining Fund was set up as an emergency measure four years ago. In lieu of the Sustaining Fund as a "special" for the approaching biennium, we recommend an increased apportionment for Elon College. We recommend an annual apportionment of \$35,000 for Elon College.

The Convention at its last session reaffirmed the special campaign for Elon College and approved increasing the campaign to \$2,500,000. We urge the constituency of the Convention to cooperate with the college authorities in the campaign to raise these necessary funds, that our college may be strengthened.

6. The Christian Orphanage. We recommend an annual apportionment of \$20,000 for the Christian Orphanage, and that the Convention authorize the orphanage to raise during the Orphanage Period an "Authorized Special" of \$25,000 annually from the Convention constituency for the rehabilitation of buildings and current budget purposes, such "Authorized Special" gifts from the Convention churches, organizations and individuals to be channeled through the Southern Convention Office and credited to the churches in a special column of *The Annual*. We recommend that this "Authorized Special" be a ceiling on special funds raised from the church constituency of the Convention for current operations.

We further recommend that the Convention authorize the Christian Orphanage to raise \$20,000 per year
(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Mother's Day comes again with each person having a different view of his own mother. Some folk remember her right at that time, rush out and buy a box of candy or a card and have done their duty! Others give her a lavish meal, served in bed, wash dishes and clean, and then forget until the next May. Mother's Day ought to be often. Dr. House liked to tell about his mother, a very wonderful woman who is still living, but not very well. She was a school teacher and she taught her son at home, in the kitchen. He learned the multiplication tables amid the bread making and cake baking and could recite the tables and recipes slightly mixed! He recalled the things she did that brought joy to his heart and those of his brothers: she sang, mostly hymns; she read the Bible aloud and answered many questions with a Scripture quotation; she went to church every time services were held, and she helped to carry the program of Pope's Chapel Church. By telling this, I pay tribute to a godly woman.

My own mother followed such a plan too. She never taught public school but taught primary children in Newport News Church for many years. She was a good story teller, musician and artistic, and she knew what boys and girls liked. Through her leadership a great many people served the church. One young man became a minister and a young lady became the president of the Woman's Convention. And I guess if she hadn't turned my feet into the right path I would never have written this page!

But what of your mother? You can't write about it for this week's issue as I have done. How can you describe her? Do you feel her love all the year, and not just on Mother's Day? Of course! Mothers were made to kiss and heal, patch and peel, love and protect, guide and hide.

The story is told of a mother who got on a bus with two little boys. She was a plain, ordinary, everyday sort of mother and no one paid much attention to her. One of her sons sat by the window, she sat in the middle, and the smaller boy partly

on her lap and on the remaining bit of seat. As they rode along the little boy glanced at her and said, "Mother, I love you!" His mother gave him a big smile, and people all over the bus felt better because a little boy said: "Mother, I love you."

* * * * *

Train!

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

Do you live near a railroad and wish you didn't for your own sake or the children's? Do you realize the intense pleasure children find in being near trains?

From the time the child is able to say "Choo-choo," Train is something to love, to be happy and excited about, to be in awe of. Train is a big, black wonder, to watch in the distance as a small speck, to watch and listen to as it approaches the station, and to continue watching until it is only a small, black spot in the opposite direction. No matter if it is the huffing, puffing steam engine, the lady-like smooth electric train, or the heavy, speeding, roaring Diesel, Train is a joy to the child.

Do you remember how, as a child, you thrilled if someone, anyone, waved to you from a train window, especially if it was the Engineer! Perhaps it was a wave from this important person that later gave your little boy the ambition to be an engineer.

But we haven't mentioned the freight train. The child loves it. No people to see here, but each car is different, and in a different color: red, yellow, and dark brown. The little boy enjoys their slowness. In trips in the car with his daddy and mommie, he thrills in anticipation when two huge black and white arms are lowered from the sky, forming a gate, because the freight train is coming. If he is a very young child he will sit and admire. The older children count the cars.

A ride on a train is an enthralling experience to any child. He will be as quiet as you could want when sit-

ting next to the window watching the world go by. Do you remember the thrill you had watching railroad tracks slide together and then part? The little boy at the window hasn't forgotten the time another train came by. He had waved. Then suddenly, the people in the other train were gone. How surprised he had been when he discovered that his own train had stopped!

Not many children know the joy of eating on a train, or the excitement of sleeping in a Pullman berth. What wonder it brings to the child to see a seat being made into a bed, to put his clothes into a hammock, to complete the solitary, lovely privacy of his own room with the big, dark green curtains!

Maybe Train is an intellectual thing, as well, with your little boy. Perhaps he is talking now in such an adult manner that he has you thrilled. "He knows more about a train than I do!" proud mothers say. "He can tell me everything!" Little boys of four and five often have this amazing accomplishment. Wisely and seriously they tell friends, or strangers, about the parts of the train, the kinds of trains, and their functions. They are well informed about their friend.

Train! Children love it. It is a big spot in the life of any child who sees one close at hand. But children grow. Some day, Train, that used to make the boy's heart beat wildly, his cheeks glow, his eyes widen, may become instead a convenient and efficient means of transportation, something to check for accuracy of running time. Business will then be the important thing; train will be written in small letters. Today, when his train comes, the boy, now a man, will sink into his half of the seat to read his paper or talk with his neighbor about sports or the world situation, or his garden, or some radio or television program, or maybe—in an amused, proud voice—of the thrill and joy that his little son gets out of coming to watch Train!

We believe the time has come for America to restudy the doctrine of the Separation of Church and State, especially as it pertains to our public schools, to determine whether the law of the land requires the complete divorce of Christianity from our national institutions. If it does, we face the loss of all that is richest and best in our national heritage.

—James DeForest Murch.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips from Tom

Here is the report of the Southern Convention Pilgrim Fellowship Rally in Burlington, N. C., on April 24, as covered by your columnist.

Night session, meeting called to order at 7 o'clock, after picnic supper at Moonelon. Winchester, Virginia, young people led inspiring opening worship service. President Phil Mann called for reports from secretary and treasurer, which were given and approved. Called for delegates from churches to stand by conferences. Valley of Virginia was represented with over 40 delegates, who travelled over 250 miles to the meeting, showing great interest on their part.

Called for conference presidents to stand. They stood.

Rev. John S. Graves gave overnight assignments. Many worried youth relieved. Everyone placed somewhere. Everyone slept. John gave his own apartment as "Old Maids' Home" for women delegates.

Report of Nominating Committee, Lois Scott, chairman, reporting, recommended officers for next year except for president. Tom Madren nominated Lois Scott for president from the floor, after small campaign speech. Recommended officers, with nomination were passed, approved and unanimously elected by vote of delegates. Congratulations.

Pattie Lee stood up, spoke few but important words, suggested we give Ex-President Phil Mann thanks for his splendid work in past years. Every one applauded. Phil blushed. Curtis Young taught and led the group in the official handclap of the P. F.'ers in appreciation of the services of Phil. Youth Page Editor Madren got up to say a few words. He urged each group to elect a reporter and send in news for the page. Please do. His words ended up in a filibuster.

Other business: National Council at New Haven, Conn., in June. Officers meeting in July.

Someone moved that we adjourn. Everyone else moved also. We adjourned to the Recreation Hall where Rev. Hank Harman and Miss Laverne

Brady led the group in stunts and games. The evening closed with singing and the closing prayer by Miss Brady.

We went to our guest homes for the night to return for services on Sunday morning. Installation of new officers. Communion service conducted by Dr. Henry E. Robinson.

The delegates returned to share experiences with their home groups, and to prepare for the next biennial meeting of the Southern Convention youth.

This does not by any means cover all that was done at this meeting. The writeup by the convention reporter will be given next week.

* * * * *

Palm Sunday Pageant and Easter Service at Rosemont

On Palm Sunday, April 11, the youth of Rosemont Christian Church presented an Easter Pageant. Those participating in the pageant were: Robert Carawan as Jesus, Bobby Yates as Peter, Charles Phelps and Louis Platt as Roman Guards, Bucky Flemming as Judas, Jimmy Hodges, Ralph Haywood and Richard Gladstone as Priests, Audrey DeBaun as Mary, Mrs. Frank Wentz as Mary Magdalene, Doris Jean West, Gayle Ainsley and Patsy Trotman as Angels, and Ellen Hewitt, Connie Forehand, Margaret Anne Milteer, Freddie Congleton and Julian Worrell as Palm Bearers.

The Narrator was Beauford Dobbs. Music was rendered by the Youth Choir with solos by Diane Small, Betty Lou Morrison, Carol Richardson, Richard Milteer and Bill Neill. The pageant was under the direction of Mrs. Herbert Fisher and the choir of Mrs. Royall Gallup. Mrs. Frank Goforth was the organist.

The pageant was enjoyed by an outstanding crowd and proved a fine portrayal of the last week of Christ's life on earth.

The Easter Sunrise Service was held at 5:40 Sunday morning and was sponsored by the youth of the church. Those taking part in the program were: Russell Johnson as leader; Ellen Hewitt, who read a poem; Betty Ruth Carden, who read

the scripture lesson, and Richard Milteer, who led in prayer.

The guest speaker for the service was Donald Traylor, a ministerial student at Randolph-Macon College, Ashland, Virginia. He gave a very inspiring talk on "Christ—Yesterday, Today and Forever." The music was rendered by the Youth Choir.

After the service, doughnuts and coffee were served in the Recreation Hall of the church.

DONNA LITCHFIELD, Sec'y,
Senior Youth Fellowship.

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Easter Sunrise Service at Union Grove

The Youth Fellowship of the Union Grove Congregational Christian Church sponsored the Easter Sunrise Service on Easter Sunday with a very good attendance, including visitors from nearby churches in the community.

The guest speaker for this service was Gale Brady of Pleasant Grove Christian Church, near Asheboro. Gale is a young ministerial student preparing in study at Elon College.

The youth group conducted a very inspiring and interesting program. The service was concluded at the cemetery.

FARREL WILSON,
Reporter.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

said that she had given more than all the rest, in that she gave her all.

We should not hesitate to give out of what we have, whether it be much or little, but what we have left after we have given under the blessing of Almighty God will be greater by far than what might seem to be our abundance in selfishness. If all should lay aside on the first day of every week as the Lord has prospered them, there would be plenty to spare for all the causes, institutions and boards of our church.

Previously reported	\$ 2,446.11
Eastern N. C. Conference:	
New Hope	\$ 30.00
Eastern Va. Conference:	
Holland	\$ 56.00
Isle of Wight	4.00
Spring Hill S. S.	3.40
N. C. and Va. Conference:	
Pleasant Grove	\$ 20.00
Virginia Valley Conference:	
Wood's Chapel S. S.	\$ 5.00
	118.40

Total to date \$ 2,564.40

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Elijah Rebukes Ahab"

LESSON VII—MAY 16, 1954.

MEMORY SELECTION: "Thou shalt not covet."—Exodus 20:17.

BACKGROUND SCRIPTURE: I Kings 21.

DEVOTIONAL READING: Psalm 32.

A Covetous King.

This man, and king, Ahab had a palace, a garden, and broad acres of good and fruitful land. But he wanted more. He was covetous, greedy and grasping. Near his holdings there was a small vineyard owned by a man named Naboth. Ahab thought this vineyard would make him a lovely garden. So he demanded it of Naboth. He thought that, as a king, he would over-ride the rights of a private citizen and get what he wanted.

This demand on Ahab's part was not only an example of covetousness; it was the beginning of a transition from small peasant ownership of the land to that of large estates. It was an example of that pattern of action which in all the centuries has sought to increase the holdings of a few at the expense of the many, of the movement from the ownership by freemen of small land holdings, to the ownership of large tracts of land by the few.

Perhaps its most recent expression is the program of "collectivism" or "collective farms" in the Communist system in Russia and in the satellite countries. It is a dangerous tendency.

A Sentimental Man.

Naboth refused to sell his vineyard. He probably could have got a good price for it. He was not being very cooperative about the matter—so it would seem. After all, Ahab was the king, and he was but a poor peasant. And the money would have come in handy if he wanted to buy another bit of land. But this man had some sentiment in his nature. He felt that there were some things that did not have a price tag on them. That vineyard had been left him as an inheritance from his father. There was a sentimental value attached to it. He did not want to part with it, certainly not to gratify the whim of a king.

Furthermore, he refused on religious grounds. "Jehovah forbid it me, that I should give the inheritance of my fathers unto thee!"

There is something spine-tingling here if you get the full import of it. Here was a man, perhaps a poor man, daring to assert the rights of a free man concerning property, and daring to refuse a king the right to take it. "You may be king, but I am a free man, and you have no right to my property," said this heroic man. Of course, there are occasions when the state or the government, or even a municipality can, and must condemn land or property in the interests of public safety or welfare. But this was not one of them. We are living in a period when not only in other countries, but in our own country, the rights of free citizens are being infringed upon, and when the "little fellow" is being threatened by great corporations and monopolies. Let every man stand fast in the liberty wherewith our Constitution sets him free.

There are those of us who know that there are some things that are not for sale. We have trinkets, possessions, heirlooms, that do not have a price tag on them—they are inheritances of our fathers and our mothers, and they do not have any money value on them. We would not sell them for anything.

A Sulky Child.

Ahab knew that Naboth was right. Even as a king, he respected the man's rights. It seemed as if there was nothing that he could do about it. So what did he do? He went home, went to bed, and sulked like a little boy that had been denied a stick of candy. He turned his face to the wall and would not eat. Look at him! Listen at him! Here he was, a king with almost everything a man could desire, and yet sulking, sniffing, because he could not have one more little piece of property. Having so much, he wanted more. And lacking the one little thing he could not have, he was unhappy in spite of the much that he did have. He was like us, wasn't he? Countless people who have so much for which to be thankful, are wretched and unhappy

and sulky because there is some little thing which they do not have. Some folks, big in stature can be small in spirit.

A Scheming Woman.

Jezebel, Ahab's wife, was made of sterner stuff. When she wanted a thing, she knew how to get it. To be sure, she was not troubled about the ethics of how she got it. Like so many people today, getting what she wanted was the main thing—morals did not count. "Get up from there, you cry-baby," she said in so many words. "The idea of you, a king, sniffing and sulking like a little child because a poor peasant won't sell you a piece of land! You ought to be ashamed of yourself." And forthwith she proposed a plan. It was simple enough. Proclaim a great festival, set Naboth on high, secure a couple of smooth liars to prefer charges of blasphemy against him, have him convicted of treason, put him to death, and then because of his treason (alleged) confiscate his property. Easy did it! "Come on, big boy, let's get going."

The plan, shrewdly conceived, was quickly executed. Naboth was accused of blaspheming God and the king, was given a travesty of a trial, was condemned, and was stoned to death. When word of this had been brought to Jezebel, she said to Ahab, "Arise, take possession of the vineyard of Naboth, for Naboth is not alive, but dead." It was as simple as that. Or was it?

A Courageous Prophet.

Jezebel was not the only one who got word about Naboth's death. Elijah, the prophet, also heard about it. And the spirit of the living God told him it was time to act. Great issues were at stake. Here was a denial of everything that the character of God and the moral law of the universe stood for. Something had to be done, and he was the one to do it. It took courage, seeds of courage to do it, but Elijah had what it took. When the old king went down to take a look at his new piece of property, there stood the shaggy-haired old prophet barring the way. What a dramatic scene it is. Here is evil-doing facing righteousness, here is guilt facing Conscience Incarnate! Here is the whole method of seeking pleasure, or making profit in ways that God does not approve, being brought to judgment and having the cup of joy dashed from its

(Continued on page 14.)

REPORT OF THE COMMITTEE
ON FINANCE.

(Continued from page 9.)

from non-Convention sources for building rehabilitation purposes.

7. The Mission Board. We recommend an annual apportionment of \$20,000 for Convention Home Missions and Church Extension; \$11,000 for National Home Missions and Ministerial Relief; and \$12,500 for Foreign Missions, these funds to be supplemented by the generous gifts from the Woman's Missionary Convention as shown above.

We further recommend an annual "Authorized Special" for Foreign Missions of \$7,500, such "Authorized Special" to be channeled through the Convention Office and credited to the churches in *The Annual*.

In view of the fact that the quota for the Church Building Loan Fund Campaign of \$135,000 has not been subscribed, and since the churches of the Convention will need aid from our Congregational Christian Church Building Society if they are to expand their facilities as needed, and further since it is a matter of self-respect that we pay our full quota to the CBLF, we recommend that the Mission Board be permitted to seek "Declarations of Purpose" from the churches not having yet made declarations, and to complete the quota of \$135,000.

8. We recommend that all churches be urged to raise their Missions and Benevolent Funds through a budget, supported by the Every Member Canvass, for their entire Conference Apportionments. Churches which do not raise their entire apportionments by this budget should receive a special offering for Missions at Easter, a special Thanksgiving Offering for the Orphanage, a special Christmas Offering for Ministerial Relief, and a special offering for Elon College during the College Period. Until the regular contributions are sufficient to meet apportionments, churches should seek to raise the apportionments in full by seeking special gifts from individuals.

9. We recommend the continuance of the present plan of regular monthly offerings for Missions and the Orphanage, and the Fifth Sunday offering for Elon College, to be taken by Sunday schools, until the amount of the apportionment for each shall be raised in full, thereafter all benevolent contributions from the Sunday schools should be allotted to the other

items of apportionments which have not been raised in full. Contributions from Sunday schools should be forwarded through the designated channels and credited on the respective Conference apportionments.

It is recommended that all contributions from churches, church organizations, and from individuals from churches be credited either to apportionment or "Authorized Special" and so reported in *THE CHRISTIAN SUN* and *The Annual*. When apportionment and/or "Authorized Special" is reached, that fact should be noted and observed, with no other appeals. Approved capital and permanent funds may be sought from individuals, but not through churches or church organizations, except as they may have special approval of the Convention or the Executive Board.

10. We recommend that the Orphanage, the Mission Board and Elon College be authorized to make appeals for contributions, each during the periods herein designated, as follows: Elon College—January, February, September and October; Missions—March, April, May and June; Orphanage—November and December; that Communion offerings may be received for Ministerial Relief; and that at Christmas a special offering may be taken for the "Christmas Fund for Veterans of the Cross," said offering to be forwarded to the Division of Ministerial Relief of the Board of Home Missions, New York, as an emergency fund and extra appropriation to the superannuates. It is recommended that the practice of making appeals to churches, Sunday schools and auxiliaries for material or financial gifts at other times during the periods designated, be discontinued.

11. We recommend that the Board of Christian Education be authorized to appeal for offerings on Children's Day from Sunday schools, and from individuals during July and August.

We recommend that all funds contributed by churches, church organizations, or by individuals of churches of the Convention be credited to their churches, be transmitted to the Convention Treasurer through the Convention Office; that the Convention Office report such gifts to the secretary of the Conference in which the local church holds membership; and that each local church be furnished with quarterly reports of all funds sent from that church for Convention enterprises, together with the balances due.

12. During the past biennium several churches have followed the practice of sending contributions to the Convention Office with the request that they be distributed proportionately to all apportionment items. We commend these churches in this practice and recommend it to all of the churches of the Convention for their favorable consideration.

13. The Finance Committee was requested to prepare a formula whereby Conference Apportionment Committees might work out the distribution to the churches of the various benevolence items adopted by the Convention as the part each respective Conference should have in raising Convention benevolences. Such a formula has been prepared, based upon the previous record of the local church, for a three-year period, as to membership, amounts raised for Convention benevolences, and the amount spent on church expense. This formula is available upon request to the Convention Office.

14. The Southern Convention Office and the treasurer of the Convention have submitted regular statements of the accounts to the chairman and to the Executive Board. These financial records have been audited by Owen, Hogan and McMillan, C. P. A., Burlington, N. C. We recommend that the financial report of the Southern Convention Office and the treasurer be approved as audited.

STANLEY C. HARRELL,
Chairman.

Geo. D. Cloclough, Clyde W. Gordon, A. H. McIver, S. H. Basnight, K. B. Dofflemeyer, S. H. Pell, I. L. McDowell, Mrs. H. S. Hardecastle, S. T. Holland.

The House Ways and Means Committee has voted to exempt from income tax the rental allowance given a minister by a church in lieu of furnishing him with a parsonage. Under the present law, a clergyman need not include in his taxable income the rental value of a parsonage furnished him by the congregation he serves. Several bills have been introduced in Congress to provide for tax exemption of rental allowance. Failure to make such provision, the sponsors assert, subjects to unjust discrimination pastors of small or new parishes which are not able to afford a parsonage. The rental allowance would be tax-exempt only if the church specifically earmarked the sum, and only to the extent actually used for rent payments.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Report of the Sunday school offerings did not come in this week because of the extra work which had to be done in the Southern Convention office, mimeographing the "Blue Book" and getting ready for the recent sessions of the Convention at Bethlehem in Eastern Virginia.

The work of the Convention office is a considerable load at all times, but just ahead of the biennial sessions of the Southern Convention it is a very, very heavy load. I have enough office work to know that it can pile up. I suspect that few of us realize how much does go on, keeping the records, reports and preparing materials and reports for the many departments of the church in our Convention office. I wish here to express my appreciation. The office called me and was willing to put in still more extra time if absolutely necessary in order that the Sunday school funds come to us this week.

I am just back in my office from attending the Convention. The host church and its pastor did an excellent job entertaining the Convention. The officials did a good job and are to be commended on the program presented. The guest speakers helped to bring the Convention to a high degree of information and inspiration. It was a pleasure to see so many of our pastors, I believe most of them were there, and such a large number of our friends from churches throughout the Convention area.

It was good to get back home safely and find everything in good shape here. The matrons and children were well and happy, and the gardens and crops were growing. I am most grateful for a staff that carries on when I am away, and seems to rise to the needs of the occasion.

Let me call your attention to the fact that school will be out soon and children will be asking about their vacations. If you or your class, church or group are expecting to give a boy or girl a vacation, it would be well for you to decide what week in the summer you prefer to help the child and let us know. Others may beat you to it. You may select any week or two weeks if you so desire, but let us know as soon as you can so we can have it all fixed up and at the

same time save ourselves countless questions along the way.

A good thing for some of our boys and girls would be the church camps under the auspices of our denomination, as well as some other approved camps. Let us know your wishes, and at the same time make some boy or girl happy.

JOHN G. TRUITT,
Superintendent.

REPORT FOR APRIL 29, 1954.

Commodities for the Week.

Ladies' Missionary Society, Pleasant Grove (W. N. C.) Church, Shoes and Clothing.

Miss Olga Long, Mebane, N. C., Clothing and buttons.

J. R. Still, Asheboro, N. C., Clothing
Mrs. Ethel Burgess, Leaksville, N. C., Coupons.

Mrs. W. J. Norfleet and Virginia Norfleet, Holland, Va., Shoes and Clothing.

Mr. and Mrs. J. A. Colicchio, Burlington, N. C., show tickets.

Sunday School Monthly Offerings.

Amount brought forward \$ 4,764.54
(No report this week)

Grand total \$ 4,764.54

Special Offerings.

Amount brought forward \$11,828.70

Woman's Fellowship, Shallow Ford Christian Ch. \$ 25.00

Woman's Missionary Society, Auburn Christian Ch. 5.00

Mrs. Pulley, Richmond, Va. 2.00

Johnson's Grove Christian Ch., Easter Offering .. 13.40

In Memory of Judge James L. McLeMore, Sr. 5.00

Special Gifts 72.44

122.84

Grand total \$11,951.54

Total for the week \$ 122.84

Total for the year \$16,716.08

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Half in anger, and half in anguish, the king cries out, "Hast thou found me, O mine enemy?" Just when he planned to enjoy the pleasures of sin for a season, he met the day of judgment in the person of that prophet of God. God is not mocked. Be sure that your sins will find you out. When a man sows, what he sows, that shall he also reap. And what he reaps matches the seed he sowed, it may be many years before.

Divine Judgment.

Swiftly, bluntly, courageously, Elijah pronounced judgment and doom upon Ahab and his wife and his house. He would lose his kingdom and his household would be cut off from Israel. Jezebel, his wife, would meet a violent death, and would not have even the decencies of burial, but would be eaten by the dogs. All of these prophecies found speedy and almost literal fulfillment.

Kings may come and kings may go, but the moral law as embodied in Sinai stands forever. The wicked shall be turned into hell and all the nations that forget God.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

ISSUES NEW STAMP.

(Continued from page 3.)

people everywhere," said Postmaster General Summerfield. Previously, "In God We Trust" appeared on a special stamp of 1927, commemorating the 150th anniversary of Washington's winter at Valley Forge.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Study Made of Stewardship and Benevolent Giving

More than one-half of all the philanthropic giving in the United States goes to the nation's churches, according to the statement of the Rev. Thomas K. Thompson, executive director of the National Council of Churches' Department of Stewardship and Benevolence, made recently at a meeting held in Buck Hill Falls, Pa.

Of the total of four and a half billion dollars Americans give to philanthropies each year, approximately one billion, six hundred million goes to Protestant churches. Assuming that Roman Catholic and Jewish groups give on approximately the same basis, total church giving would be "well over two and a half billion dollars, or more than half," declared Mr. Thompson.

Mr. Thompson spoke before a conference of 75 professional church fund raisers at the three-day semi-annual meeting of the Council department, which was in session April 22, 23 and 24, 1954.

The church executive predicted a 10 per cent gain in church giving throughout the United States during 1953. He based the prediction on preliminary figures gathered to date in an annual survey which will be completed by next November. The average church member's contribution in 1952, according to figures released last fall, was \$41.94, an increase of 7.6 per cent over the previous year. Figures on church giving are based on a yearly survey among 46 Protestant and Eastern Orthodox communions, conducted by the National Council of Churches' Department of Research and Survey in cooperation with the Department of Stewardship and Benevolence.

Arnud C. Marts of New York, the president of Marts & Lundy, a fund raising organization, told the conference that the high percentage of church giving is due to the fact that "the church is the chief agency that systematically tries to teach people to give."

"Through all the teaching and preaching of the clergy runs the theme of stewardship," Mr. Marts said. "Man has what he possesses as but a steward of God and should use it to serve God and humanity. It is the church which alone carries the burden of persuading people to give unselfishly and systematically to altruistic activities."

F. Emerson Andrews, who directs philanthropic research for the Russell Sage Foundation, described the church as "the mother of philanthropy" and commented that "although some of the most generous givers confine their philanthropy to the church and church-related causes, it is clear that a substantial portion of present giving to all causes springs from religious motivation."

The fund raisers attending the meeting represented a total of 31 denominations. The sessions were presided over by Rev. James G. Patton of Atlanta, Georgia, secretary of the General Council of the Presbyterian Church, U. S., and chairman of the stewardship and benevolence department.

REUBEN, the MONEY CHANGER. (Continued from page 6.)

into living blood-bought people! Instances more or less like this happen every day.

One of our Arab Lutheran families was in dire need. We bought a little knitting machine and some wool and now one of the daughters is earning some money by knitting socks, pull-overs and sweaters. For another most needy Lutheran family in which the husband is blind, we bought a machine to manufacture macaroni. We are now his best customer for we use large quantities of this food in our Augusta Victoria Hospital. For still another Lutheran refugee we bought lead type for his rather primitive printing machine—etc, etc, etc.

As you know, Reuben, there are 890,000 refugees. There is no hunger of body and heart like unto theirs! There is no longing soul such as poignantly smoulders within them! Rightly understood, there is no investment of prayers, compassion and money which will yield such sheer fabulous dividends as the investment in these creatures who, just like us, are unspeakably precious to our blessed Redeemer.

For them, too, he came into the stream of human life; for them, too, he laid down his life upon the cross; for them, too, he rose from the dead and ascended into glory; for them, too, he is even now preparing an eternal place! Will they one dear day possess it?

What is our task, our responsibility? Isn't he counting pretty heavily on us, his church? What a grand institution is the Bank of God where

we can change money into men! What a noble, blessed thing you did when you put the money into my hands! I'm simply your agent. That's why I have called you, "Reuben, the Money Changer."

Please give to your generous people our profound gratitude. Many will call them blessed for their great goodness.

I am closing with a fragment of poetry that I came upon some time ago. The theology may not be quite accurate but there's a wealth of truth in it anyway.

No man could tell me what my soul might be
I sought for God but God eluded me
I Sought my brother out, and found all three.

Yours in faith and friendship,

EDWIN.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

where. He is very much liked by the staff and the girls and of course by us. He seems to be absolutely honest and is our office errand boy out of school hours. He has a good capacity for leadership—this lad whose home was a stone bench at the bus stand.

"MUTTULAKSHMI will celebrate her first Christmas as a Christian. She will be baptized in two weeks. She came to us two years ago, a girl of twelve, without parents and with a handicap of being born without any fingertips or toes above the second knuckles—except for her forefingers and thumbs which are normal. She has not let this handicap stop her from passing the 8th standard government examinations along with the other girls. However, now she cannot go to normal training with the others because of a government rule which prevents anyone with a physical disability from training as a teacher. She is studying in our weaving class, hoping to become an assistant weaver. She would be allowed to teach only in a school for the blind.

"Looking at each shining face as the girls and boys carol their song of light and joy in the celebration of the Birthday of Christ, I long to have you meet each one of them."

"Planting must be done in seed-time. Tending must be done in growing time. Harvesting must be done when the crop is ripe. We must make hay while the sun shines. We must live today for tomorrow."

From the Report of the Commission on Stewardship

The time was when there were so many things we did not know about Christian Stewardship and its purposes and possibilities, resolutions were drawn in an effort to stimulate research and trial. No longer is that so. No longer do we need to recommend and resolve on the Convention and Conference level, but to take what we know and begin practicing it on the local church level under the enthusiastic leadership of the local pastor, who can find abundant materials for any church situation and can secure good outside help for the efficient conduct of Stewardship Institutes and Canvasses. The following figures will prove how true this conclusion is.

Though we cannot compare progress by similar answers in past years, every church in the Convention was asked to answer two questions on its church report to Conference for 1953. The questions asked were: 1. Does your church have an annual budget? 2. Does your church have an annual Every Member Canvass? Here are the results:

Churches having budgets, 93; with no budget planned, 60; not answering, 34. Churches conducting annual Every Member Canvass, 54; no canvass, 98; not answering, 47.

This analysis clearly points out what our possibilities are. Whose fault is it that so little is being done in so many of our churches?

The Convention Office and your Stewardship Commission have cooperated in holding Stewardship Institutes for pastors, and in otherwise promoting the cause of Christian Stewardship. According to reports on hand, only one church which went all-out for a good institute and followed with a well-planned canvass, failed to reach its goal, and that shortage will be overcome through loose offerings. Such a program has been tried in every type of church, and it can be as successful in an open country church as in a city church. All it needs is a trial, followed up by sound educational principles. Stewardship is not a financial spasm to meet emergencies. It is a way of life, for all men, and for all churches.

We most heartily commend the action of the Convention in planning to employ a secretary of Stewardship and Evangelism. If the pastors will back this individual up and use him in our churches, a great many of the above figures can be changed to more favorable ones, and the financial needs of our total program can and will be met, and new souls born into the Kingdom.

We urge all pastors to begin now their plans for Stewardship Institutes and Canvasses in their churches this fall.

JESSE H. DOLLAR, Chairman.

Will B. O'Neill, F. C. Lester, Mark W. Andes, E. J. Rohart.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, MAY 13, 1954

NUMBER 19

Beverly Hills Breaks Ground for New Sanctuary



A ground breaking service was held at Beverly Hills Christian Church of Burlington, N. C., recently, in preparation for the beginning of their new sanctuary. The pastor, Rev. Walstein W. Snyder, is shown turning the first shovelfull of earth. This young church has made an outstanding record of growth in the past two years, and pastor and members merit congratulations.

News Flashes

Superintendent Wm. T. Scott will be the preacher at the Newport News Church on Sunday, May 16.

The total of Declarations of Purpose for the Church Building Loan Fund continues to grow. This week we report \$1,442.00 from the Bethlehem Christian Church of the North Carolina and Virginia Conference, Rev. G. C. Crutchfield, pastor.

Mrs. W. Stanley Carne, Mrs. Robert Lee House, Jonathan, Andrea Lee and Joyanna House, were present at First Church, Portsmouth, on May 8, when windows were dedicated as memorials to the Rev. W. Stanley Carne and Dr. Robert Lee House. Both of these men had served the church, Mr. Carne dying while pastor there. The plaques were given by the Women's Fellowship of the church, and appropriate dedicatory services were held by the pastor, Rev. William Smith.

A translation of the New Testament in modern colloquial Japanese was published in Tokyo on April 12. To mark the event, the Japan Bible Society held a reception in the Christian Center for representatives of all denominations. The new version was undertaken more than three years ago by a commission of six leading Japanese Christian scholars because of the vast changes in the Japanese language that have taken place since the war. The commission is now working on an Old Testament translation.

The Communist government of East Germany has given the German Evangelical Church Day movement permission to hold its annual rally of Protestant laymen in Leipzig, July 7 to 11, it has been announced. This is the first time that church laymen have had permission to convene since the war. Permission was conditional upon the church leaders' promise not to allow statements or action at the rally which could be interpreted as support to West German policy or otherwise contrary to the Communist government's national policy.

Dr. Sloan Observes Anniversary of His Ordination

Saturday, April 24, was the twenty-fifth anniversary of Dr. W. W.

Sloan's ordination to the Christian ministry. Mrs. Sloan entertained informally at their home in Elon College on the evening of the 24th, and the invited guests were Dr. and Mrs. John G. Truitt, Rev. and Mrs. Howard P. Bozarth, Rev. James M. Hess, and Superintendent and Mrs. Wm. T. Scott.

A very pleasant evening was enjoyed by those present when they recounted their many experiences leading up to their decision for the Christian ministry and to their experiences of ordination. The five ministers present added their years of ministry, and the total came to 163 years, the longest period of service being that of Rev. James M. Hess, who has been ordained for 42 years.

We wish for Dr. Sloan many years of continued activity and service in the church. He is professor of Religion at Elon College and serves as supply minister to churches in our convention needing his services.

W. T. SCOTT.

Dr. Helfenstein Attends Meeting on Evangelism in New York City

The spring meeting of the National Council Joint Department of Evangelism was held at the Marble Collegiate Church of New York City, on Wednesday, May 5. The department holds two meetings each year—one during the first week in May and one the first week in December.

Challenging reports, covering the wide range of evangelistic effort promoted by the department, were presented, revealing the important place the Department of Evangelism holds in the organizational life of the National Council of Churches. Reports were presented on Visitation Evangelism, National Christian Teaching Mission, Christian Ministry in the National Parks, Pulpit Evangelism, University Christian Missions, Passenger Ships Chaplaincy Service, Evangelistic Missions, Evangelistic Literature, Spiritual Life, United Christian Youth Missions, Armed Forces Preaching Missions.

A special luncheon was held, honoring the new executive director for the department, Rev. Berlyn V. Faris, successor to Dr. Jesse M. Bader, who recently reached the age of retirement. The new executive secretary of the National Council, Dr. Roy C. Ross, gave the principal address of the program, following the luncheon.

Dr. Roy C. Helfenstein, pastor of

the First Congregational Christian Church of Richmond, who has been a member of the National Department of Evangelism for thirty years, was present throughout the meeting. He states that the program which the department proposes for the coming year is one of which every denomination represented in the National Council may well be proud.

Young Swiss Minister in Valley for Four Weeks

A young minister from Switzerland, Rev. Max Martin Eichrodt, will be helping the rural churches in the Valley for the next four weeks. Mr. Eichrodt came to the United States last September under the exchange program of the World Council of Churches. Since then he has been studying at the Hartford Theological Seminary, Hartford, Conn. Now he very much desires to gain practical experience in our American rural churches. Several churches in the Valley are just as desirous of Mr. Eichrodt's help as he is to give it. So all of those having to do with the arrangements are enthusiastic over the prospects.

Mr. Eichrodt arrived at the home of the writer, east of New Market, on Wednesday, May 12. We have been arranging the schedule for Mr. Eichrodt.

The first public appearance that Mr. Eichrodt is scheduled to make is as guest speaker at a young people's rally in Bethlehem Church at Tenth Legion, on Friday evening, May 14, at 7:30 o'clock. All of the young people of Bethlehem Church, Concord, Mayland, Palmyra, Wissler's Chapel and Woods Chapel are especially invited to attend. Mr. and Mrs. Clark Foltz, and Mr. and Mrs. Ralph White, adult advisors, and Leon Lohr, president of the Bethlehem Young People, will be in charge of the program, which includes singing and games in the basement of the new church.

The general public will have the opportunity to hear Rev. Mr. Eichrodt first at revival services in Concord Church, three miles east of Timberville. Mr. Eichrodt will preach at these services every evening during the week at 7:45, beginning on Monday, May 17, and ending with the Sunday morning worship service at 10 o'clock, May 23. Everyone will be welcome at these services.

RALPH M. GALT.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

An Open Letter to Our Laymen

It was slightly more than one year ago that I was given the responsibility of editing this column for the men of our church; it has been a genuine pleasure. I have attempted to steer clear of personal references except in one case; today I would like to deviate from the policy again and write a letter relating to some recent personal experiences.

This has been more than a busy year. I have been teaching and carrying on the work of the offices of the Dean of Men and the Dean of the College here at Elon. This has been interesting work, but the job is never done. In addition to this, I have been carrying on in a limited way a program of research as a part of my graduate program at the University of North Carolina. This means that sometimes I have failed to get material to Mr. Kernodle when it should have been ready for publication. He has been wind and helpful in this and I deeply appreciate it. My graduate work is now completed and I will have more time for the doing of this important job.

It was my pleasure to attend the recent sessions of the Southern Convention in Bethlehem Church, near Suffolk, Virginia. The people of the Bethlehem Church were very cordial to all of us and made our stay in their community most enjoyable. The Convention Program was full of interesting and helpful addresses. A high point for me was the appearance of Dr. Samuel Stevens, president of Grinnell College in Iowa, who spoke to the laymen in their banquet in the Suffolk Church and later to the entire convention. On both occasions, Dr. Stevens spoke convincingly and with power. It is hoped that all who had the privilege of hearing him will determine to follow the course which he so profoundly outlined. He certainly pointed out the advantages of Christian higher education, the need for it, and the challenge which faces us who are engaged in it.

The Laymen's Banquet was an outstanding and enjoyable occasion. Approximately 250 men gathered in the banquet hall of the Suffolk Church for a good meal and an inspiring ad-

dress. It was a nice experience to be able to meet with these men of the Eastern Virginia area and to share in the program which was presented. Bill Baker of Newport News led the group in singing several familiar songs. Although Walter Graham could not be present for the occasion, he sent his good wishes and these were conveyed by the undersigned. The invocation was led by the Rev. George Alley of the Suffolk Church. Dr. L. E. Smith, president of Elon College, introduced the speaker.

Throughout the convention we all were inspired by the timely, well-planned devotional services by our chaplain, Dr. W. C. Timmons of our Southern Pines Church.

Upon my return to Elon, I began work with our boys who have been doing research in chemistry to prepare them for the presentation to be made at the meeting of the North Carolina Academy of Science meeting in Greenville, N. C. This kind of work takes a lot of time, and most of it is spent in work with individuals; this kind of thing can be done only on that level. The chemistry students who appeared on the program there included Richard Newman of Mebane, N. C., Charles Phillips of the Altamahaw-Ossipee community near Elon, York Brannock of Burlington, N. C., and Philip Mann of Cypress Chapel, Va. Mr. Newman's paper was judged to be the second best on the program, and he

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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From the EDITORIAL *Viewpoint*

Needed: Actors, Not Spectators

Mass spectation has become one of the largest businesses and chief occupations of our people. We go somewhere to see someone else perform. It is true, of course, that in schools and elsewhere, there is an increased concern to secure the participation—even on a much less expert level—of the rank and file. But this has not achieved, so far, the needed results.

We pay a tremendous tribute, in time and in money, to entertainment. We must relax. We do not want to miss anything in the various fields of sports and films and theatre, and all the rest.

Too often this means an early abandonment of any plans we might have for ourselves in some of these fields. We sell ourselves short. We sigh resignedly that this is not for us, and take the role of spectators. And this, when we might very properly aspire to develop in ourselves skills quite on the level with those we so zealously watch others display.

Our nation is losing a great deal because of this lack of individual self-confidence, this taking of the easy road and failure to make the most of one's own talents and opportunities.

More actors, fewer spectators—this is so often our need.

Few among us need to be reminded that this is also true in the field of religion. A few may show initiative and talent—and this so tragically causes some of the more timid to draw off into spectator roles and let them perform.

We spend, as a people, more time and money than any other, it would seem, to be entertained and to enjoy the attractions of our modern civilization. At the same time, it is probably true that some mental disturbance and much unhappiness and frustration is due to the fact that we never get to the point of acting out something for ourselves. We are ever the spectator and never the actor. Life is much weaker and emptier thereby than it need be. All of us need the thrill of trying out our own ideas and talents, seeing what we can do with what God has given us. It may be that among the people of our churches and communities, tremendous talents and forces lie unrecognized and unused, simply because so many of us so readily assume the passive role of the spectator while others do the work of the world.

Let's spectate in fields where we cannot lead or serve—but let's be an actor in some one field where we can play the game just as well as many others!

RICHARD K. MORTON.

The Virginia Safety Conference

On Friday, Saturday and Sunday, May 20-22, 1954, there will meet at the Monticello Hotel in the City of Norfolk, the twentieth annual Virginia State-Wide Safety Conference.

Its program, a booklet of some 32 pages, states that this conference is "called by the Governor of Virginia, in the interest of developing a deeper and more sincere state-wide interest in the conservation of the human and material resources of Virginia and the nation." Its aim is given as the "elimination of the sorrow, distress, and great economic waste which travel in the wake of accidents, most of which are preventable."

Governor Stanley says: "It is the responsibility of every Virginian to help conserve the human and material resources of the Commonwealth. Each of you can help by uniting in a common effort for a reduction of preventable accidents. Experience has shown that accidents are reduced in the same ratio that our safety knowledge is advanced. Few accidents would happen if everyone were aware of

the potential dangers in walking, riding, working or playing and the simple precautions that could avoid the grief, misery and expense that result from carelessness."

One can but wonder if this is not just another place where the matter of stewardship comes in. We, as professed Christians, talk about the stewardship of time and talents. Should we not also give more thought to the stewardship of fingers, arms, eyes and lives, in working honestly for the prevention of accidents on the road, in the shop and in the home? How many of us forget that we are our brother's keeper when we get behind the steering wheel of a powerful automobile? How many of us forget that our physical beings belong to God when we foolishly risk maiming our bodies or those of others when at our daily task? Jesus has said that his Father notes the fall of a sparrow. How much more is he concerned about our physical selves. For his sake, for our own, let us be careful for ourselves and for others!

J. T. K.

Freedom--Our Heritage, Our Responsibility

By REV. RICHARD L. JACKSON
Chapel Hill, North Carolina

I suppose that there is no country in the world which regards freedom any higher than we do here in America. The Voice of America, 24 hours a day tells the world that we are the land of the free. Ask any American, and he will tell you that our most prized possession is the freedom we enjoy.

Now it's one thing to give lip service to the ideal of freedom—it's still another to practice it. This discrepancy between what we say and what we do is well illustrated in an incident pointed out by Dr. Halford Luccock in a recent article. He said that last year, one radio station carried two very conflicting reports from the lips of Phil Rizutto, the famous second baseman of the New York Yankees. In an advertising commercial, Mr. Rizutto maintained that it was his daily dishes of a certain cereal for breakfast that kept him in such wonderful trim on the diamond. The next morning, however, during an interview with a Boston sportswriter, this same Rizutto made this statement, "I've felt so rotten that I've been taking energy building pills all summer long. If I don't get my pep back soon, I'm seriously considering giving up baseball."

These reports do not seem to go together, do they? On the one hand, "I'm in wonderful trim," then on the heels of that, "I feel so rotten, I'm thinking of giving up baseball."

This same inconsistency can and often does happen over and over again in our profession and in our practice of freedom. No amount of repetitious boasting over the air waves is sufficient to cover up our failure to implement in our common life the freedom we profess to believe in. We ought never to lose sight of the fact that for thousands of Americans, the word "freedom" has a hollow ring.

Because freedom has a wide application in so many areas of life, let us restrict our thinking to the religious concept of freedom which we call "freedom of conscience." This we will define as the right of the individual to follow the dictates of his own conscience in his religious belief. Our

text comes from the 2nd letter of Paul to the Corinthian Church. He has this to say, "Where the spirit of the Lord is, there is freedom." (R.S. V.)

The Congregational Christian Churches, throughout the years, have been committed resolutely to the principle of freedom of conscience. Our denomination does not claim to be the only church dedicated to this principle, nor do we claim that we have always lived up to our ideal—but for us, it is a dominating principle. The Congregational Christian Church has often welcomed into its fellowship people of independent thought and action, who are made to feel unwanted in denominations where religion is more narrowly and rigidly defined.

Because of our dedication to the principle of freedom of conscience, Congregational Christians have sometimes been accused of not believing anything. We have no creed, it's true, which narrowly defines what people must believe. There is no book of discipline which prescribes rules of conduct. Along with other Christian groups, we accept the Bible as our guide, but even here there is room for private judgment and interpretation. In short, if a person wants his faith all worked out for him, put down in black and white so that he can say "This is what I believe," then he will be forever unhappy in our fellowship.

This does not mean that Congregational Christians do not believe anything—it simply means that we do not aspire for uniformity. We are a fellowship of people, united in a common loyalty to Jesus Christ and committed to the cause for which he lived and for which he gave his life. In that we are one. When we join the church, we accept Jesus Christ as the Lord of our lives and we promise to make his teachings the guiding principles of our lives. In what we consider to be essentials—we are one.

In what we deem as lesser matters, there are wide variances of belief among us. For instance, some Congregational Christians believe that baptism by immersion is scriptural

and proper—and no-one questions their right to believe that. Others prefer sprinkling—and they have the right and responsibility of believing that. The important thing is that, in spite of differences, we are still able to live together in peace and harmony.

In the interpretation of the scriptures, some Congregational Christians accept the Bible literally as the infallible word of God; others accept the findings of modern historical criticism and regard the Bible as containing the word of God. Some believe in the actual biological virgin birth of Jesus; others interpret this doctrine only in the spiritual sense. These are a few of our differences—the important thing is that there is room for people of all shades of opinion. Fellowship is denied to no one because intellectually he doesn't see things in the more conventional way. This spirit is well illustrated in the motto carried on the masthead of our church paper, THE CHRISTIAN SUN: "In essentials, Unity;—in non-Essentials, liberty;—In all things, charity."

Congregationalism, you will recall, began in England as a revolt against the state church which demanded uniformity in belief and in religious practice. When the early Pilgrim fathers were not permitted to believe and to worship in accordance with their best consciences, they fled, first of all to Holland, and later to the shores of New England. Similarly, the Christian Church which began in North Carolina as a protest against the tyranny of rigid ecclesiasticism, proclaimed at an early date their dedication to the cause of freedom of conscience.

There have always been, and I suppose there will continue to be, people who will insist on uniformity of belief. They will never be satisfied until everyone believes exactly as they do.

There is a story in Grecian mythology of a famous bandit named Procrustes, who lived in Attica. Part of his robber's equipment consisted in an iron bed. He had the unpleasant habit of forcing all his victims to lie down on his bed, and if the unfortunate traveller were too long, his limbs were lopped off so that he would fit the bed perfectly. If the hapless victim were too short, Procrustes had him put on a rack and stretched until he became the right length.

One day a Grecian youth, Theseus, (Continued on page 9.)

Our Churches Report . . .

Beverly Hills, Burlington Starts New Sanctuary

On Sunday, April 11, 1954, there was held at the Beverly Hills Church, Burlington, N. C., a ground breaking service, toward which we had for the past several years been looking forward with great longing. At last the time had arrived when we would begin our new sanctuary.

We are already in need of this building. Each Sunday morning the present building is filled to capacity. We also have to have all our other meetings in this building during the week.

Those participating in the service were: Walstein W. Snyder, the pastor; Rev. Mark W. Andes, Dr. L. E. Smith, Dr. John G. Truitt, Rev. H. E. Stanfield, Dr. Henry E. Robinson, Rev. Bland Leebrick, and Superintendent Wm. T. Scott, who gave the address for the occasion.

Local church members participating in the program were: W. C. Perry, Jr., T. A. Vincent, C. R. Buckner, J. L. Faulkner, Jr., and Mrs. H. J. Hefke, W. H. Oakley, Grace Holt and Norman Burke.

We at Beverly Hills are very happy over the way our program has grown over the past two years. Our Sunday school has increased from an enrollment of 27 to an enrollment of 162. We now have seven classes instead of the original three. We now need to divide several of our present classes, but we do not have any available space until the new building is completed. Three of our classes meet in the present church building and four meet in the basement of the parsonage.

Last month was our best month as far as attendance is concerned in the three year history of our church. We averaged 136 for morning worship during the month of March. Our church now has 125 members. On Easter Sunday morning, we had our best attendance marks in the history of the church for any given Sunday.

There were 119 present for Sunday school and 192 present for morning worship.

Our Women's and Laymen's work continues to make fine progress. In April of 1952 we organized our women's work with less than ten members. Today we have three circles in our women's society with over 60 members. Our laymen's work was organized in July of 1952 with five members; and this group today has over 30 members in it.

We have over 25 members in our Young Adult group and 16 in our Pilgrim Fellowship. These two organized groups were the hardest to get started. However, now that they are organized, they are becoming very active and are growing very fast.

This church has been able to grow in this fine way because of the fact that its members are willing to work together. They not only believe that Jesus Christ is the Saviour of the world, but that he is their personal Saviour as well and that everyone else ought to have him as their Saviour too.

Our church is very thankful to God for the progress it has made in its three year history.

WALSTEIN W. SNYDER,
Pastor.

Indian Christian is Guest Speaker at Wissler's Chapel

At Wissler's Chapel, west of Shendoah Caverns, on Sunday evening, May 16, Henry Solanky will be the guest speaker. Mr. Solanky is a Christian farmer from India. He runs his farm as a model farm, to introduce and demonstrate improved farming techniques to farmers in his community. He cooperates with the Rural Reconstruction Movement of Christian Missions and of the Indian government.

At the 7 p. m. meeting Mr. Solanky will display farm implement models from India and will show photographs from India. He may also show picture slides taken in India by Mrs. Rufus Bowman.

All who are interested in meeting and hearing this fine Christian farmer and rural leader from India are invited to Wissler's chapel. This meeting will be followed by the ev-

ening worship service at 8 o'clock, when the pastor, Rev. Ralph M. Galt, will present a message, "Responsibilities of Children and Parents in a Christian Family."

Mr. Solanky is at present a student at Bridgewater College. At the close of his year's study, he will return to India to resume management of his farm.

Former Laymen of Richmond Church Passes

"Truly, a prince in the House of Israel has fallen"! Mr. Bowden W. Ward, 46, died in Norfolk, Va., on Thursday morning of the past week. Mr. Ward, his wife, their son and two daughters had been active members of our Richmond Church for several years, until moving to Birmingham, Alabama, two years ago. For nearly a year, the family had lived in Norfolk, where Mr. Ward was engaged in business. His death came unexpectedly on May 6. Mr. Ward was an outstanding sales promotion leader and a devoted, progressive-minded churchman.

The family had not yet affiliated with a church in Norfolk at the time of Mr. Ward's death; and the writer, pastor of the Richmond Church, conducted the Memorial Service, which was held in a local funeral chapel on Saturday afternoon at 2 o'clock. Mr. A. A. Doffiemyer and Mr. L. L. Bond, of the Richmond Church, served as pallbearers.

R. C. HELFENSTEIN.

To Distribute Eight Million Tracts

Eight million tracts are being distributed by Assemblies of God youth in a crusade launched April 25.

Impetus and text for the crusade are taken from Acts 1:8, "But ye shall receive power . . . and ye shall be witnesses." Hence the name "One-Eight Crusade."

At the outset, a nine-lesson course in personal evangelism was presented by local Assemblies of God pastors to their youth groups. Special emphasis was placed on scriptural memorization.

The major phase of the crusade is the distribution of the eight million youth tracts by the 86,000 members of the denomination's Christ's Ambassadors. These youth are between the ages of thirteen and thirty-five. The plan is for each member to distribute eight different tracts each week.

News of Elon College

PRESIDENT L. E. SMITH. Elon College, N. C.

Elon College Stands

During the entire life of Elon College, extending over a period of more than three score years, storms fast and furious have swept at its very foundation. Storms not from conflicting elements, but from conflicting opinions and human interest. Questions generating these conflicts had to do with kinds and types of buildings, furnishings and equipments, the amount of money required to provide the same, and the sources from which funds were to be derived. Some contend that the support of the college depends entirely upon the alumni, that the students and graduates of Elon College are the principal beneficiaries of the college, that the church had fostered the idea, created the campus, and erected the buildings, and that the alumni should be glad to give its support.

Others contend that the college is the institution of the church, that the church founded it, owns it, and controls it; therefore, the church must accept the responsibility of its support, that the church is the chief beneficiary of the college and is dependent upon the fruits of the college for its inspiration and leadership, and therefore should, in cooperation with other forces, provide the principal support for the college in students and in money.

Still others contend that since the church and alumni have made the college possible, that the community in which it is located and renders the greater part of its services is the principal beneficiary of the college, that the community should become its principal benefactor. Since other interests have founded the college, placed it at the door of the citizens of the community (by community is meant a radius of fifty miles from the college) and that the community should be happy to have the privilege of contributing generously to its support and well-being.

These storms resulting from conflicting interest and opinions have been raging and gathering momentum all through the years and even at this day, they continue to rage in their fury. Still the college stands on its original site and principles, tower-

ing in strength and service above the clouds that would confuse its purpose and lessen its support. Still it stands; why?

First, because it was founded in faith, faith of our forefathers, the faith of our church, the faith that we all have in Christian education and in God himself. Second, because that part of the church that prayed for its founding and continues to pray for its support and progress, the alumni who have shared in its privileges and benefited from its instruction, still love it.

It is difficult for any storm to sweep an institution of higher learning from the field of its activity when there are so many who love it.

It stands today because of the high quality of service that it has rendered to the church, the community in which it stands, and the nation in which it serves. Because of its depths of efficiency, its breadth of interest, and height of purpose, it stands and lives to continue its high service to mankind.

Yes, these storms, the storms of conflicting ideas and contending problems, continue to sweep at the foundation of our college, but it still stands and shall continue to stand just so long as people believe in it, love it, and are willing to sacrifice for its interest.

* * * * *

Apportionment Giving

Spring is here. The trees bud, the flowers bloom, and the grass is green. These unmistakable signs proclaim the season of the year and yet the chill of winter overtakes us in the midst of the passing days. Even so, the warmth of the sun breaks through to remind us that nature is true to her task and the seasons of the year have not changed. Surely, this is the time when there should spring up in the hearts of our people, alumni, church, and friends, a new interest in our college, a new love for its program and a new desire for its services. Since we have fond hopes for our college today and tomorrow, it would seem almost cruel to remind ourselves that the college is here and that it is ours because somewhere in the dead past, somebody paid the

price, somebody made a sacrifice. If those who have sacrificed for the founding and the ongoing of Elon College could arise in the beautiful spring time and give their witness, the truth of their statements would stir our hearts and move us to new efforts in behalf of our college.

Surely, we would be willing to follow in the footsteps of our forefathers and sacrifice, if need be, that the college which they founded would continue to flourish and serve even in this far away day. Week after week the members of the church and the friends of the college not only pour out their prayers in the interest of the same, but open their purses and make their contributions for the support of the college.

Previously reported \$ 2,564.51

Eastern N. C. Conference:

Bethlehem\$ 6.00
Martha's Chapel 6.00
Piney Plain 33.00
Southern Pines 63.00

N. C. and Va. Conference:

Burlington, Bev. Hills ..\$ 8.00
Greensboro, Palm St 60.00
Shallow Ford 20.00
Tryon S. S. 15.00

Eastern Va. Conference:

Norfolk, First\$ 35.00
Waverly S. S. 44.11

Western N. C. Conference:

Big Oak\$ 1.00

Virginia Valley Conference:

Winchester S. S.\$ 8.34

297.45

Total to date \$ 2,861.96

Billboards Combat Drunk Driving

Roadside billboards aimed at combating alcoholism and drunken driving have been erected in fifteen states by churches and local W. C. T. U. groups, says Mr. Glenn G. Hayes, president of the National Woman's Christian Temperance Union. And she added that the campaign will be extended in an effort to blanket the nation's highways.

The standard twenty-four sheet posters are supplied by the national office, and a "flood of orders" is said to have followed the first announcement of their availability.

At present, there are two posters in the series, and a third is expected to be ready shortly. One of the posters shows a man held captive inside a bottle and bears the caption, "Will You Be Next? Four Million Alcoholics Made in the U. S. A." The other depicts a skeleton leaning over a wrecked automobile under the legend, "It Was Only Beer, But Its Companion Was Death."

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Follow-up of Family Week

Many of our churches, at the instigation of the women's society, have recently observed "Family Week." This type of activity should not be confined to one week, but should be an important part of our work throughout the year.

Some of our groups will want to consider what more can be done about it, now that they have enjoyed the special activities of the one week. Here are some suggestions from Mrs. Edd Chilton, family life superintendent for North Carolina:

1. Have a "Family Night" once a month. This may be in the form of a supper followed by family recreation, or a "game night" for the entire church family with light refreshments instead of supper. One church has a devotional service following a meal, then the group divides into smaller groups, with the children and young people playing games, the women mending choir robes or making scrap books for the hospital, the men doing some needed cleaning or repair work or painting around the church. What a fine idea!

2. Have a "Family Night" in each home once a month. Surely that is not too much to ask! This would be a time when the family would not only play together, but would plan together. These plans may include everyday use of the family funds, as well as what to do on vacation.

3. Use your public libraries. In the rural sections there are "Book-mobiles" which bring books to the various areas. Mrs. Chilton recommends these: *The Family Fun Book* by Eisenberg; *Teen Days* by Strain; *Your Children Today* by Gruenberg; and *Growing Together* by Bacmeister. The following books from The Pilgrim Press, 14 Beacon Street, Boston, she also recommends: *Apricot Sky* (\$3.00); *Lemon Jelly Cake* (\$3.00); *Our Amazing Birds* (\$3.95); *God in Our Home* (50c); and *The Family Discovers God's World* (50c).

* * * * *

Ramscur Meeting

The Missionary Society of the Ramscur, North Carolina, Christian Church met on April 10 with Mrs.

R. B. Craven as hostess. Twelve members were present and enjoyed a study of Psalm 8, led by Mrs. Elvin Cox. The society voted to send ten dollars to the orphanage for Easter.

We were pleased to have had the Spring Rally with us in our church this year.

DORTHY CRAVEN,
Reporter.

* * * * *

May Fellowship Day in Asheboro

For the first time in the history of the Asheboro Council of Church Women a luncheon meeting was tried on May Fellowship Day. This was held in the Congregational Christian Church on last Friday.

Following the luncheon, the devotional service provided by the National Council was used. Guest speaker for the occasion was the Rev. Morton Kurtz, executive secretary of the North Carolina Council of Churches, from Durham. He emphasized the importance of Christian fellowship in a world like ours, stating that no one church had the answer to all the problems of our day. He stressed the value of the common witness of cooperating church groups, and deplored the fact that often the church is "the last stronghold of the status quo."

New officers for the year were installed, including Mrs. Bruce Wright of the Congregational Christian church, as treasurer.

More than fifty women attended the meeting, coming from fourteen churches, eight denominations, and two races. Each woman was asked to bring sandwiches, tea and dessert were provided for the group. Mrs. Wright served as chairman of the committee on arrangements.

* * * * *

Congratulations to New Society

Word has come from Mrs. W. T. Scott, president of the North Carolina women, that a new society has been organized at Zion Christian Church.

This church is in the Sanford District, and Mrs. R. M. Cline, the district superintendent, has helped to organize it since the Rally. There were fifteen charter members of this

group, with that many more present for the organizational meeting.

The president of the Zion Society is Miss Theda Bara Wicker, Route 5, Sanford.

The good wishes of the women of the Southern Convention go out to this newest society, and we wish for them success as they work in a co-operative unit for the upbuilding of Christ's Kingdom.

* * * * *

Congratulations to Mrs. R. G. Williams

We have already expressed on this page congratulations to Mrs. Robert G. Williams, who was elected last January as first president of the Woman's Fellowship of the International Congregational Council, which represents Congregational Christian women in over a dozen countries, from Great Britain to India and from the United States to South Africa.

However, the Woman's Board of the Southern Convention, when it met in March, voted a letter of congratulations to her and \$25 to be used in furthering the work of this international organization of our women. And so we thought you might like to know more about her and this organization, too.

Mary Ann Jefferys was born in Mansfield, Ohio. She was educated at the Congregational Training School for Women in Chicago, Illinois and at the Boston University School of Religious Education and Social Service. She taught school for two years and then was director of religious education in First Church of Kalamazoo, Mich. She spent at least one summer holding vacation Bible schools in North Carolina, for she is fondly remembered by people in our Providence Chapel and Sophia parish churches.

She was director of young people's work in our churches in Florida (preceeded Pattie Lee Coghill in that post) and met and married Robert Gregory Williams in 1929, since then making her home in Florida.

There she has been president of the Florida Fellowship of Congregational Christian Women, as well as being active in various civic organizations, such as Lake Worth Woman's Club, Zonta, and PEO. For ten sessions she was head counselor of women at the Conference of Religious Education in Northfield, Massachusetts. She was president of the National Fellowship of our women

An Invitation to Fellowship and Study by Ministers

Conscientious ministers have said so many times: "We must keep up our study if our ministry is to be kept alive, but we have so little time to do so in the busy round of our church responsibilities."

Because this is so generally true, our Board of Home Missions maintains two Summer Schools for Pastors—one at Deering, New Hampshire, the other at La Foret, Colorado. This year, study sessions at Deering will be held from July 7 to 14, and at La Foret from July 7 to August 4. Scholarships covering tuition, board and room for each "student," plus travel expenses in excess of \$15.00, are provided by the Board of Home Missions. Deering and La Foret have limited accommodations for ministers' wives, who may enroll at the schools on payment of their own room, board and travel expenses. Neither school accepts children.

Opportunities in both schools are provided for stimulating study under nationally known theologians and scholars, making it possible for ministers to refresh their seminary training and to explore new ideas in religious thinking and experience. The schools own substantial libraries of the latest books on religion, history, psychology and allied subjects.

and member of executive committee of our denomination for six years. One hobby is bell collecting—she has 300 from all parts of the world. Another is traveling—and she hopes to visit Congregational women in various parts of the world in the next few years.

Mrs. Williams was one of four delegates from the Congregational Christian Churches of America (there were only six women delegates from U. S.) to the First Assembly of the World Council of Churches in Amsterdam.

The major purposes of the Women's Fellowship of the International Congregational Council is to foster closer relations between women in our churches throughout the world by means of exchange of news, literature, correspondence and visits. Mrs. Williams says about it, "It does not seek to draw Congregational Women together to isolate them from the ecumenical church, rather it should provide a means through which those attributes of true fellowship may be realized in the name of Christ."

The importance of informal discussions among fellow ministers—many of whom, meeting for the first time, form lasting friendships—is underlined during the days set aside for study and recreation in these two centers. Whether in the soft, rolling hills of New Hampshire, or in the mighty forests of La Foret, simple outdoor life, excursions and out-of-door classes and services make the study sessions most memorable experiences.

Ministers living east of the Mississippi River should attend the Deering School. Registration requires endorsement by the conference superintendent, and since accommodations are limited to about fifty students in each school, reservations should be made as soon as possible. Ministers in the Southern Convention should write to either Dr. Wm. T. Scott, the Convention Office, Elon College, N. C., or to the Division of Church Extension and Evangelism, Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y.

FREEDOM—OUR HERITAGE, OUR RESPONSIBILITY.

(Continued from page 5.)

was travelling through the region occupied by Procrustes and engaged him in battle. After a terrific struggle, Procrustes was slain; but according to the story, Theseus did not finish the job. He did not destroy the bed. Today the world is filled with little iron beds into which each one tries to fit everyone else—lopping off limbs here, stretching bodies there.

There seem to be periods in human history, which, in this respect, go to extremes. The world can never forget the horrors of the Inquisition. Drew Pearson recently pointed out in his editorial column that it was just 100 years ago when the Know-Nothing party set out on a campaign of intolerance and persecution aimed at Jews and Catholics. He went on to point out the irony of the fact that the same thing is being done today in America, and that the movement is now led by a Catholic.

It's strange, isn't it, how much more obvious it is when freedom is abridged some place else. Out finger of scorn and condemnation is rightly pointed at totalitarian countries because they refuse to tolerate differences. Last year, the fanfare of Stalin's funeral did not take away from the free world at least, the sharp memory of purges and liquidation,

the rule of terror by the secret police. In the Soviet Union, the unforgivable sin is deviationism. Even the slightest deviation is a crime and punishable by death.

Nothing in America is happening on that scale, but there are some very disturbing signs nationally and locally—and so many of us are unconcerned. A recent article in the *Christian Century* carried a letter from a school teacher which contained these words: "In our town, it is safer to stay at home and watch the 'rassling matches' on television than it is to act on the important issues of the day." It's safer. The independent thinker is often penalized by being called a socialist or a communist, he is ostracized and put on the suspect list. He may even lose his job. Church bodies of many denominations make it clear they want no deviationism from the doctrinal line.

The great temptation for all of us in these days of loyalty oaths, character assassinations and investigating committees is to seek safety in silence. Few voices are raised in protest when injustices are done. We do well to recall Abraham Lincoln's penetrating comment: "To sin by silence, when they should protest, makes cowards of men." Peace at any price is a high one indeed when our freedom is at stake.

Dr. Coulson, professor of Mathematics at Oxford, who gave the McNail lectures at the University of North Carolina this spring, made a very interesting and pertinent observation. He said that in the scientific field, doubt is encouraged. "Doubt," he said, "is the indispensable method of getting at the truth." He went on to point out the obvious fact that all the great gains made in science through the years, came as a result of doubt. Galileo doubted that the world was flat. "Every important gain in science came as a result of doubts." These doubters had to be courageous men because they, too, lived among people who didn't want any of their ideas and theories disturbed.

Doubt is not only the indispensable method of arriving at scientific truth, it is indispensable in all other areas of life, particularly in religion. Jesus was crucified not because of the good things he did, but because he dared doubt—he raised questions about the established religion. If we name those who, through the centuries, made the great contributions to

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

May has been a month of prayer. All over the country, on the first day of the month, churches, synagogues, and Roman churches were having prayer.

Some people are ashamed to let anyone know that they pray. They are ashamed to pray in public or let anyone know that they would ever think of such a way to behave. I know a pretty young lady in Richmond, however, who always asks a blessing, no matter where she may be, and really she is timid and stutters too, but she never skips her prayers.

Not long ago a tiny little boy, who wasn't afraid to pray in public, started a lot of other people praying. It happened like this. A minister took his family to eat dinner in a restaurant, and his six year old son, Bobby Fairman, said grace. His father noticed that many people watched and some of them looked as if they would like to have prayed too. The whole family talked about it, and then the Rev. Mr. Fairman talked with his fellow ministers, priests and rabbis and asked how about printing a grace on the menu card? They agreed in the family and among the churchmen, that it would be a good thing. By now, Over 400,000 (that takes a lot of counting) prayer cards with graces and prayers for every faith have gone all over the country. Some place mats have printed blessings, others are tucked under glass on the table. But it all began with a little boy, who wasn't ashamed or afraid.

Do you sometimes think you can't do much because you are just one, lone, small child? Look what happened to Bobby's prayer. It grew like the loaves and fishes that Jesus blessed when he was eating with his friends and the many people who came to hear him. And the Bible tells us: "A little child shall lead them."

Do you know this motto?
Christ is the Head of this house
The unseen Guest at every meal,
The Silent Listener to every conversation.

Let us not be afraid to speak our prayer aloud, at home and abroad. Let us be like Bobby.

"Own Cents is Good Sense"

By MARION BROWNFIELD.

Issued by the National Kindergarten Association.

"Betty's always teasing me for money!" complained one of the mothers. "And when I don't give her a dime or a quarter, she wheedles a nickel out of her father!"

"Jimmy has his own money," replied Mrs. Carewe.

Betty's mother looked surprised. She knew Mr. Carewe did not earn as much as her husband.

But Mrs. Carewe went on. "I mean we give Jimmy an allowance, and Clare, who is only five, is anxious to be seven, so she, too, may have one."

Betty's mother answered reflectively, "I'd never thought of giving Betty an allowance, though she has a piggy-bank. We put a dime a week in that, and when ever relatives come they always give her money, from a penny to a dollar. But her father says, 'Let her spend it; that's what they give it to her for!'"

Mrs. Carewe responded, "That's the problem—to teach children how to budget. I think an allowance has to be carefully explained."

"In what way do you mean?"

"Oh, spending and saving. When we began with Jimmy, his dad gave him a dime a week and told him he could have more when he showed he could manage it well. He gave him his choice of ten pennies, two nickels, of a dime. Jimmy thought ten pennies seemed the most!"

Both mothers laughed.

"In the end," continued Mrs. Carewe, "Jimmy decided on a nickel for spending and a nickel for saving. We paid all his transportation, church and school expenses at first. Now, with a larger allowance, he has learned how to plan for those."

Betty's mother said, "I believe I'll try giving Betty an allowance. It would stop her teasing for money and would be teaching her, instead."

"Definitely," answered Mrs. Carewe. "Children make mistakes in the beginning, but we try to show Jimmy we have to plan our budget carefully. We told him there wouldn't be any money for Christmas if we were to

spend all our recreation funds for the summer vacation. Saving for vacation fun made him wonderfully thrifty with regard to candy spending! Actually, since we increased his allowance, we have to warn him to spend enough on good food for school lunches!"

Overhearing these two mothers made us recall a boy of ten who planned his own budget. One day, when he mowed our lawn, we asked him, "Billy, what do you do with your lawn money?"

"Well, you see, it's this way," he said. "When my mother came home from the hospital and had to have a nurse all the time, we—I mean my elder brother and myself—had to earn our own spending money. Dad gives us our clothes and our bikes, but we want money for carfare, movies, gifts, Sunday school—well, an' extras."

We nodded, understanding.

"So, every week I figure out how much I'm going to need. Then I hustle around and get enough lawns to mow to cover it. My brother earns his money with a magazine route. I save a dollar every week, so I can go camping for a week next summer with my club."

This boy, later to our knowledge, worked after school and every Saturday morning for the duration of high school. He even worked on a barter basis to earn his own music lessons.

What has this to do with an allowance? It ties in very neatly, for many parents may wish to give the allowance as payment for home duties. In one family the father emphasizes that the weekly allowance—earned by Saturday chores—teaches the children an obligation to render service for what they receive. Also, it bears fruit in wiser spending!

There is nothing our time needs more than a resurgence of intelligent and vital prayer. Without it we shall not have those spiritual resources by which alone a new world can be fashioned.

"Where there is not vision, the people perish." These ancient words have taken on fresh meaning as the release of atomic energy has ushered in a new era.

If we are to have spiritual energy and vision equal to the demands of our time, Christians must discover the way to find prayer—and to make prayer—more meaningful and vital.

—Georgia Harkness.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

In Memoriam

We wish to express our sympathy in sorrow for several youth groups of the Pilgrim Fellowship who seem to be missing and have thus been given up as deceased. They were alive at one time, but for the past several years we have heard nothing from them, no news concerning their group, or what they have been doing. We regret the passing of these youth groups. (There are others that we fear are ill, but hope that they are struggling and will be healed, and that we shall hear from them very soon. Does this group include you? If so, why don't you write?)

* * * * *

Tips from Tom

Registration blanks are now available for summer camps. Write today and get your reservation in early. You can get these from your pastor or superintendent, or from Miss Pattie Lee Coghill, registrar, Elon College, N. C. There are camps for all ages, so make your preference soon.

* * *

If we had to buy this space which is set aside for the news of our youth group, it would cost \$20 for just this page; but it is given for our use. So let's use that which has been provided for our benefit.

* * *

The new Southern Convention Pilgrim Fellowship officers are: Miss Lois Scott, president, Elon College, N. C.; Mr. Reuben Askew, vice-president, Norfolk, Va.; Miss Wanda Dofflemeyer, secretary, Elkton, Va.; Miss Meryle Mauldin, treasurer, Winston-Salem, N. C.

* * * * *

Leaksville Youth Elect Officers

The young people of the Leaksville Church, near Luray, Va., elected officers at the organization of their Pilgrim Fellowship recently. These youth range between the ages of 12 and 16. The officers for the coming year are: Carol Moyer, president; Patricia Rinaca, vice-president; Ann Shoffner, secretary; John Bushey, corresponding secretary. The program committee will be appointed at the next meeting, which will be on Sunday evening at 7:30.

This is a recently organized group and we wish to congratulate them and welcome them with our support.

R. E. NEWTON,
Pastor.

* * * * *

Franklin Youth Present Easter Play

The Pilgrim Fellowship of the Congregational Christian Church, Franklin, Va., under the direction of their pastor, Rev. Harvey L. Carnes, presented an Easter play in three episodes on the evening of Sunday, April 11. The play was entitled "The Desert Tent." Written by Nancy Bowditch, it was produced in cooperation with W. H. Baker Company.

The youth were in charge of the evening worship program, which was as follows: Prelude, Miss Sarah Lee Johnson; Call to Worship, Jimmy Coggsdale; Hymn, "Christ Arose"; Scripture, Miss Sandra Collins; a Solo, "The Holy City," Miss Sarah Lee Johnson, accompanied by Mrs. H. L. Carnes; Offertory, "Poem."

The play, "The Desert Tent," was directed by Miss Margaret Garwood. The cast of characters was: Karim Akbar, Alden H. Gee, Jr.; Aliff, his son, Hugh Griffin; Zara, the older daughter, Sandra Sandlin; Meda, the younger daughter, Diane Doughty; Hashid, the camel driver, Roger Steinbach; Daphne, the Greek slave girl, Marcelle Long; Asrisasm, the Roman centurion, Jimmy Copeland; Sadura, the Brahman, Barbara Jean Pierce; Monova, the old serving woman, Martha Ann Hareum.

The ushers were Edward Blythe, Leon Olds, Bryan Hastings, Hugh Taylor.

All contributions of the program went to the Missionary Fund of the Pilgrim Fellowship.

The Pilgrim Fellowship of this church plays an important part in the life and activities of the church. Last month, the young people had the entire worship for one Sunday service. At Christmas, they presented a Christmas play. The group has taken as its project the sending of relief packages to needy families over seas.

The group is led by the following very capable officers: Hugh Griffin, president; Barbara Jean Pierce, vice-

president; Sandra Collins, treasurer, Sarah Lee Johnson, secretary, and Diane Doughty, corresponding secretary. Bryan Hastings, Sandra Collins, and Roger Steinbach comprise the recreation committee; Marcella Long and Martha Ann Hareum, the devotional committee; and the counsellors are: Mr. and Mrs. Jarvis W. Pierce and Miss Audrey Lankford.

On behalf of the cast of "The Desert Tent," I wish to extend profound gratitude to Miss Margaret Garwood, without whose assistance this play would not have been possible. We also thank all the others who helped us, especially Miss Audrey Lankford and Mrs. Harvey L. Carnes.

HUGH GRIFFIN,
President.

AN OPEN LETTER TO LAYMEN.

(Continued from page 3.)

was awarded a cash prize, a year's membership in the American Association for the Advancement of Science and a year's subscription to the Scientific Monthly.

Many of you will know some of these young men; others will certainly know "Uncle Ned" Brannock, whose grandson York is, and the G. C. Manns of Eastern Virginia, whose son Phil is. All of these boys have been doing fine work, and they are a real joy to work with. We cannot help feeling proud of them.

I go into all of this detail to give you somewhat of an idea of the type of thing that has been my program for the past few months. I should add that I have occupied the pulpits of a number of churches and spoken to civic clubs in my spare time. With these items out of the way and from the fact that Commencement will soon be a matter of history, I should have more time to give to this column.

I have been mailing material to a number of our groups lately. I hope that it will be helpful and that others of you will write to me if I can be of help. If you will write to me about the activities of your group, I will be happy to report it in this space in THE SUN.

In the meantime, I hope that you will be making plans to attend the "work-day" which we are planning to have at Moonelon, June 5. Don't forget that if you expect to spend the night or eat there, you *must* have a reservation. Mr. Williams has sent you the publicity; please send the reservations to me as soon as it is convenient.

J. EARL DANIELEY,

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Micaiah Withstands False Prophets"

LESSON VIII—MAY 23, 1954.

MEMORY SELECTION: "As Jehovah liveth, what Jehovah saith unto me, that will I speak." I Kings 22:14.

BACKGROUND SCRIPTURE: I Kings 22:1-40.

DEVOTIONAL READING: Psalm 118:1-8.

Asking God About a War.

Ahab, king of Israel, was spoiling for a fight. He did not feel that he was quite equal to the thing, however, so he invited Jehoshaphat, the king of Judah to join him in a war against Syria. It was a stupid thing to do—it was about as stupid as if little Switzerland should go to war against Russia. But Ahab did not have any better sense than to try it, and Jehoshaphat did not have any better sense than to join in with him. But Jehoshaphat did suggest that they ask God about the matter. "Enquire I pray thee, at the word of the Lord today," he said. He must have had some doubts about the matter, so he said "Suppose we ask God about all this."

Well, suppose kings and leaders had always asked God, in all sincerity, about the wars in which they were about to engage! How different things would have been! What a different world we would be living in if the leaders of the nations had "understood what the will of God was, to do it." To be sure, there have been times when there seemed to be no other resort but to war. But fair-minded men will agree that there have been many wars which did not have God's sanction on them. What difference it would make in the situation in the world today, if the nations of the world sought the will of God concerning the settlement of their differences and disputes!

Approval, Not Advice.

"O. K.," said Ahab. So he called together four hundred of the prophets and asked their advice. To a man, they approved his plan. They said, "Go up; for the Lord shall deliver it into the hand of the king." The king accepted the decision with relish

—it approved the thing he wanted to do. The fact is that quite often when folks ask us for advice, they do not want advice, but approval. They want us to approve the thing that they want to do and have already made up their minds to do. All too often people ask those who they know will agree with them concerning their course of action.

Smelling A Rat.

The thing seemed too smooth to Jehoshaphat. Four hundred "Ayes" and not a single "Nay." He smelt a rat. He suggested that it might be well to ask at least one other prophet of the Lord concerning the matter. "Is there not here a prophet of the Lord besides, that we might enquire of him?" he asked.

"Come to think of it there is," said Ahab. "But I do not want to call on him. That fellow does not prophesy good concerning me, but evil." Do you get that? Those four hundred prophets had sold themselves down the river. They said only what the king wanted them to say. They did not have the courage of their convictions. They were simply saying what the king wanted to hear. They were a craven, cowardly bunch. They were as spineless as a jelly-fish. They played the tune which Ahab called.

They have their kind today. All too many ministers and teachers and leaders are afraid to speak the truth that is unpleasant to people in high places, or in low places for that matter. How few preachers speak consistently against the liquor traffic! How many teachers pussy-foot or soft-pedal the Temperance Lesson every quarter! What about race relations? About divorce? About graft? About gambling? This is no indictment against preachers and teachers and politicians in general. It is simply stating the fact that there are many people who ought to be the conscience of society, who are merely the echo of the powers that be.

A Courageous Prophet.

Against his will and wishes, Ahab called Micaiah, and asked him his opinion about the expedition. Whether at Ahab's direction, or on his own initiative, the messenger whom Ahab sent to fetch Micaiah suggested that

he would do well to go along with the crowd. "Let thy word. I pray thee, be like the word of one of them, and speak that which is good." There is the subtle and the strong temptation that comes to every man, sooner or later. Go with the crowd, follow the majority, get on the band-wagon, rubber-stamp the thing.

But Micaiah was made of sterner stuff. This fellow had a backbone, and iron in his soul. "As the Lord liveth, what the Lord saith unto me, that will I speak." One against four hundred! One against the kings! What is one against so many, and against power in high places? That is the wine of the weak man. One by himself is not much, but one with God is a majority. One thinks of many courageous spirits as he thinks of this rugged old prophet standing before those kings and telling them the truth, and the unpleasant truth. John the Baptist before Herod, Christ before Pilate, Paul before Agrippa, Luther before the power of the Catholic Church, Ghandi arrayed against the British Empire, and so on down the line of a great host of men and women standing heroically and sacrificially before entrenched evil and power and special privilege.

And there are men and women, young men and maidens of like spirit, even though they are not as well known. Here and there, everywhere there are heroes of the commonplace, humble men and women and young people, who are standing by their convictions and bearing their witness, regardless of what the crowd says or does.

"Put this Fellow in Prison."

That was the reaction of Ahab to Micaiah's prediction of judgment. "Throw him in prison." How often have baffled kings and rulers said that concerning the men and women who have dared to stand for God against them. To be sure you can throw a man in prison, but you cannot imprison his spirit. Nor can you put truth in jail. God's truth cannot be handled that way. Jails are often stepping stones to truth and victory in the providence of God.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The primary problem in building strong rural churches is not economic as some would have us believe. It is the need for leadership and an awakened people.—Alexander Nunn.

The Little White Church

An English paper written by a high school student who is a member of the "Little White Church."

The story I am going to relate to you is really the story of a personality. It is a story of achievement which seems extraordinary and unusual for reasons which I shall tell you. The leading character in my story is a young man just twenty-years of age. He is handsome and well-built, weighing about one hundred-ninety pounds. He is usually dressed in a navy or blue double-breasted suit, a white shirt, and a tie that looks just right. Always he is immaculate as well as becomingly attired. He has a charm of personality that invites confidence and wins friends wherever he goes. His chief interest is always in his fellow-man; his chief work is in trying to help others.

In the heat of the month of July, 1952, this young man began to knock at doors of all the homes in a small rural community. He was making a survey to see how many people were interested in organizing a church and building it on a lot in the center of the community. This lot had been given to the community for just that purpose by the late Mr. C. R. Faucette.

Much interest was shown among the people! This young man was proving himself a leader as he went about with his warm, friendly handshake and his genial, sparkling smile. Almost every home extended him a cordial welcome and gladdened his heart by their eagerness to help in his task.

Finally came the day for that first meeting. It was to be held in the school building. That Sunday afternoon seemed to be the hottest one of the extremely warm summer. The young man was visibly worried as he walked back and forth from the school house door to the auditorium. His plan was close to his heart and the possibility of failure was a cause of grave concern. The opening hour came. The young man stood before thirty-seven people who were enthusiastic in their desire to help, in their willingness to follow their leader. A new church was born! Worship services were held regularly in the school house.

Within six short months money had been raised, work had been completed and the Little White Church

on the lot in the center of the community was ready to welcome its congregation.

The dedication Sunday was a happy day for the youthful leader and his followers. They were happy and thankful for what had been accomplished in so short a time. A great change had been wrought in Lakeview Community through the efforts of this young ministerial student from Elon College. His fine leadership and the splendid cooperation of all the people had made possible a place for worship.

The Little White Church is a tribute to its founder, John G. Truitt, Jr. He is loved and admired by all in the community from the youngest to the oldest. The church is a constant reminder to us all of a boy who did a man sized job.

WAYNE PERRY.

FREEDOM—OUR HERITAGE, OUR RESPONSIBILITY.

(Continued from page 9.)

Christian faith—St. Francis, Martin Luther, William Penn, Roger Williams, John Wesley—we see that they were all doubters. How easily we forget these lessons.

Congregational Christians believe that all creeds and statements about God and his activity are inadequate, because God is greater than anything that can be said about him. The human vocabulary simply does not contain words which will do justice to his majesty, his wisdom and his loving-kindness. Creeds and dogma have their place if they are understood to be partial descriptions—milestones along the way, but any attempt to set up any description of God and his activity as absolute for all time and eternity—this is not only the supreme act of egoism, it is blasphemy.

And so today, when ecclesiastics, eager to defend their faith, are trying to build walls around their cherished beliefs, saying "We have the truth for all time, and unless you accept it, you will be damned," we know lots of folks will listen to them, for it's so much easier to believe what you're told than it is to go through the painful and disturbing process of working through faith for yourself. And these wall builders, will stop progress for awhile, but somehow, walls have a way of breaking down—for God will not be confined to our narrow interpretation of him, nor will his truth be bound by the schemes and contrivances of mortal man.

The time has come for all of us who believe in freedom to show our colors. When the lights are going out all around us, if we, too, give into the darkness, what hope is there for the future? We owe it to our children, to our church and to our God, to keep burning the light of freedom of conscience, which can only be kept alive as each one of us makes his own witness in his own way.

There's one more thing I would like to say in this matter. There will be some here who will say, "He's talking about tolerance." Yes, I am, but tolerance is only the beginning of Christian freedom. Paul said, "Where the spirit of the Lord is, there is freedom."

When any group of people welcomes into its fellowship those with differing ideas and backgrounds, there are going to be differences—and tolerance is not enough. Unless we can learn to love those with whom we differ, and respect their opinions and feelings—not questioning their intelligence or sincerity, we shall fall far short of the ideal of Christian freedom. Where the spirit of the Lord is—that is where the spirit that was in the Lord Jesus: the spirit of love is present—there is real freedom.

Our aim then, is it not, is to make our churches broad enough to take in people of many points of view; tolerant enough so that no one is ever made to feel inferior because he doesn't see things just as others do; inclusive enough to take in every honest inquirer after truth. Into this kind of a fellowship, everyone is invited to present things as he sees them, to talk over differences and to learn from one another. Broad, tolerant, inclusive, this is the spirit of the Congregational Christian witness.

I don't take any credit for belonging to the Congregational Christian Church—I was born into it, but I am glad that I belong to a fellowship that stresses the right of the individual to believe according to the dictates of his conscience. We can't claim that we are the only ones who believe this, and we are humbled by the fact that we haven't always practiced it as we should; but let us pray, that in the days to come, we may not forget our priceless heritage, and that we may be enabled to know the meaning of Christian freedom—in the sense used by the apostle Paul—that where the spirit of the Lord is, there is freedom.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Ours is a busy place these days. This week, 32 of our children were in the school May Day program—the daughter of our dairyman, Virgie Perkins, was queen. We were all very proud of her. All our other girls and boys did their parts well. It cost us more than \$40 for their costumes, but if they rated it, we wished them to take their places along with the others. They seemed so happy and pleased. Our sewing matron, Mrs. Stadler, had a good time making their costumes and getting them ready. And they all saw to it that I was there to see them. There was a big crowd. Our school has over 900 pupils, therefore quite a number of people came to see the queen and her singing, dancing subjects.

This week saw our farm force, supplemented by several of our boys, planting 6,000 tomato plants. Our plants came by express from Georgia, arriving one morning about 9 o'clock. We had word from the weatherman that it was going to rain that afternoon, so we waited until the next morning to plant the tomatoes. Sure enough, it did come a good rain that afternoon and night. It was a pretty sight to see the farmer and his helpers planting two large sections of our garden.

Of these plants, 3,000 were planted adjacent to our new lake, with the hope that if it begins to be a dry summer we can get our friends to help us with about \$2,000 worth of equipment so we can irrigate several acres of our corn, sweet potatoes, beans, etc., so we may have plenty to eat and plenty to can. We wish we were able to acquire this equipment now and have it in readiness. This dry, hilly land needs some irrigation on gardens every summer. Gardens, if they are to amount to much during the entire summer, must have plenty of water. So far this spring we have had good seasons and the pastures and grain crops are beautiful. We are getting peas from the garden, and spring onions and plenty of greens.

I want to thank you for the good report this week. To be sure it is a two weeks' report, which you understand if you read last week's letter; but it does look mighty good.

If every Sunday school received a monthly offering for us, the list could be longer than this every week.

Yesterday we carried ten children to Burlington dentists. Today we have one who has had to go to an eye specialist. Recently, two boys had to go to the doctor with cuts on their heads resulting from bad falls. Every day has its new demands, but the 82 children here have comparatively few trips to the doctor. The children enjoy a feeling of security, friendship, good food, good fun and proper care and training, all of which makes for health and happiness.

And it is also good that the superintendent feels that you are proud to have a share in making the care of these homeless children a good success. It gives me a sense of joy in my work and genuine appreciation for the privilege of helping you with the good work which you are doing.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 6, 1954.

Commodities for the week.

Clothing:
Mrs. L. J. Brown, Newport News, Va.
Mrs. Earl Danieleley, Elon College, N. C.
William L. Horne, Liberty, N. C.
Mrs. Burton Daniels, Beaufort, N. C.

Coupons:
Samuel Jones, Columbus, Ga.
Mrs. P. H. Williams, Raleigh, N. C.
Ladies' Missionary Society, Isle of Wight Church.
Junior Class, Belew Creek Sunday School.
Ladies' Aid, Mt. Olivet (G) Church.
Fifty copies of "The Upper Room":
J. H. Johnson, Norfolk, Va.

Coupons & Glasses:
Shelton Mem. Church, Portsmouth, Va.
Bethlehem (Nans.) Christian Church.
Ice Cream:
Pet Dairy Co., Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward	\$ 4,764.54
Eastern N. C. Conference:	
Bethel	\$ 32.44
Moore Union	12.00
Morrisville	8.75
Mt. Auburn S. S.	10.75
Mt. Herman	24.00
New Hope	30.00
Wake Chapel	60.33
	178.27
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. \$	48.07
Isle of Wight	30.00
Liberty Spring S. S.	20.00
Mt. Carmel S. S.	16.68
Spring Hill S. S.	8.86
	123.61
N. C. and Va. Conference:	
Hines Chapel	\$ 6.00
Pleasant Grove	30.00
Union (Va.) S. S.	5.00
	41.00
Western N. C. Conference:	
Brown's Chapel S. S. ... \$	15.00
Hank's Chapel	60.00
Pleasant Union	14.21
Zion	30.00
	119.21
Virginia Valley Conference:	
Bethel S. S.	\$ 2.00
Newport S. S.	28.00
Wood's Chapel, Special ..	5.66
Wood's Chapel S. S. ...	10.00
	45.66
Total	\$ 507.75
Grand total	\$ 5,272.29
Special Offerings.	
Amount brought forward	\$11,951.54
New Hope, Roanoke, Ala. \$	4.09
United Cong. Christian S.	
S., Columbus, Ga.	9.36
General Mills Inc.	31.00
Benjamin Cone, Greens-	
boro, N. C.	100.00
Mary Sue Brittle Class ..	5.00
Special Gifts	314.60
	464.05
Grand total	\$12,415.59
Total for the week	\$ 971.80
Total for the year	\$17,687.88

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

Tenth Annual Town and Country School

Applications for the tenth annual Town and Country School at Emory University, Georgia, July 6 to 21, are being received now from ministers and other religious workers of all denominations in the South.

Last summer, one hundred and thirty-four rural church leaders, representing fifteen denominations, sixteen states and Canada, attended this interdenominational, non-sectarian, graduate school.

This summer the participants will share in a remarkable fellowship with "Rural Ministers of the Year," pastors of the "Rural Churches of the Year," an excellent staff, and with special resource persons.

Small discussion groups will investigate methods and resources for planning better church programs under the direction of Dr. Earl D. C. Brewer, Educational Director of the School.

Four subject matter groups will meet for an hour and a half each morning.

Dr. Ira W. Moomaw, executive director, Agricultural Missions, Inc., New York, will teach a course in "The Church and World Problems" in which special consideration will be given to the ideological conflicts in rural areas of the world and agricultural missions.

Dr. John T. Greene, of the Department of Sociology of Boston University, will direct a course on "Marriage and Family Counselling" in which emphasis will be given to the responsibility of the church in this area and some specific guidance will be given ministers for the task.

Dr. Daniel Russell of the Department of Agricultural Economics and Sociology of Texas A. and M. College, College Station, Texas, will offer a course on "Community Dynamics" in which a thorough examination of community organization, dynamic factors affecting change, and the role of the church will be made.

Dr. John L. Fulmer, associate professor of Economics, of the School of Business Administration of Emory University, will lead a course entitled "Economics in the Changing South" in which careful attention will be given to agricultural and industrial developments and the effects of population trends on the local level, in the South, and for the world.

Other features will include four lectures on "Rural Evangelism," the annual sponsor's banquet, a one

day conference on "Religion and Rural America," presentation of various denominational Town and Country programs, recognition of the "Rural Ministers of the Year," and the top churches in the Church Development Program, and many other things.

A limited number of Tuition and Sustentation Scholarships are available. Anyone interested in attending should write to G. Ross Freeman, Administrative Director, Box 309, Emory University, Georgia.

Tickets to the World Council Assembly

Tickets to the Second Assembly of the World Council of Churches, to be held at Evanston, Illinois, next August, promise to be as hard to come by as duckets for a World Series baseball game. Just 30 days after 33,000 tickets for public sessions of the Assembly went on sale in Evanston, 26,000 had been snapped up. At this rate, all general admissions will be gone by June 1—two and a half months before the World Council convenes!

To enable the general public to sit in on part of the Assembly, 3,000 tickets had been set aside for each of eleven plenary sessions in McGraw Hall on the campus of Northwestern University. These are in addition to 1,600 sets of tickets for all 25 plenary sessions that have been distributed through denominations belonging to the World Council, the councils of churches and the National Council of the Churches of Christ in the United States.

Ticket restrictions do not apply to the Ecumenical Festival of Faith to be held the night of August 15, in Soldier Field, Chicago, which has a seating capacity of 100,000.

Long before tickets for plenary sessions went on sale on April 1, orders had been pouring into the office of World Council Tickets at 1800 Sheridan Road, Evanston. They came from people in all of the 48 states, plus Canada, Mexico and several other countries. The office has filled orders from individuals, from families planning to make Evanston one of the stops on their vacation itinerary, and from local church groups.

One minister in Texas wrote that 1,000 Texans had chartered buses to bring them to Evanston for the Assembly, whereupon Dr. Paul Macy, who is in charge of the Evanston office, was forced to reply politely that Texans must apply for tickets just

like other people! Dr. Macy also expressed surprise at the large number of "rank and file" church members who have flooded his office with orders.

Interested persons who write immediately may still be able to secure tickets on a first come, first served basis. Orders should be accompanied by a stamped, self-addressed envelope and \$1 for each ticket requested.

Those who miss out on the plenary sessions may still attend the Soldier Field Festival of Faith, which it is hoped will be one of the most impressive experiences of public worship ever arranged by Christian forces of America. Pageantry, music and the spoken word will be used to dramatize God's part in the process of creation, the steps through which salvation is received, and ending on a note of Christian hope.

Protestants Plan to Broadcast from Tangier

It is reported that an international Protestant radio station will begin operating soon in Tangier, Morocco, under the auspices of International Evangelism, Inc.

Rev. Paul E. Freed, a Baptist minister of Greensboro, N. C., made the announcement following his return from a visit to North Africa. He said that non-denominational programs will be broadcast in French, English, Spanish, Portuguese, Italian, German and Russian. A staff of seven persons will operate the station which will be known by the call letters WIET, standing for "International Evangelism, Tangier."

"Our aim," said Mr. Freed, "is to reach the 'unbelievers,' those who are members of no church."

"Europe is not godless," he added, "even though church attendance is very low among the masses. There is a vacuum in their hearts which we believe Christ can fill, if the gospel is preached in terms they can understand."

To Spend Millions on Radio-TV

The National Council of Churches Broadcasting and Film Commission plans to spend \$1,056,085 this year on religious radio and television programs and film production. Figures recently released show that during 1953 the Protestant and Orthodox churches, working through the commission were responsible for more than 32,000 radio broadcasts and 5,515 telecasts of regularly scheduled religious programs—an all-time high

Thoughts About Our Democratic Church

By REV. CLAYTON S. RICE, D. D.

Jesus taught us that he was the Son of God, and that we are his brethren, and, therefore, we are the sons of God. What a heritage! These bodies of ours, the instruments we use to make ourselves known in this physical universe, are merely tools, temporary things! The real you, the real I—why, we are eternal souls, sons of God, our Heavenly Father, thinking, feeling, willing, self-knowing beings, limited in power and understanding, but nonetheless his sons, with the capacity for development beyond our fondest dreams with a goal, “unto the measure of the stature of the fulness of Christ.”

Our church is a religious democracy. In the final analysis, it is based upon this lofty conception of man, man as the son of God. As equals, all sons of God, banded together in the church of his Son, no man has the right to claim that through him the Grace of our Lord Jesus Christ can be mediated in any particular, unique, authoritative, official way. We have no priesthood, in the sense of a sacerdotal church. We have no ecclesiastical hierarchy. We believe in the priesthood of all believers!

It is easy to disparage man and his powers today, in a world nearly wrecked by the folly of individual and collective suicidal action. It is therefore not difficult to build up a church which disparages man's birthright and removes him far from God. Sacerdotal churches make great gains in times of the terror which walketh by night and by day as well. A man who does not believe in himself will never dream that he is a son of God. We do not marvel that many men have lost faith in themselves and in their divine origin these puzzling days. Weaklings always crack under strain, and the free churches have bred plenty of weaklings. But we have not lost faith. We still believe in man's divine heritage.

May I share an experience with you, one which is so vivid* that even after years have elapsed, it is still a most vital one? Once I stood on the top of Mount McCalab in the Rockies. The forest supervisor, my friend, had said that so far as he knew no man had ever climbed that particular mountain. He was wrong. Twenty years before I reached the top, another man had made it. He had built a monument there, and had left a note of greeting for the next man who scaled it. I had climbed alone all day to reach the summit. Alone, I stood gazing off into the distance. What a panorama! Sections of four states stretched out before me. Forests, rivers, canyons, then other alluring snow-clad peaks miles and miles away! Thrillingly beautiful and quiet—oh, so quiet! Just man and the Eternal!

Alone, on that topmost pinnacle, I looked up into the clear blue sky. How glorious it was. It seemed as though I could gaze into the very face of God himself. No man has ever seen God at any time, yet there are times that man can feel his presence. It seemed as though he smiled on me that day—he, my God, I, his son. Alone in the quiet of that glory, I communed with him. In that hour, I was sure I had gazed into the eyes of the Eternal!

Yes, the right and the privilege and the duty of man, as the son of God, to stand upon his own feet, and with shoulders back, to look unafraid into the eyes of his loving Father, is something which our fellowship encourages. It is the privilege of our glorious heritage as sons of God through Christ.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, MAY 20, 1954

NUMBER 20

God of Grace and God of Glory

I

God of grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient Church's story,
Bring her bud to glorious flower.
Grant us wisdom, grant us courage,
For the facing of this hour.

II

Lo! the hosts of evil round us
Scorn Thy Christ, assail his ways!
Fears and doubts too long have bound us,
Free our hearts to work and praise.
Grant us wisdom, grant us courage,
For the living of these days.

III

Cure Thy children's warring madness.
Bend our pride to Thy control;
Shame our wanton selfish gladness,
Rich in things and poor in soul.
Grant us wisdom, grant us courage,
Lest we miss Thy kingdom's goal.

IV

Set our feet on lofty places;
Gird our lives that they may be
Armoured with all Christ-like graces
In the fight to set men free.
Grant us wisdom, grant us courage,
That we fail not man nor Thee.

V

Save us from weak resignation
To the evils we deplore;
Let the search for Thy salvation
Be our glory evermore.
Grant us wisdom, grant us courage,
Serving Thee whom we adore.

—John Hughes.

News Flashes

The Honorable Mills E. Godwin, Jr., outstanding lawyer and member of the Virginia Senate, will deliver the commencement address at Elon College on May 31.

Congratulations to Rev. and Mrs. H. S. Harcastle on the arrival of a new grandson, Warren Howard Jones, born on May 6 to their son-in-law, J. B. Jones and daughter, Jane Harcastle Jones, in West Lafayette, Indiana.

We reprint, this week, from the *American Board News Bulletin*, the article, "Peace in Our Time," by Rev. Raymond A. Dudley. Many of our people heard Mr. Dudley and greatly enjoyed his presentations at the recent sessions of The Southern Convention. They will find this article, too, worth while.

Palmyra Christian Church, near Edinburg, in the Valley of Virginia, has planned a "singing service" at the church on Sunday evening, May 23, at 7:30 o'clock. Among the numbers expected at the service will be several by the Mount Jackson Candlelighters Chorus. Rev. Martin Richrodt of Switzerland, who is helping in church work in the valley for four weeks, will bring brief greetings to those present.

The Church Building Loan Fund pledges continue to increase. Declarations of Purpose from the Carolina Church of the North Carolina and Virginia Conference, Rev. Bland A. Leebrick, pastor, for \$520; and the Eastern Carolina churches, Pleasant Hill, \$134, and Piney Plain, \$200, both pastored by Rev. George M. Tally have been received by the Convention Office.

A reception will be held in the Recreation Room of the First Congregational Christian Church, in Richmond, on Sunday May 23, at 6:30 p. m. The occasion will be in honor of Robert H. Fernandez and Jerry McLean, who have been acting as assistant pastor and youth director during the past year. The reception will be sponsored by the youth group of the church, and a large crowd is expected to be present in honor of these young people who have served so faithfully.

Children's Day Offering for Christian Education

Many of our Sunday schools and churches will be observing Children's Day in the next few weeks. Certainly there is no more important work of the church than that of providing adequate Christian training for the boys and girls in our communities and homes. With the increased birth rate all over America and particularly in the South, this responsibility is even greater in these days. The fact that more than 15 million children under the age of 10 who are in no Sunday school, constitutes a real problem and opportunity for the churches of the United States of America. Those children will be voting citizens before many years and this is a dangerous minority. If the church fails to reach these boys and girls in their tender years, it is horrible to imagine what may be the result in the moral and spiritual life of America.

Children's Day is a time when special emphasis is given to the work of the Sunday school in training boys and girls in the Christian way of life. The Board of Christian Education of the Southern Convention is earnestly seeking to promote this important work of teaching boys and girls in our Sunday school and church. They need your help. The Board of Christian Education has to offer aid on a very small budget. Children's Day offers an opportunity for the church and Sunday school to make a special offering for the work of Christian Education to our Board of Christian Education. The Board of Christian Education not only helps to sponsor leadership training courses for teachers that they may be more effective leaders of our youth, but it also promotes the Vacation Bible School Work during the summer months. Your contribution to the Board of Christian Education on Children's Day will give the Board of Christian Education more adequate funds with which to do its important work.

We hope that every Sunday school and church in the convention will receive a special offering on Children's Day or on some occasion when the work of the children is particularly emphasized and that the offering will be sent to the Southern Convention office, Elon College, North Carolina, designated for the Board of Christian Education.

WM. T. SCOTT,
Superintendent.

The Far-Reaching Effects of a Sermon

By REV. H. H. SMITH,
Ashland, Virginia.

"What is a good sermon?" This question was asked of an old-time "presiding elder," and his immediate response was: "A good sermon is a sermon that does good." Judged by this off-hand definition, a certain sermon preached by a Methodist minister in Mississippi over 100 years ago was a mighty good sermon.

It was at a missionary anniversary of the Mississippi Conference that a young lady heard a stirring sermon on China's need of the gospel. When the offering was taken, she dropped five dollars into the basket, with a note which read: "I give five dollars and myself." Her name was Mary McClellan. Shortly afterward she married a missionary, Rev. James W. Lambuth, and sailed for China in 1854. After sailing—and drifting—for 135 days, they reached Shanghai.

James W. Lambuth was a great missionary, who labored 33 years in China and several years in Japan. Dr. J. C. C. Newton said: "It is not too much to say that Dr. Lambuth was the pioneer and founder of much of our work in China, especially the evangelistic work. . . . His 33 years of constant toil in China has imbedded itself in the foundations of Christ's kingdom, which will abide till the end of the world."

In all his labors, evangelistic and educational, Dr. Lambuth was ably assisted by his wife, a most capable and remarkable woman. "She conducted schools for girls in both China and Japan with marked success, and when funds from home were cut off by war, she took in boarders to meet expenses. . . . She aroused the women back home to organize and aid in mission work abroad"—a forerunner of the Methodist Women's organization, the Woman's Society of Christian Service. "For the amount of work done, the many lines of usefulness, for utter self-forgetfulness, for consummate ability, for undying devotion to the Master's cause, we question if Mrs. Lambuth has ever been surpassed. The passion of her life seemed to be service," said one who knew he well.

It must have been "good preaching" that moved Mary McClellan to dedicate her life to the work of making Christ known to the people on the other side of the globe. No
(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Workday at Moonelon, June 5

The Executive Committee of the Laymen's Fellowship of the Southern Convention meeting in Burlington planned a workday for the laymen to be held at Moonelon June 5, 1954. A committee to plan for this workday was named. T. A. Vincent and W. P. Mahan were named as co-chairmen of the committee. Other members included P. D. Howell, Jr., A. E. Pye, C. W. Russom, Ardell Simmons, K. B. Dofflemeyer and J. E. Danieley.

Mr. W. B. Williams, chairman of the laymen of the convention, has already sent publicity to all the men in the convention.

It is to be hoped that many of our men will respond to this challenge. Overnight accommodations will be available for those desiring. Meals will be served at a reasonable cost to all the men who come. *However, we must have reservations in advance.* Send your reservations to me at Box 515, Elon College, indicating what meals you desire and whether or not you wish a place to spend the night. We cannot ask the ladies to prepare food unless we know you are coming and then we must pay them for all the food which they prepare. None of you would want to do less than this.

This is the first time that the laymen of the convention have undertaken a work project of this type. Talk it up in your church and community. Send in your reservations and bring a large group. With your help this can be a great day.

* * * * *

Union, Virginia, Men Organize

A Men's Fellowship was organized recently in the Union Congregational Church of Virgilina, Virginia. The group elected the following officers: president, A. Woodrow Murray; secretary, William Tuck; treasurer, Leon C. Murray.

This Fellowship has made plans to have regular monthly meetings and has already undertaken some projects in the interest of the church in the local community and the convention. They have done work cleaning

the church and lot, work with the Men's Chorus, and have raised \$125 in cash and pledges for Moonelon. Finances have been secured from free-will offerings.

Do you have a Men's Organization in your church? If not, we hope that you will seriously consider forming one. If you need materials or assistance, please contact the editor of this column.

J. E. D.

* * * * *

Western Carolina Laymen to Meet

The Laymen's Fellowship of the Western North Carolina Conference of Congregational Christian Churches will hold its regular meeting on Saturday, May 29, at the High Point Church.

This is to be "Ladies Night," and each man is asked to bring his wife or sweetheart along. We are expecting laymen from every one of our churches at this meeting, and we are always glad to have our ministers with us, too.

The guest speaker for this occasion will be the Rev. W. E. Wisseman, pastor of the First Congregational Christian Church of Greensboro. We are sure that all will enjoy his message.

HUBERT L. BEANE,
President.

The vitality of a church may be tested by its ministry to children.

—Harry Thomas Stock.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
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Address

From the EDITORIAL Viewpoint

"Where Do We Go from . . . Segregation?"

"A certain rich man said, 'I will say to my soul, Soul, . . . eat, drink and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee.'"

"He giveth to all life, . . . and hath made of one blood all nations of men . . . and hath determined . . . the bounds of their habitation."

Many years ago, when the writer was teaching a Bible class of young men in their late teens and early twenties, one of his brightest scholars failed to show up for class, though he did appear for church service. Upon being chided for failing his class meeting, he acknowledged that he had attended a dance on Saturday night, and had failed to awake in time for the earlier meeting. "But," asked he, "doesn't the Bible say, 'Eat, drink and be merry, for tomorrow you may die'?" Agreeing that there was some such saying in the Bible, we asked how God had classified the man who made the statement. He was at class the next Sunday!

What, you are beginning to wonder, does this have to do with segregation? Absolutely nothing. But it does have a bearing on Biblical teaching or Christian ethics. Just as the phrase, "Buried with Christ in baptism," is certainly the strongest if not the only pronouncement for baptism by immersion in the Bible; so the quotation, "He . . . hath made of one blood all nations," is the stronghold of the anti-segregationist. Both of these pronouncements lose strength when taken in their context. On the other hand, the balance of the latter quotation, "He . . . hath determined the bounds of their habitation," lifted from its context, can certainly be construed by those who wish to do so to mean that God has decreed segregation as the natural order.

On Monday of this week the United States Supreme Court ruled unanimously that the segregation of white and Negro students in public schools was unconstitutional and must end. It thus reversed the ruling of that body, made in 1896, that equal schools for the races would satisfy the requirements of the fourteenth amendment.

Actually, the court did not decide the question purely on the basis of that amendment. Chief Justice Warren, who presented the historic decision, wrote in part, The court "cannot turn the clock back" to the enactment of the fourteenth amendment or the imposing of the "separate but equal" doctrine in 1896. "We must consider public education in the light of the full development of its

place in American life throughout the nation. Only in this way can it be determined if segregation in public schools deprives these plaintiffs of the equal protection of the laws." The unanimous decision of these nine men was that it did.

While the Court was unanimous in its decision, there is a great lack of unanimity among our law makers. Senator Byrd of Virginia, is quoted as saying the court's decision "will bring implications and dangers of the greatest consequence." Senator Russell of Georgia, Vice-Presidential candidate on the Democratic ticket in the 1952 election, and one of the most liberal of Southerners, termed the decision "a flagrant abuse of judicial power," adding that it was a matter that should be determined by the law makers, not the courts. Governor Umstead of North Carolina stated that he was "terribly disappointed." Representative Whitten of Mississippi, suggests that "the effect is to injure the very group it would propose to help." This might well be so. The advice of Governor Burns of South Carolina, that "all of our people, white and colored, exercise restraint and preserve order," is good advice.

The Raleigh News and Observer typifies the degree of restraint shown in most editorial columns of Southern newspapers. It comments: "No sensible, informed person would minimize the proportions of the problem presented to the South by this decision. The practical dangers and difficulties involved are apparent. The decision . . . involves emotions as well as enducation. . . . It involves great numbers of people who sincerely believe they are right and the court is wrong. Such facts make it imperative that the South . . . face it with all the composure and good sense of which it is capable."

On the other hand, the Jackson Mississippi News heralds the decision as "the worst thing that has happened to the South since carpetbaggers and scalawags took charge of our civil government in Reconstruction days."

The Richmond Times Dispatch sums up a lengthy editorial thus: "What seems desirable today, in the light of the court's finding, is for men and women of good will in both races to keep their heads, to avoid threats and hysteria, and to seek reasonable and sane solutions. It is only thus that the many knotty problems posed by Monday's truly historic decision can be solved."

In the final outcome, it will remain for the Negro and his friends to determine whether he shall gain by the court's decision or if it shall become a Pyrrhic victory

J. T. K.

The Validation of Learning

A Commencement Address

By Dr. RICHARD K. MORTON

First Congregational Christian Church, Jacksonville, Florida

Learning, in these times, must have definite relevance to our own personal existence and to the requirements of the times in which we live. Learning as simply the process of accumulating knowledge is not likely either to stir or to save our society. Nor will the pragmatic test suffice, on the other hand. Learning must be validated as something which contains within it something propulsive and at the same time transforming.

Thousands are asking, in these anxious times, What shall I learn? How shall I link what I learn with the ambition I have to make some sort of an impact upon the environment in which I live? They are seeking the validation of learning as a part of the social progress. They desire it to be an expression of the activity of their own minds, and they seek evidences of its value in all aspects of life.

In our day no one imagines that he can go forth from any institution of learning and, by the simple magic of proudly waving his diploma before his fellows, command position and power. Nor does anyone imagine, I think, that there is much demand for those who would acquire learning as they might assemble a stamp collection or some attractive shells from a beach.

It is not simply that we demand, in the tradition of Pierce or James or from the instrumentalism of John Dewey, a sharply pragmatic element, but rather that we realize that learning must be incorporated integrally in the regular and normal routines of life. It is not something simply validated by a degree or so much residence in an institution of learning. It is not proved by the fact that so many books have been read. It is validated as life becomes a process in which the learning process is an important and inspirational part.

If this is true, then it means likewise that it becomes associated with our faith and our family affairs and other relationships. It enters into our work and our responsibilities to our community. It changes the style of our living and the quality and clarity and vigor of our thinking.

Those who would join the society of educated people must have undergone an intellectual conversion. They must have been transformed and renewed. They must see with new clarity and persuasiveness the condition and the human need of their times. They must have developed a clearer vision of the fuller life and of the better society.

What graduates of these days grope for is a higher state of thinking and serving and understanding which is more than pride in the possession of knowledge and more than a certificate to power and position. It is rather the appropriation of learning for the purposes of the greater enjoyment and implementation of daily living, a process to be accompanied always by a transforming of the mind and its relationship and interests.

I have counselled often enough at institutes and summer camps among adolescents and I have taught enough on the college level to know that there are evidences of a widespread inquiry into what is most surely vital to be learned and where learning is most needed to be applied for the enrichment of the individual personality.

Young men and women going forth from our educational institutions today recognize that few will organize any bands or any shoutings for them, just because they have completed some course. There will be little stir because they have mastered the facts and skills in some course of study. Where they have their chance lies in the divine promise that, in the course of this training, a spark may have kindled within and a vision appeared of a better life and a redeemed society. It lies also in a completely unique contribution from their own heart and mind, which no one else could make.

Those who go forth will be challenged to give themselves more than simply some knowledge from their minds. They will be questioned not so much on the mastery of some course, but rather on whether this has transformed them into better people, more eager and ready to live and to serve their times.

"The excellency of knowledge is, that wisdom giveth life to them that have it" is a word we find in Ecclesiastes 7:12. It can perhaps be used as additional strengthening of the idea that through knowledge which mellows into wisdom the individual finds more abundant living. This is the ultimate validation of learning.

There is also, in the pursuit and possession of learning, the matter of an "ought" or a moral obligation to use it as a means of self-transformation and service. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." This word from James 4:17 points directly to the social responsibility of learning. If there is no purposeful application of learning to life, it loses its meaning and its value.

Baccalaureate and commencement injunctions and exhortations often come too late to many who have had privileges of special training. They have been so concerned to master facts that they have lost the meaning of life and they have lost a living, vital connection with their fellow beings.

Those who are graduating in these days are sure to be touched, in some degree, by the strength of the need for those who have not only some facts and data and skills, but also wisdom, and who have a desire for personal advancement but also a concern for social betterment. They are seeing learning, not as something set apart from life, but something which should become the most meaningful part of life.

While our generation is a creation of advertising and commercial enterprise and propaganda (both good and bad), there is a heartening realization, among many, of dangers peculiar to our times and of the heritage which is ours.

As a civilization, we have been molded, at least in some degree, by influences from the revolutions and awakenings of the eighteenth century, in France and England particularly, and many of our leaders were long influenced by the leadership of pre-war Germany in philosophy and kindred areas. We have harvested some of the fruits of the philosophy of Voltaire and Rousseau and of Schopenhauer and Nietzsche. We have seen around us the prevailing influence upon so many thinkers of the philosophy of Locke. We have felt the tremendous impact of the teachings of Karl Marx, and we have been

(Continued on page 13.)

Christian Education, a Responsibility Of All Church Members

A broad new concept that Christian education in the communities of the United States is a responsibility of all church members and not just a handful of trained leaders, emerged from a Protestant conference on lay leadership, held recently at Schwenksville, Pa.

Gradual adoption by the churches of up-to-date group training methods to help achieve this goal was widely forecast among the more than 70 denominational executives and lay consultants in leadership training who attended the five-day meeting.

The conference, sponsored by the National Council of Churches through its Commission on Christian General Education, projected other new trends in lay leadership training, including: (1) more on-the-job training, (2) extension of guidance services to local churches, and (3) more training of local pastors and church officers.

Traditionally, lay leadership training programs of the denominations have been geared to instructing voluntary Sunday school teachers in what and how to teach, declared Dr. A. L. Roberts, general director of the National Council commission. Today, however, "emphasis is more and more being placed on broadening this to include training of all members of the church," he said. "Every Christian has a job to do, not just in his church but in his community," he continued, "and ways must be found through group work in which many participate to have all believers exert the influence of their Christian faith."

Among the 18 denominations with 25,000,000 members represented at the meeting, it was reported that 219,000 credits were issued in standard leadership training courses last year. More than 5,000 workers were enrolled in laboratory work, and 877 clinics and similar projects were carried out in local churches.

An increasing number of church bodies are maintaining loan libraries well stocked with source books on leadership education, a conference fact summary pointed out, and a record 8,262 worker conferences were sponsored by the churches throughout the country last year.

Dr. Roberts went on to list other new trends in leadership training methods reported to the conference. There was general agreement that less stress should be laid on the earning of course credits and more emphasis on over-all preparation of trainees to learn the nature and methods of their job, he said. Use of job analysis techniques now in common use in industry is another trend, he indicated.

No formal findings were issued by the conference, which concentrated on four days of study sessions and a final day for summarizing conclusions. The new training techniques developed and discussed will be carried back to denominations and to interdenominational bodies for future consideration and adoption.

Assessing the significance of the conference in the whole field of Christian leadership education, delegates commented:

"Central agreement of the conference was that every church member, whatever his employment, has a contribution to make to his church and his community. Central concern of the conference was how to help every church member do this" . . . Dr. James E. Fidler, Philadelphia, Pa., director of leadership education, American Baptist Convention.

"Unconsciously the church has largely been training the educated two per cent of membership as leaders. The new concept will broaden our training program to motivate and train every believer to his capacities" . . . Dr. Olivia Pearl Stokes, Moston, Mass., education director, the Massachusetts Council of Churches.

"There has evolved a strong opinion . . . that Christian education in the Protestant churches must extend to all age levels and church activities . . . that leadership training and education must be provided . . . and must be continuous . . . and must include more and more informal training, group discussion, work shops, laboratory schools, etc." . . . Gerald Young, Chicago, Ill., conference consultant and specialist in industrial personnel training.

University Students Challenged to New Understanding of Responsibilities

Teams of outstanding Protestant leaders reached an audience of more than 83,000 students on 23 university campuses across the nation this year with a challenge to a new understanding of their Christian responsibilities and commitment to more active churchmanship.

Representing a variety of professional fields, the church leaders conducted five-day student evangelical programs on campuses in 16 states under the sponsorship of University Christian mission.

Citing "a growing interest in religion in higher education during the past four or five years," Dr. Arthur L. Kinsolving, Chairman of the Mission's Committee, declared that the university mission program has made "a significant contribution to religion in higher education." He paid tribute also to "the competent Christian leaders who gave their time and energies to such an important part of American life." Dr. Kinsolving is Rector of St. James Protestant Episcopal Church in New York.

The University Christian Mission program was started in 1938 and since then has conducted 250 separate campus programs. It is jointly sponsored by the United Student Christian Council, a related agency of the National Council and by the Council's Commission on Christian Higher Education and Joint Department of Evangelism. Next year visits are planned on 20 campuses in 16 states and more than 65 persons have already accepted invitations to participate, according to Mr. Stoner.

"This conference points to a new era of training, not only for Sunday school teachers, but for every church member who has a regular task to perform. Such Christian service training will include: (1) A clear-cut job analysis, (2) Development of skill in human relations and group leadership, and (3) Basic understanding of the nature and mission of the church" . . . Dr. W. Randolph Thornton, Chicago, Ill., executive director of leadership education and church school administration for the National Council's Division of Christian Education.

Chairman of the conference was Rev. M. Earl Cunningham, Nashville.
(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Proposed Loan

At the direction of the Board of Trustees, officially given, and approval by the Southern Convention of Congregational Christian Churches in session at Bethlehem Church, the college administration has been working faithfully completing the application to the Housing and Home Finance Agency of the United States Government for a loan of \$650,000 with which to construct two dormitories, one for men and one for women, and a dining room. The application was presented to the Philadelphia Office Thursday of last week in person.

Mr. William D. Jones, acting head of the Housing and Home Finance Agency, and his associates were complimentary of the application as presented but there were some slight changes to be made and other details that must be added before actual negotiations for the loan begin. The architects are working on these details and will have these deficiencies all taken care of in a few days and the application will be re-submitted as amended with the hope that negotiations may begin at once.

Those who have had dealings with the government in matters of this kind are aware of the "red tape" that must be considered before definite action is taken. Assurances were given that when the application is finally accepted there will be no doubt about the money being made available. Students, faculty members, and friends on and off the campus are enthusiastic about the prospects of receiving these much needed equipments in the near future. We are all aware that with these added improvements will come added responsibilities, responsibilities that will include all and require active participation of all who are interested in the welfare and future of our college.

* * * * *

Apportionment Giving

The report for this week sets a very good example. Six of our churches contributed a total of \$407.00. If the other one hundred ninety four of our churches would follow the example set by this small number, the

total amount would be of great assistance to the college as it moves into the summer months.

Student enrollment for the summer months is necessarily small. About all that we can hope for is that the summer school will pay its own way. Aside from summer school, a total of \$105,000 will be required to meet demands of the fourth quarter of the college year. One third of this amount is in sight but the other two thirds will, of necessity, come from the usual sources of support for the college. Conference Apportionment is a very important source of support of the college.

Previously Reported	\$ 2,861.96
Eastern N. C. Conference:	
Clayton	\$ 33.00
Henderson	50.00
Eastern Va. Conference:	
Rosemont	\$ 32.00
Franklin	245.00
N. C. and Va. Conference:	
Asheville	\$ 17.00
Western N. C. Conference:	
Ether	\$ 30.00
	407.00
Total to date	\$ 3,268.96

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Elon Students Participate in Science Meeting

The North Carolina Academy of Science, in which the faculty of the Elon College Science Department has long been active, met in regular annual session at East Carolina College in Greenville, North Carolina, Friday and Saturday, May 7 and 8,

For the first time in the history of the academy a special session was held for under-graduates. At the meeting of this section, papers representing either library or laboratory research were presented by students from the various colleges in the state—Woman's College, Flora McDonald, Meredith College, Wake Forest College, East Carolina College, Duke University, and Elon College, Wake Forest was represented by two reports; Elon College, by four reports; and each of the other institutions gave one report.

The reports presented by the students from Elon College were all the

result of original research carried out in the Department of Chemistry of the college. Each of the men making a report is a member of this year's Senior Class.

Charles W. Phillips, Jr., of Burlington, reported on "Some notes on filter paper electrophoretic separation of amino acid mixtures." Richard H. Newman, of Mebane, North Carolina, gave a paper entitled, "Some applications of paper chromatography to inorganic qualitative analysis." D. York Brannock, Jr., of Burlington, spoke on "Studies related to tertioctylphenol." Phillip Mann, of Cypress Chapell, Virginia, gave a report on some "Studies related to allylmalonic ester."

Judges for the occasion, appointed by the president of the academy from the membership of the academy, awarded the report of Richard Newman a second place rating. As a result of this rating, he was presented with a \$15 cash prize, a year's membership in the American Association for the Advancement of Science and a one-year subscription to the "Scientific Monthly."

Each of the other Elon students making a report has announced plans for future work. Charles Phillips has been awarded a Morehead Scholarship to attend the School of Medicine at the University of North Carolina. This scholarship will pay him \$1500 per year. York Brannock has accepted an assistantship at Duke University where he will do graduate work in chemistry. The assistantship has a stipend of \$1350 annually. Clemson College has awarded Phillip Mann an assistantship valued at \$1-300 per year.

This speaks well for the work that is being done by the college in general and the Department of Chemistry in particular.

J. E. DANIELEY.

CHRISTIAN EDUCATION, A RESPONSIBILITY.

(Continued from page 6.)

ville, Tenn., director of leadership education for the Methodist Church. The two co-chairmen were Dr. Floy Hyde, New York City, director of leadership training for the United Church Women; and the Rev. Alvin J. Cooper, Toronto, Ont., associate secretary of leadership education for the United Church of Canada.

—N. C. N.

Peace in Our Time . . .

By RAMOND A. DUDLEY

A hundred years ago, in a New England village, when a man broke his leg while working in the woods, the neighbors got together and cut a supply of fire wood for his home. When a man was sick in the summer the neighbors cut his hay and put it in the barn. When a house burned, each woman went to her cellar and contributed a can or two of fruit to build up the destroyed larder.

These people were sensitive to human need; and they reacted to suffering intelligently and sacrificially. They not only met the particular needs as they arose, but they built up a community in which this spirit of mutual helpfulness prevailed. If we are to have "peace in our time," this spirit must prevail in the world community—for we are indeed one world now.

Those five young men who were ordained in the Salem Tabernacle in 1812, to go out as the first missionaries from New England to distant lands, were sensitive to human need as they had come to see it. They too reacted intelligently. And theirs was a most impressive sacrifice for they had slim hope of returning to New England.

From this small beginning grew the missionary movement of the "Great Century." Somewhere between 4500 and 5000 young men and women have since gone out as missionaries under the American Board. Today, about 18,000 American Protestant missionaries of all denominations are serving overseas. Such intelligent, sacrificial and sustained effort in response to human need has never been equalled in the world.

This great movement is impressive also because the early initiative to preach the gospel, by the very nature of the gospel, developed into a many-sided effort to meet every kind of human need. Missionaries ministered to body, mind and soul, as did Christ, and they trained the people among whom they worked to do likewise.

But this did not bring peace among the nations. In spite of the great effort of missionaries in China, China went behind a curtain. Even had there been five times as many missionaries spending five times as much of the gifts of the churches in Amer-

ica, probably China still would have gone behind the curtain.

While the missionaries worked, western governments and sometimes business concerns, sought to maintain the colonial system in crass neglect of human need and with the antithesis of sacrificial motives. So China was dominated by Communism, in spite of the efforts of Christian missions. About the time the United States won her freedom, India lost her freedom. And so after 150 years under colonialism, India with a newly won freedom is hypersensitive to anything savoring of political or economic domination from without, in spite of the efforts of Christian missions. Africa was parcelled up among the white nations and her resources exploited. So, in spite of the efforts of Christian missions, the black man burns with resentment and is driven to despair in the frustrations of economic and racial domination.

We cannot hope for peace in our times unless and until the morality of men and women in the New England village is amplified and extended to operate in an organized way on a world-wide scale, and until the techniques developed by the mission movement and by scientists in many branches are backed by the resources and power of governments to help underdeveloped nations to help themselves in meeting human need of every sort.

Arnold Toynbee says that our age will not be remembered for its terrible crimes or for its astounding inventions. But it will be remembered because it was the first age of mankind that dared to think it practicable to make the benefits of a scientific civilization attainable for the whole human race.

In differing degrees men in our time have dared to believe. They dared to organize the World Health Organization to bring health to all nations. They dared to organize the Food and Agricultural Organization to develop the agricultural potentialities of the world. They dared to bring these movements together under the United Nations as its "specialized agencies."

Late in 1948 a former newspaper man, employed in the State Depart-

ment, dared to believe. He passed on an idea to a White House assistant who gave it to the president. In spite of advice to the contrary, the president dared to believe and in his inaugural address on January 20, 1949, announced the "Bold New Program" which has become the hope of millions who know it as the Point Four Program.

In this program the wealthiest and most powerful nation on earth is called upon to be sensitive to human need—to act intelligently and sacrificially to meet this need. Other nations were invited to join in this effort. The idea has been clearly set forth. We have the scientific knowledge and the material resources to make the idea a reality and progressively to help underdeveloped nations to help themselves in attaining a higher standard of living.

The crucial question today is, do the people of America have the moral and spiritual qualities necessary to sustain on a national scale efforts worthy of this ideal?

If the Point IV program were to fail, probably we would blame the government; but it might be nearer the truth to say that the church has failed, for to the church belong the issues of the spirit.

Gandhiji was far from being materialist. But on one occasion he wrote to his friend the poet Tagore, "The suffering millions ask one poem, invigorating food." Not only do they ask but they believe it is possible for them to have food. There can be no peace in our time until they get food.

Behind the efforts in the New England town were godly men and women who went to church on Sunday. Behind the missionary movement there was and is a mighty spiritual motivation. If the Point Four Program (called by whatever name) is to succeed it must be motivated by a passion for justice and mercy sustained and powerful because it, too, is grounded in God himself, and in loyalty to his purposes.—*The American Board News Bulletin*.

Since many local church groups do not have access to a theological library, arrangements have been made for churches enrolled in the Town and Country Church Development Program to borrow books from the Extension Library, Candler School of Theology, of Emory University, Ga. Books are loaned for a two week period, borrower paying return postage,

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Plan Now for Representatives

Now is the time to plan for representatives from your society to attend the School of Missions to be held at Elon College, July 13-16. The first session will open at 2:30 p. m. on Tuesday. The cost is to be ten dollars, which will cover registration, room, and board.

Mrs. H. G. Ballinger, chairman, suggests in a recent letter to the society presidents that each society pay the expense of their president, and of the program chairman, too, if possible. Now it may be that your society president will not want to read that suggestion to you, so some other member of the society who reads it here may be the one to suggest it at the next meeting of your group. Of course, there is no limit on the number who may go from each society—the more the better.

Then, too, as Mrs. Ballinger suggests, women are welcome from any of our churches, whether or not there is an active women's organization in their church.

Some of our societies take a "vacation" in July, so this may need to be presented at the June meeting. Be sure something is done about it.

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News from Newport News

The Woman's Auxiliary of the First Congregational Christian Church of Newport News, Virginia, is enjoying a very interesting and successful year under the leadership of Mrs. F. F. Foster, president. The women meet in a group quarterly and the five circles have regular monthly meetings.

We have had our home and foreign mission study books. Mrs. H. D. Stalnaker and Mrs. L. T. Uzzell, members of the Auxiliary, gave the reviews in a most interesting manner, proving they had spent much time and thought in preparation.

In February the Auxiliary entertained their husbands and friends at the sixteenth anniversary of our organization. A variety program was enjoyed by everyone present.

At the last quarterly meeting Mrs.

W. B. Williams conducted a short but inspiring dedication service for the money received for the "goat fund." Our women contributed \$60 toward the fund. We named our goats "Boshy" in honor of Mrs. W. H. Baker, and "Molly" in honor of Mrs. Molly Harwood, the wife of a former pastor of our church.

As we continue our work during the remainder of the year, we will be seeking to do his will and in so doing we will be rejoicing in our task.

MRS. L. J. BROWN,
Secretary.

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Supper Honoring Mothers

The Women's Missionary Society of Pleasant Ridge Congregational Christian Church held a covered dish supper at the church on May 7 in observance of Family Life Week and in honor of mothers and daughters.

Following the supper Mrs. Harry Stewart, president, presided over a short business session. Then Mrs. J. C. Newell, program leader, began the worship program by reading the First Psalm. The group sang "O, Master Let Me Walk with Thee," and Mrs. Newell led a directed prayer. Mrs. Quinton Hicks spoke on "Making a Success of Everyday Living." After the prayer meditation, all repeated the Lord's prayer.

There were three families especially recognized. First was the family with four generations present: Mrs. Donna Cox, Mrs. Dewitt Cox, Mrs. Martin Joyce, and Miss Faye Joyce. Second was a family with three generations present: Mrs. Everett Cox, Mrs. Victor Young and Mrs. Young's two daughters. Third was the family of Mrs. Mary Young, Mrs. V. C. Cox, and little Melinda Cox.

The "Mother and Daughter" program began with the group singing "Faith of Our Mothers," followed by Miss Shirley Jean Lowdermilk giving a "Prayer for Mothers." "What Mothers Are" was told by Mrs. J. C. Newell, and Miss Emma Allen gave a "Tribute to Mother." Mrs. Harry Stewart presented a corsage to the oldest mother present, Mrs. Donna Cox, and to the youngest mother

present, Mrs. J. C. Newell. "Words of Praise" was given by Miss Elaine Beane and Miss Evan Cox told about "Good Partners."

Mrs. Newell presented a gift to Mrs. Colbert Allen who was chosen as the "Mother of the Year." Also mentioned were the following mothers who were very worthy: Mrs. Everett Cox, Mrs. Sarah Browne, Mrs. Donna Cox, Mrs. Hattie Wren, and Mrs. Sybrant Pell. Mrs. Colbert Allen closed the program by giving a "Mother's Prayer."

MRS. J. C. NEWELL.

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Family Night at Rosemont

Family Night, sponsored by the Woman's Missionary Society, was held at Rosemont Christian Church, March 24. "The Church Around the World" was the theme of the program.

The departments of the Sunday school had a part in the program, giving music and skits from other lands. The young people conducted the devotions. There was a very interesting exhibit of clothing and objects from nineteen different countries displayed by the intermediate department.

Mrs. Olin Pendleton, the minister's wife of First Church, Norfolk, who with her husband spent several years at the Church of the Crossroads, Honolulu, Hawaii, gave us a very interesting talk about the people and the church in Hawaii.

Ray Morrison, one of our young men who recently returned from Korea, told us about the church in Korea.

After the program we were served delicious refreshments of fruit jello and cookies by four families of the church.

Those who did not attend missed a very interesting program and an evening of pleasant fellowship.

MRS. O. G. FLEMING,
Secretary.

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Tribute to a Former Officer

Mrs. S. E. Albert, who was an officer of the North Carolina Woman's Missionary Conference last year, passed away on April 1, following an illness of several months.

Resolutions concerning this faithful worker in the Mt. Bethel Church and Women's Missionary Society will (Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Every month has some special day, week or drive to raise money. During this month we have had Family Week and Mother's Day. This month has also been the time when a drive has been made to enlist the interest of people, especially parents, teachers and church workers in mental health.

Guidance workers and social psychologists can spot children with a tendency toward disturbed emotional or mental life. They are the "quiet ones," the very good children that never do wrong or find any mischief.

As the greatest nation on earth, we owe it to our children to provide for their emotional and mental health. We feed our children well, we give them excellent public education, we dress them, equip and protect them, often without a thought for their peace of mind. Home, school and church may work together to insure that the child grows into rich adulthood, capable of standing on his own.

Modern day ministers preach a gospel of "Peace of Mind," "Faith with Understanding," and "The Mature Mind." The National Association for Mental Health has published a very fine leaflet called "1, 2, 3," which tells the story of good mental health. Like many sermons, it has three parts: how you feel about yourself, how you feel about others, and how you are able to meet the demands of life.

This leaflet tells the characteristics of people with good mental health. "They feel comfortable about themselves"; "They feel right about other people"; and "They are able to meet the demands of life."

It concludes by saying that mentally healthy people are: "Good friends, good workers, good mates, good parents, and good citizens."

"But," you ask, "how does one go about achieving good mental health and passing it on to one's children?" The teachings of Christ are the basic fundamentals for this kind of life. Love of others more than self; interest in the whole of God's plan for us; and devotion to the work of the church. Our own Dr. Paul Reynolds, who works on family problems, has summed it up nicely when he said: "Our children, to mature in body and

mind, need the love of two parents, security and religion." All of us can lay their most precious treasure at their feet.

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"Grandmothers are Needed, Too"

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"How do you like your little grandson?"

That question was directed to Flora Perry as I was having lunch with a group of my friends, several of whom are grandmothers.

"Ronnie is a fine baby," Flora answered.

"For a new grandmother you don't sound very enthusiastic!" exclaimed Amy Tilton. "When my daughter's little Sharon was born I went around telling everybody about her charms."

"Grandmothers are notorious baby-spoilers," declared Marian Phelps teasingly. "Wasn't Grandmother allowed to hold the baby?"

"Oh, yes, I held Ronnie for a moment, under his mother's watchful eyes, but I wasn't supposed to know how to do anything for him!" In Flora's voice there was a note of disappointment.

"That was exactly my experience when I visited my new grandchild," reported Melba Hollis. "There seems to be no place for a grandmother with regard to a young baby in modern life. I am trying to wait patiently until the baby is older, for I look back fondly to many happy hours spent with my grandmother when I was a child."

"So do I!" came a chorus of voices in reply, with comments such as, "I never tired of hearing my grandmother's stories of pioneer days." "My grandmother taught me the names of all the flowers." "I wish I could feel as welcome in my children's homes as my grandmother felt in ours!"

Suddenly a gentle voice checked their clamor, and all eyes turned apologetically toward Mary Landon, whose mother lives permanently in her home. "I think you are mistaken

when you infer that young mothers feel grandmothers are no longer needed," Mary told them. "It is true that the constant association of mother and grandmother creates problems, but the solution lies in the cooperation of both."

Quietly the rest of us listened as Mary continued her explanation. "When a severe illness left my mother so frail that she could not live alone, my husband and I decided to take her into our home. We all knew that we were entering into a difficult situation. I think my mother understood that better than anyone else. Before she came to us she insisted that we outline some definite procedures for the benefit of our children. Leslie was then a tiny baby, and both Tommie and Eileen were under school age.

"Mother told me," Mary said, "that modern services and supplies for babies are adequate, so that a grandmother's physical help sometimes seems superfluous, but she believes there is a spiritual need that no one but a grandparent can fill, for grandchildren of all ages. Grandparents form a link in the chain of generations, and children, by listening to them, are helped to build fine characters for the future on the strong foundations of the past.

"Young mothers often fail to share their children with grandparents for fear that the children's schedules for meals, sleep, and rest will be disrupted and bad habits will be established. A frank discussion of that problem will almost always secure the cooperation of any grandparent. No one who really loves a child wants him to grow into a querulous bad-tempered individual.

"Visiting grandmothers," Mary went on, "should first of all learn the regular procedures that have been followed in the home and should be willing to comply with present-day methods of baby care. It is equally important for young mothers to have a little faith in the grandmothers' ability—after all, they wouldn't be grandmothers if they had not first been mothers, and so did have some experience in child rearing.

"I'm sure the basis of living together in harmony," Mary concluded, "is for mother and grandmother to have faith in each other's ability to fill her separate and needful role in the children's lives. For my part, I think there should be a grandmother in every home!"

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips from Tom

It is Rally time for the Western North Carolina Conference, as they make preparations for the regular Fifth Sunday Rally, which is to be held in the Albemarle Congregational Christian Church on May 31, 1954. The theme of this meeting will be "Daily Vacation Bible Schools."

* * *

I wish someone would suggest a way to get youth groups to report news of their organizations. These pleas seem to be going in one ear and out the other. Will you cooperate and write today? What you are doing may not seem important to you, but if you are doing anything at all, it is news. Let's hear from you today.

* * *

June 23-30, 1954, at New Haven, Conn., is when you will be represented by delegates to the National Pilgrim Fellowship Council. Support the delegates that you have chosen to represent you at this meeting. There will be youth there from every state and several foreign countries.

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Have you registered for summer camp? It's not long!

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"Simon, the Leper"

A four-act play entitled "Simon, the Leper," is being produced and sponsored by the Youth Fellowship of the Pleasant Grove Christian Church of the Western N. C. Conference, under the direction of Pastor Bill Simmons. The play is centered about the story of Jesus around the time of his trial and crucifixion. The characters of the play are portrayed by several of the young adults of the group. They are: Simon, Bill Simmons; Judith, Mrs. Lester Brady; Amon, Wayne Brady; Susanna, Mrs. Gale Hammer; Lazarus, Gale Hammer; Mary, Mrs. Reed Simmons; Martha, Mrs. Leland Jones; Jalon, Leland Jones.

On April 25, this group presented the play in the Amelia Congregational Christian Church, Clayton, N. C. They were invited and sponsored by the Youth Fellowship of the Amelia

Church, who prepared a picnic supper for the guests. After this, the youth were in charge of the opening worship preceding the play.

The Pleasant Grove group has presented the play several other times, at Lee's Chapel, near Sanford, and in their home church on last Sunday evening. Capacity crowds have witnessed these performances, and there have been other requests for this group of young people to witness for Christ by bringing their message of the Gospel in the form of a play.

* * * * *

Young Minister from Switzerland Will be at Valley Youth Camp

Rev. Martin Eichrodt, tall, handsome young minister from Switzerland, who arrived in the Virginia Valley on May 12, has been most enthusiastically received.

Mr. Eichrodt has been invited to help lead the youth rally at Linville Christian Church, north of Harrisonburg, Va., on Sunday afternoon, May 30, from 3 to 8 o'clock. More than twenty churches are expected to be represented at this rally.

The last item on Mr. Eichrodt's schedule is the Virginia Valley Conference Youth Camp at Powell's Fort in Fort Valley, June 7 to 13. There he will teach a course on "The Message of Great Old Testament Prophets for Today's World," and will help lead the camp in other ways.

* * * * *

Youth Sponsor Bake Sale

The Pilgrim Fellowship of the Congregational Christian Church at Elon College, N. C., held a bake sale on Saturday, May 8, 1954, for the purpose of raising money to meet the apportionment of our Pilgrim Fellowship. The sale was held from 9:00 to 12 a. m., Saturday. Included in the sale were cakes, pies, cupcakes and strawberries. The total amount taken in was \$27.20. Those taking part in the sale were: Tommie Boland, Kay Hughes, Jean Loy, Judy Horrell, Nina Matlock, Katy Jo McAdams, Mrs. N. R. Franks, Jerry Fuqua and Jerry Steele.

JERRY FUQUA,
Reporter.

"Cupid's Column"

Cupid has the fore-knowledge that June 13 is the date and the place is Liberty (Vance), where Mr. Fred Foster and Miss Annie Margaret Grissom will be united in marriage. These two fine young people are both of the Epsom community.

Fred, the son of Mrs. Tollie G. and the late Mr. Foster, who served as a deacon of Liberty Church for years, graduated from Epsom High School and attended Louisburg College. He is now serving with the U. S. Air Force, stationed at Fort Benning, Ga., after serving for some time in Greenland.

Annie Margaret, daughter of Mr. and Mrs. L. M. Grissom, graduated with highest honors from the Epsom High School and has been an honor student at W. C. U. N. C. in Greensboro, where she will receive her degree as a Math major in May.

These young people are talented, capable, and devoted to the church. Annie Margaret has served as Sunday school organist and assistant church organist, taught in Sunday school, Bible school and other church work. Both have shown interest and devotion in the work they have entered into. Cupid expresses congratulations to this young couple and best wishes for a happy marriage.

* * * * *

Michigan High School Students Visit Talladega Campus

A dozen lively tourists and camera fans from Michigan high schools made rapid acquaintance with students of Talladega College, Talladega, Alabama, during an early May visit. The high school students, ranging from freshmen to seniors, were on a Southern tour as guests of the Michigan Pilgrim Fellowship, youth movement within the Michigan Congregational Christian Churches. The tour leader was the Rev. Wm. T. Matters of Lansing, who was making his third visit to Talladega. The students toured Savery Library, visited class rooms, ate in Fanning Dining Hall, and joined in the social hour in Foster Hall.

* * * * *

Most Important!

Miss Pattie Lee Coghill, Educational Secretary of the Convention, asks that attention be called to the rapidly approaching Young People's Summer Camp dates. These were given in detail in the April 22 issue of THE SUN. You are asked to check them.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Elisha Reveals Spiritual Resources"

LESSON IX—MAY 30, 1954.

MEMORY SELECTION: "If God is for us, who is against us?"—Romans 8:31.

BACKGROUND SCRIPTURE: II Kings 4:8-37; 6:8-23.

DEVOTIONAL READING: Psalm 125.

Elisha was Elijah's successor. And a worthy successor he was! He was more concerned with what happened to Israel than with what happened to him. He was constantly calling the attention of the nation to the fact that it had endless resources of strength in faith in God, and that if it used these resources wisely, no other nation could conquer it. The brief story of his life tells, among other things, of how he was used of God to cure the leprosy of Naaman, of how he miraculously replenished vessels with oil, of how he raised a child from the dead, and of his reputation as a patriot and prophet. The lesson for today is concerned with an incident in his life which has meaning for us as individuals and as a nation.

The Situation.

Benhadad, the Syrian is at war with Israel, and he plans an ambush against Jehoram, the king of Israel. He had his trap set, waiting to pull the string and take Jehoram and his army captive. But Elisha, in some way not mentioned in the lesson, found out about the ambush and warned the king not to go near the place. He did this more than once. Benhadad "smelled a rat"—he thought that there were fifth columnist or spies in his army, and he set about to smoke them out. One of his servants told him that it was not one of his own men, but the prophet Elisha who was revealing his plans to the king of Israel. "So that's who it is, eh?" said Benhadad. Well, we'll scotch that fellow right now. Where is he?" They told him that Elisha was at Dothan, so Benhadad sent a party of horsemen and chariots to Dothan to get Elisha. That shows something of the respect this heathen general had for this defenseless prophet. The host came to Dothan by night and surrounded the town, ready to take Elisha the next morning.

The Story.

When Elisha's servant got up the next morning, he was almost paralyzed with fear. "Alas, my master! how shall we do?" he cried in panic. It did look like a hopeless situation, two unarmed men against a great host of armed and mounted soldiers. And it was hopeless if one looked only at the things he could see with the physical eye. That was true of the situation then, and it is true of lots of situations now. When we look only at the things we can see, the situation often seems unpromising, and even hopeless.

But Elisha was not easily stampeded into panic. He had the ability to look at the things which could not be seen as well as the things which could be seen.

He saw the band of armed men, but he saw something else. And he prayed that his servant might see it too. When his eyes were opened, the servant saw it too—the mountain around about Dothan teeming with horses and chariots of fire,—the armies of the Lord God of Israel himself. "Fear not; for they that are with us are more than they that be with them." One may believe that these were literally horses and chariots of fire, or one may believe that they were symbols of God's aid and protection. In any event the heavenly host was encamped around the two men in such a way as to dispel all fear. And they found deliverance in a strange and unexpected way.

The Lessons.

Here is a challenge to trust in the invisible, but the real spiritual sources and resources of life. It is the spirit that quickeneth. We are all too prone to look at the things we can see, and to look only at them. For instance members of a congregation will think about building a church or adding to a church, and they will figure out just how much money they have or can get. They fail to take into consideration the resources of God, which are often available through faith. We have recently completed a somewhat pretentious building project at Oakland, and we thought that we would not have

enough money to complete it without borrowing a large sum. But many men gave freely of their labor, and quite a few gifts of generous proportions came from sources not counted on in the original planning. Faith lays hold on God's unseen resources.

The same principle is true of us as individuals. We have unseen, and unsuspected resources, unseen spiritual resources to draw upon in life's battle. Without them we are doomed to failure and defeat. Using them, even weak men and women can be more than conquerors.

The same thing applies to nations. There are other things besides social and economic and military resources. Big nations have gone down to defeat in spite of all these things, while smaller and weaker nations have survived because of the resources of the spirit. The flesh profiteth nothing; it is the spirit that quickens.

There is point in it all for us today. We are living in a world in which we are surrounded in all sides by "chariots and horsemen," armed might frightening in its power and potentiality. We will do well to mobilize our material resources and military power. But these alone are not enough. We must rely on the unseen spiritual allies. We must have a cause that is just, we must be on God's side, we must have clean hands and a pure heart.

God helped Israel through Elisha, a man of God. The nations of the world must have good leaders, godly leaders, strong leaders, men of character and consecration.

It often happens that men are slain while standing for the truth, but the truth is never slain. As long as a child of God is on the path to duty, and until that duty is fulfilled, he is inviolable and invulnerable. God will not permit any mortal force or combination of forces to hinder the accomplishment of the task entrusted to his servant.

Based on "International Sunday School Lessons," Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

When the Reverend Claude Hendricks, pastor of St. Paul Methodist Church in Atlanta, Ga., was District Superintendent, he reminded his Quarterly Conference of a statement made by Arthur Wentworth Hewitt many years ago: "Every church ought to look like some body loves it." Does yours?

Christian Education to Hold Religious Drama Workshop

How to give the nation's children a lasting religious faith through the use of drama in Sunday schools will be the broad goal of a religious drama workshop, to be held at Green Lake, Wis., this summer.

Religious plays for youngsters—with the children themselves staging and acting in them—are coming into ever wider use in churches of the United States, said Amy Goodhue Loomis, religious drama director of the American Baptist Assembly. Through meeting together and swapping and testing ideas and drama techniques, church workers will gain "direction, perception and inspiration to enlarge the word of God through this medium," she added.

The Religious Drama Workshop, to be held August 14-21, will be a joint project of the National Council of Churches through its Division of Christian Education, and the American Baptist Assembly. More than 100 religious education workers representing a score or more of major denominations are expected to attend the workshop, which is the only one sponsored cooperatively by Protestant churches in North America.

The dramatic approach to Bible teaching "sets the mood, arouses curiosity and stirs the imagination," Miss Loomis said in announcing this year's program. "It provides for young people emotional development, cooperation in group planning, and an opportunity to express their own ideas and opinions." Also, she added, "Drama applies Christian principles to life, makes Sunday school more dynamic, and makes the child want to come regularly."

Included at this year's workshop—an annual project—will be beginning and advanced production techniques, creative drama for children up to junior high levels, and beginning and advanced play direction. A forum on religious drama will be led by Dr. Harold Ehrensperger, religious drama expert of Boston University, who will also conduct group conferences on writing in the medium.

Registration will be handled by Helen F. Spaulding, assistant director of the workshop, 79 East Adams St., Chicago 3, Ill.—*N. C. N.*

It is one thing to be moved by events, another thing to be mastered by them.—*Ralph W. Sockman.*

THE VALIDATION OF LEARNING

(Continued from page 5.)

shaken and changed by the experiences of two world wars.

In our generation, however, we have also seen the distressing and misguided war between science and faith resolve into a cooperation which brings daily more understanding and constructive discoveries. We have seen, too, that many of our young scholars and leaders sense the hidden spiritual and social peril in our very success as a nation, militarily, economically, and industrially. Many are not now looking for salvation by technology. Many see that we shall not be saved because we are clever or skilled, nor because we have many wonderful possessions. And they are seeing that the matter of salvation, personally and collectively, is no irrelevant concern.

The validation of learning, many of these upon whom we must now see, must lie ultimately in whether we have found the secret of our salvation and thus whether we have found Christ. These are age-old conclusions, but we in our times come by them by a long and eventful and stony road.

The validation of our learning, too, must lie in what we are now equipped to do with the vital problems before us. Seeing the tremendous danger of a moral decline, will we stir ourselves, unite, and act? Will we realize, in time, the peril from a strong and clever but immoral civilization? Will we see the calamity in a society which has mastered the world of nature, but has lost control of itself?

Our political realism and determinism must give way, under the leadership of newly trained individuals, to the urgings of the vision of a new kingdom upon earth and of a redeemed society. Our moral laxity must give way to the call to a transformed and purposeful life. Our suspicious provincialism must give way to a new global brotherhood of cooperation and understanding. Our resourceful exploitation of the world of science must not obscure the greater need for a conquest of the world of the spirit and of human relationships.

Concerns of this sort determine what we feel we should learn and what we believe we should do with what we have learned. As we go forth in these times our impact upon our society will be produced not simply by our institutional references

and the knowledge we possess, but also by the life we want to live and the goals we want to pursue. It will lie in what we desire to do with and for personality and human relationships, and what interests we will cultivate and what services we will render. It will depend upon whether we approach our time of living with the philosophy of a selfish and determined consumer, or with the mind and spirit of one who would contribute something to the commonwealth from his heart and mind and soul.

What you do on your path that lies ahead will largely validate and give meaning to the diploma you will shortly hold in your hand. What you are as a person and as a member of society will also determine the fruitfulness of the labors of those who labored in this institution of learning to place it in your hand.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

be found elsewhere in this issue. They express the felling of the women of her local church.

Irma Albert was the kind of devoted person who makes up the Kingdom of God on this earth. If you were a visitor in her church, she made you feel at home. She could play the piano, teach a class, bake a cake, or do what needed doing. Several years ago she was the guiding light in reorganizing a missionary society in her church. She served as its president.

But she went beyond her local church. When there was a district meeting or a state conference, Mrs. S. E. Albert was there representing Mt. Bethel. Her interest and loyalty was recognized when she was made a state officer for our North Carolina women. Not until ill health forced her to curtail her activities did she give up any of her regular "jobs" for Christ and his church—and her church, too.

As one who saw her only occasionally, I want to pay tribute to her friendliness, her acts of kindly service, and her faithfulness to her local church and to the larger interests of her denomination.

God has ordained that happiness, like every other good thing, should cost us something. He has willed that it should be a moral achievement, and not an accident.

—*De Gasparin.*

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Following is a speech for a high school student to give at Sunday school, or at a Missionary Society meeting for the Orphanage:

"It is my privilege to tell you about the Christian Orphanage which is located at Elon College. It is under the direction of the churches of the Southern Convention and is supported by them. It opened its doors in January 1907. Since that time the one main building has been increased to three dormitories for children; and the few acres of land has been increased to 290 acres. There is room for a campus with three main buildings and four residences; several pack houses, graneries, machinery sheds, shop, milk house, dairy barn and silo. Almost completed is the Holt Memorial Chapel with a beautiful basement and a pretty sanctuary.

"On the 290 acres is room for pastures for the dairy heard, the beef cattle, the hog houses and pastures, and the chicken houses and runs. Room for fields of corn, oats, wheat, hay, and acres of gardens where sweet potatoes, tomatoes, white potatoes, beans, peas, cabbages, onions, and all sorts of vegetables are grown. It takes a lot of food for the orphanage family, and feed for the live stock. The orphanage is in need of better facilities for storing food for fall, winter and spring. A coldstorage department is badly needed so enough vegetables could be stored for the fall and winter.

"The orphanage cares for 82 homeless and needy children. We who have our own homes and parents cannot now realize how fortunate we are; nor can we realize what a calamity it is to be without any loved ones to take care of us. There are hundreds of children like that, and it is our privilege to provide a good home, loving care, and Christian training for those in our churches and Sunday schools, whose fathers or mothers are dead or who have forsaken them. In the past 47 years the orphanage has taken care of 710 such children. A big record book is kept in an iron safe of every child cared for at the orphanage. Hundreds of boys and girls have gone out from the orphanage to live noble, useful lives.

"Dr. John G. Truitt is the superintendent, L. W. Wagoner is assistant superintendent in charge of the farm and dairy. Charles Perkins is the dairyman and farm assistant. Boys help with the milking and cleaning the dairy and dairying equipment; they help with feeding cows, hogs, chickens. They help on the farm as long as it does not interfere with their school work. The girls help with the cooking, house-cleaning, laundrying, and sewing and mending. Everyone is taught to be neat with their rooms, and in their personal appearance. They are trained in manners at the table and everywhere in and out of the home. Five matrons supervise the three buildings and the kitchen and diningroom. The orphanage makes up a large happy family.

"It is a pleasure to speak for the orphanage today, to tell you about the boys and girls there, their training at school, at church and in Sunday school; and their training in religious devotion for themselves individually and collectively. Dr. Truitt would like to have you visit the children in the orphanage, to become acquainted with its work, to feel that it is your very own, and to see what your funds are doing for such a worthy group of boys and girls. As a high school student I am proud to know the high school students there are making good in school both in their studies and in the athletic games."

Let one of your high school students present such a speech in your church. Thank you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 13, 1954.

Commodities for the Week.

Mrs. Margaret Everett, Burlington, N. C., Clothing.
Mrs. S. W. Elder, Abanda, Alabama, Buttons and Needles.
Woman's Aux., Cong. Christian Ch., Winston-Salem, N. C., Iron, Ironing Board and Cover.
Johnson's Grove Missionary Society, Coupons and Buttons.
McAdams Office Supply Co., Burlington, N. C., Show Tickets.
Mrs. J. P. Johnson, Richmond, Va., Buttons and Costume Jewelry.
A Friend, Norfolk, Va., Buttons.
Mrs. J. C. Beal, Franklin, Va., Clothing.

Sunday School Monthly Offerings.

Amount brought forward \$ 5,272.29

Eastern N. C. Conference:

Christian Light	\$ 45.00	
Liberty (Vance)	24.24	
Martha's Chapel	12.00	
Pleasant Union	50.00	
Southern Pines	63.00	
		194.24

Eastern Va. Conference:

Newport News S. S.	\$ 16.00	
Norfolk, First	24.08	
Windsor	10.00	
		50.08

N. C. and Va. Conference:

Mebane	\$ 5.00	
Reidsville S. S.	66.00	
Tryon S. S.	15.00	
		86.00

Western N. C. Conference:

Big Oak	\$ 1.00	
Pleasant Cross S. S.	9.88	
		10.88

Virginia Valley Conference:

Winchester S. S.	\$ 8.34	
		8.34

Total \$ 349.54

Grand total \$ 5,621.83

Special Offerings.

Amount brought forward \$12,415.59
Ladies' Aid, Spring Hill
Church, Waverly, Va. \$ 5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

FORLINES.

The body of Mr. Hiram J. V. Forlines of Virgilina, Virginia, was laid in its resting place, and his soul was committed to God on April 27, 1954.

Whereas, Mr. Forlines was a deacon of Union Congregational Christian Church, Virgilina, Virginia, we, the members of the Board of Deacons, do recommit our interest in and concern for the work of the church.

And whereas, the kindly light of Mr. Forlines' life will continue to point out the Christian way of life, we do strengthen our determination to let our light so shine for the glory of God.

We would express to his widow and family the sincere sympathy of the church during this experience, and of the earnestness of our prayers that the Father God will bless and sustain them now and always.

We desire that a copy of this token of our appreciation for the life of Mr. Forlines and of our deep felt sympathy be sent to his widow and to "The Christian Sun" for publication.

G. W. POLLARD,
Chairman,

Board of Deacons of Union
Congregational Christian Church,
Virgilina, Virginia.

ALBERT.

Mrs. S. E. Albert died April 1, 1954 at Anne Penn Memorial Hospital in Reidsville after an illness of several months. The funeral was held the following day at Mt. Bethel Christian Church of which she was a member. Services were conducted by the Rev. Fred Alred, the pastor, and Dr. John Truitt.

We, the Mt. Bethel Missionary Society, wish to offer the following resolutions in the passing of Mrs. Albert who was a much-loved member, serving in various offices until her illness forced her to leave these tasks to others.

First: Be it therefore resolved that since it pleased the great God whose infinite and incomparable wisdom never errs to call Irma from her earthly home to the home Christ went to prepare for his chosen that we do humbly and with fortitude submit to his will. In our grief for her may we remember with thankful hearts the beautiful life she lived. May we remember the sunshine of her smile, her gentleness of manner, the kindness and love she had for us all. All these a gift God gave her to give us, yet a little while before he called her home.

Second: In her passing the Missionary Society has lost one of its most loyal and valuable members, who worked tirelessly for the society's needs. That the church she loved has lost one who was ever faithful, never shirking her duties even after her illness was taking much of her strength. Her Sunday school has lost one who has labored and loved it since childhood. The class she taught has lost a devoted teacher who maintained interest in it even in the last days of her illness. Her community has lost an active and able leader.

Third: To her husband and children who have lost a wonderful and devoted wife and

mother, to her brothers and their wives who have lost a dearly loved sister, and to her aged grandfather we would offer our deepest sympathy, and a prayer that the same God in his greatness who took Irma home, will also be with them in their great sorrow which is also our sorrow.

Mrs. D. C. McCOLLUM.

Seed Corn Sent to India by CROP

Mr. George Watson, manager of Watson Farms, Rocky Mount, N. C., gave 50 pounds each of North Carolina 27 and Dixie 18 Hybrid Seed Corn to go to India for research and experimental purposes, it was announced by the Rev. Carl R. Key of Durham, State CROP director, CROP will ship the seed corn by air freight from New York in time to arrive for planting soon after June 7th of this year. When thanking Mr. Watson for this gift Mr. Key stated that it would "serve as a type of permanent self-help to the people of India."

The seed corn is being sent to a Christian Missionary, the Rev. Donald Rugh, of Delhi, who is chairman of the Indian National Relief Committee and the Church World Service—CROP representative in India. Mr. Rugh will turn the gift over to the Indian Council of Agriculture Research to carry on the experiments in the wider use of hybrids in India.

It is reported by the Iowa State CROP director, Wilson O. Radway of Des Moines, who visited with the Rev. Mr. Rugh and Mr. Nehemiah in early April in Delhi that Indians are "very much interested in improving seed corn," poultry and other livestock. Mr. Radway made a stop to visit with Mr. Rugh and his staff in the course of a round-the-world survey of relief needs and the distribution of such supplies as was contributed last year.

Mr. Radway also stated that North Carolina 27 and Dixie 18 Hybrids have proven to be two of "the best varieties used in India so far for experimental purposes." Mr. Nehemiah is in charge of these experiments at the Agricultural Research Center.

This shipment of seed corn is the second of such relief shipments to be made by North Carolina CROP in 1954-55. Some fifteen counties have been marked for organization in May and June to canvass for wheat at harvest time. Twenty-two District Supervisors and Mr. Key, state director, and Rev. O. L. Riggs of Durham, assistant director, are already at work on county organization.

THE FAR-REACHING EFFECT OF A SERMON.

(Continued from page 2.)

slight sacrifice this—for a young woman to leave her native land and go to spend her life among people of a strange language and strange customs.

Fortunately, we have from her a descriptive word about that sermon. She said: "The minister preached 'earnestly and searchingly.'" The important word here is the word "searchingly." It was a "searching" sermon, no doubt, because the preacher, having it upon his own heart, laid upon the hearts and minds of the hearers the Christian's obligation to send the gospel to all the world, and the Holy Spirit, accompanying the message, pressed it upon the consciences of the hearers.

As ministers of the gospel, let us bear in mind that it is not enough to preach "interestingly" and "earnestly," but, faithfully, speaking the truth in love and depending upon the Holy Spirit, may we ever strive to preach "searchingly."

This young woman, who heard a heart-searching sermon on China's need of the gospel and responded by "giving five dollars and myself," set in motion spiritual forces of such magnitude that eternity alone will reveal the full results. Besides being the wife of a missionary and his able assistant, she was a missionary in her own right. And that is not all. She was the mother of a great missionary—Bishop Walter Russell Lambuth, whose missionary labors in China, Japan, Africa, and other parts of the globe have brought blessings to untold multitudes.

THE ORPHANAGE.

(Continued from page 14.)

State of N. C., Gasoline	
Refund	48.50
First Cong. Christian Ch., Asheville, N. C., special Contribution	50.00
Thomas H. Andrews, Alex- andria, Virginia	100.00
J. H. Booth, Jr., Hamp- ton, Va.	10.00
In Memory of Mrs. Jane Watkins	5.00
In Memory of Mrs. B. F. Boothe	1.00
Special Gifts	110.00
	329.50
Grand total	\$12,745.09
Total for the week	\$ 679.04
Total for the year	\$18,366.92

"... and ye clothed me"

By DR. HERBERT H. STROUP

of the Congregational Christian Service Committee

Stellatos Themistoklis knocked one day in late October on the door of the Family Service Center in Athens. The center is maintained by the Congregational Christian Service Committee in Kaisariani, a section of the Greek capital.

His immediate need was for clothing, but behind him was a lifetime of hard work for himself and his family when the idea of asking anyone's help was repugnant to him. Now at 73, the balding, still active man was anxious to start all over again.

His early life had been spent in Romania where he managed to develop a thriving farm. In 1914, he was forced by the war to leave his homeland. With his family he came to Greece, where he suffered many privations throughout the Nazi occupation. When his wife died, he lived with his only son in Athens until they were able to move to the island of Cephalonia.

At Argostoli, the island's chief city, Mr. Themistoklis succeeded once again in establishing himself by becoming a successful businessman on one of the downtown streets. Life looked serene again and old age something to look forward to.

On August 9, 1953, a terrific earthquake struch the island and destroyed both the store and their home. Fortunately, Mr. Themistoklis and his son were saved, but his small savings were lost and bleak misery faced them.

After a number of grim weeks on the island, he managed to get to the mainland and to the place he had known best—Athens. But he had only the clothes he was wearing at the time disaster struck. . . .

Late in October, Mr. Themistoklis was offered a job in an Athens store. He liked the position and needed the pay, but he did not have clothes suitable for the job. Through friends who had received help, he learned of the Family Service Center which distributed the clothes sent to Greece by American Congregational Christians. Though uncertain and embarrassed, he took a chance and came to the agency by bus on borrowed money.

Miss Anna Kritikou, one of the center's workers, asked him to come into the office and tell her his problem. At first he was reluctant to tell her about his troubles, but her genuine kindness loosened his tongue. Because he was in a place where Christian love and professional skills are devoted to the service of mankind, in a few moments he felt at home and told of his need.

Checking his story, Miss Kritikou concluded that Mr. Themistoklis was qualified for the center's help. On investigation at the warehouse, however, it was found that all the men's clohing had already been given to needy persons on the islands hit by the earthquake and in Kaisariani.

Many bales of used clothing had come during the early fall—American Congregational Christians had certainly been on the job. But the emergency had stripped the supply. . . . What was to be done? Was this man's future to be jeopardized for want of a suit of clothes?

Miss Kritikou resolved to "scrape the barrel" and finally came upon some suitable clothes for Mr. Themistoklis to wear in his new job. As the old man left with his bundle, his eyes were misty. "You people are good," he said. "You are Christian." But Miss Kritikou realized that without the support of the people "back home" he would have to have been turned away.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

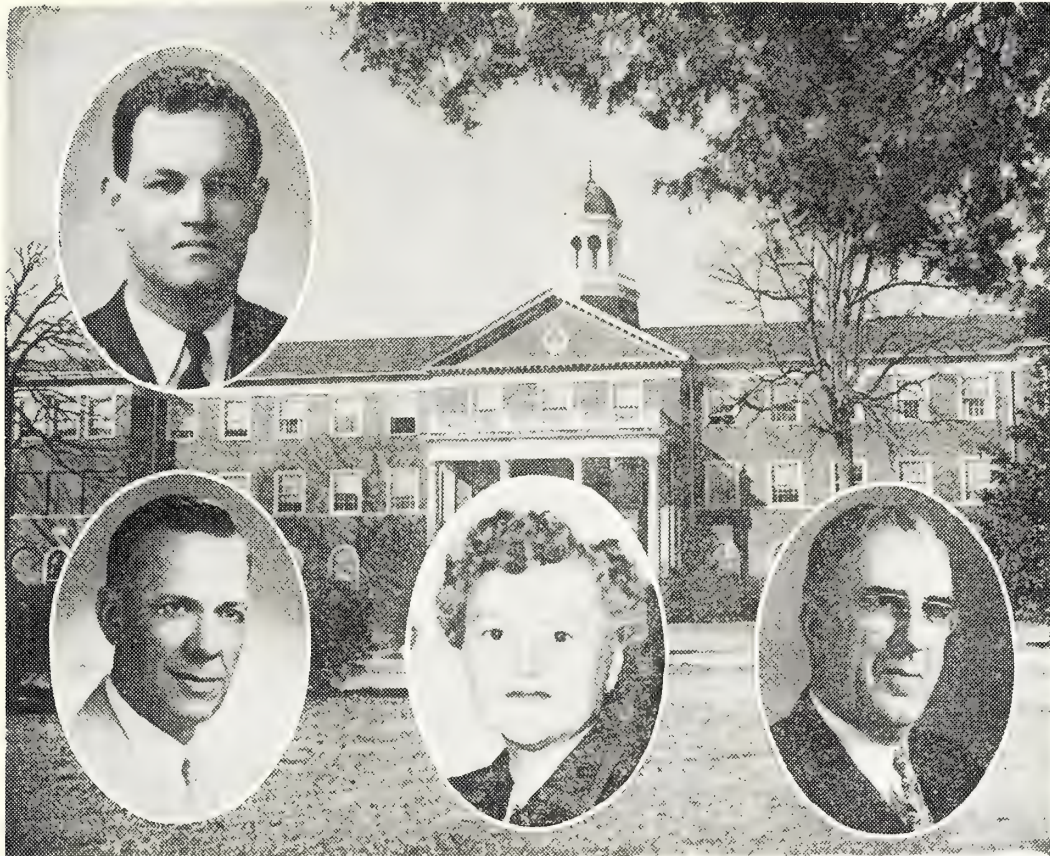
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, MAY 26, 1954

NUMBER 21

Speakers at Elon College Commencement Exercises



Speakers who will keynote the sixty-fourth annual Commencement Program at Elon College are portrayed above against a background which shows Alamance Hall, a building which houses the administrative offices and many of the classrooms of the college. The speakers are the Hon. Mills E. Godwin, Jr. (upper left), eminent attorney of Chuckatuck and Suffolk, Virginia, and a member of the Virginia Senate, who will deliver the address to the seniors at the graduation exercises on Monday, May 31; Dr. Aaron N. Meckel (bottom left), of St. Petersburg, Fla., pastor of the First Congregational Church of that city, who will preach the baccalaureate sermon on Sunday morning, May 30; and Mrs. Gwendolyn Patton Fogleman (bottom center), of Burlington, N. C., of Elon's class of 1927, who will deliver the address at the Alumni Banquet on Saturday evening, May 29. President L. E. Smith (bottom right) will guide the college through its 1954 Commencement Program.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Sixty-Fourth Elon College Commencement

The days come and the months go, and they add up to years more quickly than the aging can realize. Another annual commencement is here. These occasions are looked forward to with mingled feelings; some rejoice and others are sad. It is joyful to meet classmates and friends and it is distressing to part with friends not knowing when the pleasure of meeting will come again. Commencement programs at Elon College are enjoyable and pleasing.

Of recent years, the program proper begins with a social on Friday night, May 28, honoring the year's graduates and returning alumni. This festival is held in the gymnasium, attractively decorated and pleasing appointments on all sides.

The second day, Saturday, begins with breakfast for reunion classes. The alumni picnic luncheon is at 12:30 on the South Campus. Mrs. Boyd, Alumni Secretary, is expecting an unusually large attendance for this occasion. All alumni on the campus will meet at 2:00 for reports on the year's work and plans for the ensuing year. The alumni banquet will be held at 6:30 p.m. Mrs. Brown Fogleman of the Class of 1928 will be the speaker. Following the address by Mrs. Fogleman, the Dramatics Department of the College will present Shakespeare's "As You Like It" in the outdoor theatre on South Campus.

Sunday, May 30, is Baccalaureate Day, when the faculty, the parents, and friends of the graduating class and the students who are still on the campus will assemble in the Whitley Auditorium for the morning worship service. The Reverend Aaron Meckel, pastor of the First Congregational Christian Church of St. Petersburg, Florida, will deliver the Baccalaureate Sermon to the graduating class and all present. Dr. Meckel is the pastor of one of the largest Protestant churches in Florida and was judged some years ago by the *Christian Century* as one of the leading Congregational preachers in America and one among the ten top preachers in this country. Dr. Meckel is a comparatively young man and a forceful

speaker. Selected students of the Music Department will perform at Vespers in the afternoon at 5.00. The famed Elon College Choir will present the German oratorio, "Requiem," by Faure. The presentation will be in Whitley Auditorium at 8:30 in the evening.

Monday, May 31, will be Graduation Day. Seventy-four of the Senior Class will graduate on Monday. There will be approximately 30 to graduate at the end of summer school. These two sections will constitute the Class of 1954. The Honorable Mills Edwin Godwin, Jr., of Chuckatuck and Suffolk, Virginia, will deliver the Literary Address. Mr. Godwin is a prominent attorney and popular member of the Senate of Virginia. He is a young man of ability, of wide influence, and is recognized by his associates in legal and political circles as having promise of greater influence in the immediate and extended future.

All appearing on the program for this commencement are influential members of the Congregational Christian Church. The graduates and the church at large will be interested in the commendable features of this year's program. The Board of Trustees of Elon College will meet on Monday morning at 9:30 for the purpose of receiving the report of the Registrar of the College presenting recommendations from the faculty and vote to award degrees. The Board will adjourn for its main business meeting at 1:30 p.m.

The church, alumni and friends are cordially invited to any and all exercises of this annual occasion on the Elon College Campus.

* * * * *

Apportionment Giving

A friend said to me on my trip to New York on Friday of last week that the New York Stock Market caused his spirit to rise and fall. He meant that by watching the sales and prices of stocks on the New York Stock Exchange, that he might be personally interested in, it made him feel depressed when the prices declined and made him feel enthusiastic when the prices advanced.

I am not particularly interested in the stock market, but I am interested

in the contributions of our churches and Sunday schools to the college for its support. When we have a good report, as we did last week, I feel that everything is going in the right direction and that eventually everything will be wonderful. When we receive a report that is not so exhilarating, as the report is this week, our spirits have a tendency to decline and we feel slightly depressed.

There is such a thing as an inflated feeling and there is also such a thing as a deflated feeling. I am sure that the reader will understand what I am talking about, if only as regards the support of Elon College. We should have a constant occasion for a feeling of inflation. That would be wonderful, and how wonderful it would be if all the churches and Sunday schools should be moved by the spirit to send in a contribution for the same week. It is not impossible, and how wonderful it would be if they should be so moved.

Previously reported	\$ 3,268.96
Eastern N. C. Conference:	
New Elam	\$ 15.00
Eastern Va. Conference:	
Oak Grove	\$ 15.00
N. C. and Va. Conference:	
Howard's Chapel	\$ 1.00
Western N. C. Conference:	
Mt. Pleasant	\$ 12.50
Zion	10.00
Virginia Valley Conference:	
Linville S. S.	\$ 7.50
New Hope S. S.	10.00
	71.00

Total to date \$ 3,339.96

In accordance with action taken at the last session of the Southern Convention, this issue is being devoted to an account of the proceedings of the convention as submitted by the secretary.

Bethlehem Church at Tenth Legion,, in the Virginia Valley, has planned a "homecoming" and a big celebration of the first anniversary of the dedication of their new church building, to take place on Sunday, May 30, from 10 a.m. to 3:00 p.m., at the church.

Superintendent W. T. Scott participated in the ordination service for Beverly Cosby and Irving Stubbs at Riverside Church, New York, on Sunday night, May 23. Mr. Cosby and Mr. Stubbs graduate from Union Seminary in June and will work in Lynchburg, Virginia, where a new church is being organized in co-operation with the interdenominational Lynchburg Christian Fellowship.

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

Men Together at Moonelon on June 5

The Laymen of the Southern Convention are to be together at Moonelon on June 5 for a workday. The Committee of Arrangements from the local area has already met and planned activities which the men will participate in. These include the digging and pouring of the foundation for the new central building, the clearing of a parking area, the preparation of a suitable road into the property, some painting on the house which is already on the Moonelon site, the preparation of the playground for the summer camps, the clearing of some of the wooded area, and other numerous activities. The committee doing the planning consisted of Bill Mahan, Trudy Vincent, and J. E. Danieleley, with advice from Dr. W. T. Scott and Dr. H. E. Robinson. Men who plan to spend the night and are in need of accommodations and men who expect to be present for the meals must contact the undersigned immediately for reservations.

J. E. DANIELEY.

* * * * *

Christian Vocation

PROGRAM FOR JUNE.

SUGGESTED HYMNS: "O Master Workman;" "Sun of my Soul, Thou Saviour Dear."

SUGGESTED SCRIPTURE: Romans 12: 1-21.

PRAYER: When we go to work, Almighty God, help us to feel Thy divine presence. Teach us in our workday world to live the Christian principles which we hear and talk about on Sunday at church. Amen.

MEDITATION: Christian Vocation.

I believe that no matter what a person does for a living that he should consider that work a calling of God. If we truly believe that we are called to do our work in the same sense that a minister is called to do his, it may well lead us to a sober evaluation of the work that we do. Obviously there are a few vocations that could not be considered worthy of God's calling. But by and large,

every job that men do is worthy of being done by one of God's men.

We often speak of our vocation in the narrow sense of an occupation. Webster defines vocation as "a calling." As a purely secular word then, vocation has very little meaning, since, unless there is a God vitally concerned about each of us as individuals, there is no one to do the calling. Vocation then, to a Christian is a thrilling word implying that he is called of God to do a certain work and that he is provided by God with the abilities to do that work.

Paul in his letter to the Ephesians tells us "I beseech you that ye walk worthy of the vocation wherein ye are called." The early church drew its strength from its laymen. They were fishermen, tradesmen, doctors—but above all they were Christ's men. We laymen in modern churches here in America can learn much from these laymen of first century Christianity. They evidently regarded every phase of their daily life as a part of their religion. We, in our zeal to avoid the state church, have insisted that the church be separated from the state. This has often resulted in divorcing religion from every other area of life—economic, social, and educational, as well as political. I believe that we need to return to a concept in which all of life is regarded as a stewardship.

What might such an outlook mean for our day? Think for a moment (Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORIAL STAFF

Editor (In interim) J. T. Kernodle
Managing Editor J. T. Kernodle

Contributing Editors—Roy C. Helfenstein, Henry E. Robinson, W. Millard Stevens, Stanley C. Harrell, Richard W. Morton, Jas. H. Lightbourne, Jr.

Departmental Editors—Convention, Wm. T. Scott; Laymen's Fellowship, J. E. Danieleley; Woman's Work, Mrs. F. C. Lester; Young People's Work, Thomas W. Madren; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Harcastle.

Board of Publications—R. C. Helfenstein, Chairman; S. T. Holland, Secretary; Clyde W. Fields, S. E. Madren, W. W. Snyder, Jas. H. Lightbourne, Jr., G. D. Colclough, Treasurer, ex officio.

Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Dynamic Christianity

The religion of Jesus is something more than a force and value put into action by a gathered fellowship of those who acknowledge Jesus Christ as Lord and Saviour and wish to proclaim his gospel. It is something more than a code of ethics or a set of inspiring principles.

A church fellowship that functions only on Sunday mornings as a spiritual factor is a poor force indeed. As a matter of fact, when is a church? Does it come into existence only on Sundays? Is it a group worship experience largely? What is the church? Is it an organization handed down—without concern daily for what it hands along to those who need it?

More and more, people are taking a more realistic and dynamic view of the church. They see it as a fellowship of worship, but also of action. They see it as standing for moral and spiritual principles taught by Jesus, but also as ever on the march to make possible the kingdom on earth. They see it as deriving power from on high which is used for very definite purposes—to heal, to enlighten, to instruct and to bless.

Churches close to Christ should be constantly experiencing a Pentecost. One of the most lamentable features of its life, so often, is that it suffers in many respects in comparison with other social and civic and educational groups with which people are affiliated.

This is not to suggest that in all places and at all times such situations prevail. But it is to say that we need our Pentecost today. We need fresh visitation of the Holy Spirit. We need newly stirred enthusiasm. We need deepened love for God and man. We need a clearer vision of what we are trying to do. We need a church fellowship that is active, alert, and that has taken the trouble to be prepared to perform those distinctive ministries for which people look to the church.

If we have an awakened Christianity, a dynamic spirit, we shall go far toward commending the church to many to whom, now, it is of no particular importance. Real Christianity must necessarily be dynamic Christianity. Let's see what it can do in our fields of service!

RICHARD K. MORTON.

Advertising Pays!

We wonder if some of our older readers remember an advertisement that appeared from time to time in the magazines of yester years. It was not a large advertisement, never over two columns in width, and usually only one. The feature of the ad that impressed the writer as a child was a black whale—inky black—with a large white spot on his side. On that spot someone was rubbing "Pearline," a then popular soap powder, and the spot was like snow. So popular, we are told was this soap powder that the maker had more business than he could supply; and when his advertising manager asked for an increasing amount of money for advertising commensurate with his increasing business, he replied that he did not need to advertise—and he stopped. And his business stopped, too.

The beverage alcohol manufacturers would not make such a mistake! But they may be making another! Certainly it would seem that the American public will not continue to allow the unbridled invasion of its citadel by the unscrupulous advertising which these forces are now producing. Only this week, hearings were held in the House of Representatives on the Bryson Bill, which has been introduced with the basic purpose of implementing

the 21st Amendment, which gives the states the power to regulate alcoholic beverage traffic within their own borders. A similar bill introduced by Senator Langer of North Dakota in 1949, which missed clearing the necessary Senate Committee by one vote, has been reintroduced this year, and the hearings are scheduled for June 21, 22, 23.

The liquor people have no idea of stopping their advertising if they can help it, and allied with them are other forces that might feel the pinch if Congress should move to cut the \$250,000,000 figure by limiting advertising.

The proponents of these bills, however, are backing them because they believe that: Alcohol beverage advertising is misleading; it constantly hammers at the home through any and all available media; it pictures only half-truths—pictured as a boon to health, it has just the opposite effect on the individual and the family. And today, it is impossible to read a paper or a magazine, or listen to a play, or watch a ballgame without seeing it.

The claim that advertising is not designed to sell more liquor to more people is absurd. We refer you to the man who once made "Pearline"!

J. T. K.

FORTY-FIRST BIENNIAL SESSION OF
THE SOUTHERN CONVENTION OF CONGREGATIONAL
CHRISTIAN CHURCHES, INC.

APRIL 27-29, 1954

BETHLEHEM CONGREGATIONAL, CHRISTIAN CHURCH
SUEFOLK, VIRGINIA

* * * * *

TUESDAY AFTERNOON SESSION
2:00 P. M.

The session was called to order by President Stevens by the singing of the Convention Hymn: "God of Grace and God of Glory."

The meeting was constituted by prayer by Dr. I. W. Johnson.

A cordial welcome was extended by pastor of the host church, Rev. R. E. Brittle.

The President declared a quorum present.

Introduction of guests and new ministers by Superintendent Scott:

Ministers—Rev. George B. Alley, Rev. Thos. H. Britton, Rev. H. L. Carnes, Rev. H. V. Harnan, Rev. C. D. Hayes (absent), Dr. C. H. Heymann (absent), Rev. Olin B. Pendleton, Rev. D. O. Jackson (absent), Rev. C. M. Jones, Dr. Woffard C. Timmons, Rev. H. G. Titcomb, Rev. John W. Rackley, Jr., Rev. J. S. Graves.

Guests—Dr. Stanley U. North, Mr. William K. Newman, Dr. D. H. Sandstrom, Dr. Raymond A. Dudley, Dr. S. N. Stevens.

It was voted to extend the privilege of deliberative members to the distinguished guests presented for all sessions.

The Secretary presented the printed program as the report of the Program Committee which was adopted with such changes as may be necessary to expedite the business of the Convention.

The following committees were appointed for the current sessions: *Business Committee*—Ianson Granger, Chairman; W. E. Wisseman, H. S. Hardcastle, R. E. Newton.

Resolutions Committee—Wm. J. Andes, Chairman; Mrs. W. E. Wisseman, W. P. Smith, Fred Register.

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Press Committee—R. C. Helfenstein, Chairman; J. T. Kernodle, F. C. Lester, George Alley.

Credentials Committee—James H. Lightbourne, Jr., Chairman; Clarence A. Phillips, Richard L. Jackson, W. J. Andes, F. C. Lester.

The host pastor introduced Mrs. O. C. Bradshaw as organist for the sessions.

The opening service of worship was conducted by Dr. Woffard C. Timmons, pastor of the Southern Pines Church and chaplain of the Convention sessions.

The following reports were presented in brief form as compiled in the "Blue Book" for consideration, adoption of same being scheduled for a later session:

Executive Board—Rev. Henry E. Robinson, D. D., Sec'y.

Superintendent—Rev. Wm. T. Scott, D. D.

Educational Secretary—Miss Pattie Lee Coghill.

Treasurer—George D. Colelongh.

Mission Board—Mrs. John G. Truitt.

Board of Christian Education—Rev. Wm. J. Andes.

Board of Publications—Rev. Roy C. Helfenstein, D. D.

Rural Church Committee—Rev. James Lightbourne, Jr.

Stewardship Committee—Rev. Jesse H. Dollar, D. D.

Finance Committee (1st reading)—Rev. S. C. Harrell, D. D.

President Stevens then yielded the chair to the Vice President, Dr. Jesse H. Dollar. The President's address, "The Nature of the Church," was delivered for the edification of all.

An offering for Convention expenses was received.

Hearings were announced at 4:30 for the Finance Committee and the Board of Publications.

* * * * *

BANQUETS—6:00 P. M.

Simultaneous banquets were held for the women at the Bethlehem Church, and for men at the Suffolk Church. Dr. S. N. Stevens, president of Grinnell College, Grinnell, Iowa, addressed the Laymen's Fellowship on the subject: "Tomorrow's Challenge to Higher Education." Dr. Raymond A. Dudley, India secretary of the American Board spoke to the Women of the Convention on "Women in India."

Both audiences were up to the capacity of the banquet halls.

2

2. That the Mission Board be authorized to seek "Declarations of Purpose" from churches not yet having made "declarations," and to complete the quota of \$135,000.00.

It was especially noted that \$14,298.00 was given to the National Home Board for Ministerial Relief and that the beneficiaries of the Southern Convention area received back a total of \$18,500.00. An expression of gratitude to our National Board for its generous gifts was extended.

On motion it was voted that the report of the Board of Christian Education be adopted and made a part of the record. The Convention authorized the Board of Christian Education to prepare such a charter as was necessary and to make the charter conform to the present structural organization of the Board. Said charter to be presented to the Executive Board for approval. Change of name of the Board of Religious Education is to be mentioned in the new charter.

On motion it was voted to adopt the report of the Board of Publications and to make it a part of the record.

On motion it was voted to adopt the report of the Rural Church Committee and to make it part of the record.

On motion it was voted to adopt the report of the Stewardship Commission and to make it part of the record.

Dr. D. H. Sandstrom of Chicago, Ill., presented a most inspiring address on "Stewardship, a Personal Discipline."

It was moved and voted that Rev. Z. P. Jenkins be welcomed as a fraternal delegate from the Convention of the South and that he be seated as a deliberative delegate. He spoke to bring greetings and stressed the importance of presenting the Gospel to a materialistic civilization.

It was voted to make the report of the Finance Committee the first matter of business in the afternoon session.

The report of the Woman's Missionary Convention was adopted and made a part of the record.

The report of the Laymen's Fellowship was adopted and made part of the record.

The report of the Pilgrim Fellowship was adopted and made part of the record.

The report of the Committee on the Ministry was adopted and made part of the record.

The report of the Moonelon Committee was again presented with the recommendation that the Convention place this entire holding

TUESDAY EVENING SESSION

The evening session was led in worship by the chaplain including special music by the host church choir.

An offering was received for Korean Relief.

Dr. Stanley U. North was speaker of the evening giving a stirring address on, "Life and Task of the Church in America."

The Lord's Supper was administered by Dr. Timmons and Rev. Brittle.

* * * * *

WEDNESDAY MORNING SESSION

The session was opened by hymn and prayer by Rev. George D. Alley.

The report of the Executive Board was adopted and made part of the record.

It was voted to make the actions of the Executive Board during the 52-54 biennium the official actions of the Southern Convention of Congregational Churches, Inc.

On motion it was voted that the report of the Superintendent be adopted and made a part of the record and that the recommendations be referred to the Business Committee.

The report of the Educational Secretary was adopted and made a part of the record.

On motion it was voted that the Treasurer's report be received and referred to the Finance Committee.

On motion it was voted that the report of the Mission Board be made part of the record and that the following recommendation be referred to the Business Committee.

"We recommend that our churches support the CBLF and that the Convention quota of \$135,000 be fully subscribed. To that end we request that the Mission Board be permitted to continue to contact the churches not yet having made their Declaration of Purpose."

In accordance with the above vote the following resolutions presented by the Business Committee (at the afternoon session) were adopted:

Be it Resolved:

1. That we adopt the report of the CBLF Campaign Committee with commendation to the Committee.

under the administration and supervision of the Board of Christian Education with the understanding that the Convention continue to hold the title of the property.

The above report and recommendation were later adopted in the afternoon session.

The Elon College report was presented by President Smith with adoption postponed until later. A statement by Dr. Stanley C. Harrell in opposition to approving the Trustees' action of borrowing \$650,000.00 from the Federal Government was given. Other statements by Rev. Richard Jackson and Dr. Smith were heard.

An address by Dr. Samuel N. Stevens of Grinnell College, "The Redemptive Power of Christian Education," was heard with a sincere appreciation.

The Convention recessed for lunch served by the ladies of the church.

* * * *

WEDNESDAY AFTERNOON

A hymn and a prayer by Rev. J. Frank Apple opened the session.

The Business Committee asked that the Elon College report be given the first fifteen minutes of the session. (This time was later extended an additional ten minutes.) It was recommended that Rev. Carl Key of Durham, N. C., be granted five minutes to tell of the program of CROP and that discussion of the Superintendent's Home be put over to the Thursday Session.

The above report of the Business Committee was adopted.

Numerous statements on the Elon College Report were made by Shirley Holland, D. R. Fonville, L. E. Smith, L. W. Johnson, Mills Godwin, W. T. Scott, Jesse Dollar, Earl Danieley, H. V. Harman and H. S. Hardcastle. These men strongly supported favorable action on the Trustees' application for the \$650,000.00 government loan. H. E. Robinson and Lanson Granger objected to the lack of time given for considering this very important action, also pointing out the undesirability of our College as our educational arm becoming involved with the state as a definite step toward central control of our free institutions.

On motion the Report on Elon College, with the recommendation to approve the application for the loan, was adopted and made part of the record.

In the above connection the question was asked if it was necessary for the Convention to grant its approval. The answer was given by

Mr. Godwin that such permission was not necessary, that the Trustees had the authority to borrow such monies as it saw fit.

Mr. Pendleton pointed out that the real issue, namely who controls the college, the Trustees or the churches, had not been faced.

The Finance Committee presented the various sections of its report separately on vote of the Convention. Page 34 of the "Blue Book" was presented and adopted.

The schedule of Conference apportionments listed on page 35 of the "Blue Book" was adopted.

Items Nos. 2 through 14, pages 35-37, were adopted with item No. 13 received as information.

On motion by Chairman Stanley C. Harrell the Finance Committee's report was adopted as a whole.

Rev. Carl Key presented his statement on CROP.

The Ministerial Scholarship Fund report was presented and was adopted and made part of the record.

On motion the report of the Committee on Evangelism and Devotional Life was received and made part of the record. This report was later adopted at the Thursday morning session. A supporting statement by Melvin Dollar was heard at that time.

On motion the report of the CBLF Campaign Committee was adopted and made part of the record with special thanks to Mr. Garren and his committee for the excellent job they have done.

The report of the Nominating Committee was presented as follows:

THE REPORT OF THE COMMITTEE ON NOMINATIONS

We, the members of the Nominating Committee, wish to place in nomination the following:

Officers of the Convention—President, Jesse H. Dollar; Vice President, G. C. Coleclough; Secretary, Henry E. Robinson; Treasurer, Walter L. Cooper; Historian, J. W. Barney; Editor, *The Christian Sun*, S. C. Harrell; Managing Editor, J. T. Kernodle; Superintendent and Registrar, W. T. Scott.

The Executive Board—1. Conference Representatives, Class of 1958: Eastern N. C., Miss Susie D. Allen; Western N. C., F. C. Lester; North Carolina & Virginia, W. E. Wissman; Eastern Va., Clyde L. Fields; Valley of Va., C. A. Phillips.
2. Members-at-large, Class of 1958: Mrs. W. W. Sellars, S. H. Basnight.

3. Board and Auxiliary Representatives, Class of 1958: We recommend that the Executive Committee of the Executive Board be empowered to elect the representatives nominated by the Board of Christian Education, the Board of Publications and the Laymen's Fellowship, and to approve any change in the representatives of the Mission Board, the Woman's Convention and the Youth Fellowship.

The Board of Christian Education—Class of 1956, W. J. Andes; Class of 1958, J. E. Daniele, George O. Alley, Jack P. Shoffner, John S. Graves, Henry V. Harman.

The Board of Publications—Class of 1958, S. T. Holland, F. C. Lester, Melvin Dollar.

We recommend that the Board co-opt as members ex-officio without vote for the biennium the President of the Convention, the Chairman of the Mission Board and the Chairman of the Board of Christian Education.

The Mission Board—Class of 1956, Rex Powell; Class of 1958, Mrs. Russell V. Powell, H. E. Robinson, R. T. Grissom, Carl E. Wallace, W. M. Stevens, H. L. Carnes, Ralph M. Galt.

O'Kelly Foundation Trustees—Class of 1958, S. H. Basnight, L. L. Vaughan, J. W. Barney.

Trustees of the Christian Orphanage—Class of 1960, J. Parker Cross, Harold B. Kernodle, W. J. Ballentine, C. D. West, N. C. Monroe.

Trustees of Elon College—Class of 1958 (Two nominated by the Convention to the Board of Trustees of Elon College of which they will elect one.), J. L. Crumpton, W. E. Wiseman.

Class of 1960 (Twenty-four nominated by the Convention to the Board of Trustees of Elon College, which will then elect twelve.), S. H. Basnight, John Boland, R. T. Bradford, Roy Charles, G. D. Colclough, William P. Davis, Jesse H. Dollar, D. R. Fonville, John R. Foster, Mills E. Godwin, Jr., S. T. Holland, Miss Susie Holland, V. R. Holt, R. A. Maynard, Clarence Phillips, Rex Powell, J. E. Rawles, Jr., J. H. Rountree, W. R. Savage, W. W. Sellers, A. C. Shearer, Cyrus Shoffner, W. M. Stevens, Nathaniel Talmage.

In reference to the various Boards mentioned in this report and nominations to them attention is invited to Article VIII, Section 4 of the Constitution of The Southern Convention of Con-

gregational Christian Churches, Incorporated, which states: "The Superintendent—shall be a member ex officio, without vote, of all Convention Boards and Committees, and of Boards of Trustees of Elon College, the Christian Orphanage, and of the Boards of other Convention Institutions. . . ."

The following recommendations are proposed for action:

1. It is recommended that the President of the Convention ordinarily serve for a single term of two years and that so far as is possible the office be rotated between members of the clergy and the laity.

2. It is recommended that the Executive Board undertake a study for future action of the question of whether a person should serve on more than one Board of the Convention and its Institutions, with the exception of the Executive Board.

3. It is recommended that the Board of Trustees of Elon College be empowered to fill such vacancies as might occur during the biennium from the list of nominees submitted by the convention.

4. It is recommended that the Executive Committee of the Executive Board be empowered to elect the delegates to the General Council of Congregational Christian Churches.

Respectfully submitted,

J. H. LIGHTBOURNE, Jr., *Chairman*.

Robert A. Whitten, J. E. Daniele, R. T. Grissom, S. H. Basnight,

On motion, the nominations were closed and the Secretary was instructed to cast one ballot for the above slate of nominees. The Secretary cast the ballot as instructed, and the President declared the nominees elected.

The recommendations of the Nominating Committee were presented. No. 1 of these recommendations is interpreted to be suggestive and only a consensus of this Convention meeting.

The report of the Christian Orphanage was submitted by Superintendent John G. Truitt, and it was adopted. Auditor's reports for the years of 1952 and 1953 were placed in the hands of the Secretary.

The Convention recessed for supper served by the ladies of the church.

WEDNESDAY EVENING SESSION

Worship was conducted by the chaplain.

Mr. Jerry Smyre of Elon College rendered a concert of sacred music.

The offering was received (\$51.19) for the Department of Music at Elon College.

A most stimulating and informative address by Dr. Raymond A. Dudley, secretary for India of the American Board of Commissioners for Foreign Missions followed: "The India in which We Work."

* * * *

THURSDAY MORNING SESSION

The session was opened by a hymn with the invocation given by Rev. M. A. Pollard.

On motion the report of the Committee on Memoirs was adopted and made part of the record.

On motion the report of the O'Kelly Memorial Foundation was adopted and made part of the record.

On motion the report of the Historian, given by Dr. Scott, was adopted. Dr. Scott noted the historical sketch in the revised *Manual*.

On motion the report on the Superintendent's Home was adopted and made part of the record.

Dr. Scott presented a report on the Group Insurance plan. On motion this report with its recommendations was adopted and made part of the record.

The report of the Business Committee was made by Mr. Granger, as follows:

The Business Committee has considered the recommendations made by Superintendent Scott in his report and proposes that the Convention approve them with instructions that the Executive Board implement them as a part of the Convention's program for the next biennium.

The report of the Ministerial Loan Fund was given. An amendment that Recommendation No. 3 be deleted was lost.

On motion \$1330.36 as shown in the Elon College general funds less such additions as have been made since the 1952 session of the Convention was written off. (\$1165.92 was thus forgiven.)

On motion the report, so altered, was adopted and made part of the record.

Dr. Smith's question as to what the Convention would have the College do concerning ministerial student scholarships granted by the College was referred to the Survey Committee on motion passed by the Convention.

On motion the report of the Social Action Committee was adopted and made part of the record.

On motion the report of the Committee on Credentials was adopted as follows:

	Delegates	Ministers	Visitors	Total
Eastern North Carolina ..	16	11	12	39
Western North Carolina .	7	8	3	18
N. Carolina & Virginia ...	42	21	8	71
Eastern Virginia	57	29	107	193
Valley Virginia	8	3	2	13
Other	0	5	5	10
Totals	130	77	137	344

Report of Credentials Committee signed: J. H. Lightbourne, Jr., W. J. Andes, Richard L. Jackson, F. C. Lester, C., A. Phillips,

The Committee on Resolutions reported as follows:

Resolved:

1. That we express by rising vote our sincere appreciation:
 - a. To the pastor and members of the Bethlehem Church for the generous hospitality given to the Convention.
 - b. To the officers and committees for all the good work they have done during the past two years.
 - c. To Dr. Samuel N. Stevens, Dr. Raymond B. Dudley, Dr. Stanley U. North, the Rev. David H. Sandstrom, and Mr. William K. Newman for their presence and for their inspiring messages.
 - d. To Dr. W. C. Timmons and others of our Convention who helped make this Convention an inspiring experience for us all.
2. That we heartily approve the work of CROP (Christian Rural Overseas Program), that we do what we can to promote it, and that we ask our church people to give generously in trying to supply food for hungry people around the world.

3. That we send our greetings to Clyde Fields, R. A. Whitten, E. J. Rohart, who cannot be present because of illness.

The Committee: W. J. Andes, W. P. Smith, Fred Register.

The resignation of R. L. Jackson from the Board of Christian Education was accepted. (Mr. Jackson had been elected to the Mission Board and did not desire to serve on two boards.) Mr. Martin Garren of Greensboro was elected to fill the vacancy.

On motion it was voted that the Secretary and President be authorized to complete the Minutes.

On motion it was voted that the Minutes be printed in *The Annual* and that the actions of the Convention be printed as soon as possible in *THE CHRISTIAN SUN*.

It was voted that the Convention acknowledge with thanks the invaluable service of the Convention Office, especially in the preparation of the "Blue Book" used by this session.

An expression of unanimous appreciation was extended to W. Millard Stevens upon the completion of four years of office as President of the Convention. Dr. Stevens at this point passed down the gavel and cane, symbols of office, to his successor, Dr. Jesse H. Dollar, who responded with gracious and appropriate remarks.

The concluding service of the 1954 session of the Convention was conducted by the chaplain, following a soul-searching address by Rev. D. H. Sandstrom: "Kindle It with Love."

Final adjournment was at 11:35 a. m.

Respectfully submitted,

W. MILLARD STEVENS, *President*,

HENRY E. ROBINSON, *Secretary*.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Memorial Day is almost here. It is a day when we honor the dead, especially those who died serving our country. About one million of our soldiers have been killed since the start of our country, and that is almost too big a number for us to know. It means a lot of fathers, brothers, uncles and cousins went to war and never came home.

May be some of you, like me, have gone to Memorial Day parades. They are especially thrilling in Richmond for usually the Richmond Blues and Grays march. The bands play, the men take perfect steps and excitement fills the air.

This month the Richmond Blues, really the Light Infantry Blues, celebrated their 165th. birthday. You may have seen their pictures in the newspaper. The President of the United States flew to Richmond to be present at the anniversary service which was held in old St. Paul's Church on Mother's Day. The Blues are very handsome in their uniforms. They wear hats topped by a plume or feather called a *shako* which is just like the ones on the hats of some of Queen Elizabeth's guards. The most thrilling thing about the Richmond Blues is their famous shuffle step in marching. Their very footsteps sound patriotic.

But what of the dead? A great many people don't like to talk about death, and especially to boys and girls. But that isn't the Christian way at all. Death is a part of our life, a part of God's plan for us. We are born, without any help on our part, into God's wonderful world, and then we move to a better world of service. Dr. Peter Marshall, who was a famous Scotch-American preacher, said: "Death is a Christian's graduation." To graduate means to begin. With God a new life begins. The sorrow people feel in death is mostly sorrow for themselves, a selfishness. You may hear grown-ups say; "Why did my friend die?" or "Why did it happen to me?" It happens to all of us. If not now, later we shall lose someone we love dearly. God made it so and we should not be angry with him for it is part of his plan.

We do not need to think about dying very much. What we need to do is to say to ourselves: "Yes, I will die for it is part of my life" and then forget it and spend our days in full living so we shall be ready to graduate and with honors, we trust.

The boys and girls who grow up in mind and bodies will find life a great adventure. To one who wants to find something new and exciting in each day, he has only to look. Death is the most exciting adventure of all for the Christian.

* * * * *

"Are You Guiding Your Children?"

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

This is sometimes called the age of tension. How important it is for parents and teachers to do everything within their power to offset the tensions that pile up around children.

The wrong type of television program excites the young with wild and daring stories. Just a few days ago our home town morning newspaper related the story of a four-year-old who begged his father for a rope "like the cowboy on television had." The father refused to get the rope. Several days later, however, looking out of the window, he observed, with horrified alarm, his son's small feet dangling in the air. The child had found a rope in the basement and had tied it to a porch bannister. It was necessary to rush him to the hospital.

In too few homes is there a constructive effort to keep a day-in, day-out attitude of peaceful, happy, gentle living. For good emotional health there is, among all ages, too much leaning on the excitement of outward stimulation and two little cultivation of inner resources.

As, recently, I waited for a bus, a beautiful three-year-old, with long curling lashes, begged his grandmother, "Please put on my cowboy belt!" When she suggested doing it later he ran up to me with pleading eyes, holding out the belt, which had a holder for a large play knife.

When we boarded the bus his grandmother adjusted the belt and a piping voice announced, "Now I might kill someone!"

Shocked, the grandmother hushed, "Oh, no!" as the wide-eyed little cowboy flourished his knife in his best wild-west manner.

Today's young children seem always to be imitating something they saw or heard or read about. When I was a child, and there were no televisions or radios, I used my imagination and made up my own fun. To me it is important to get our children interested in something to which they can contribute—not just copy or imitate. The creative urge is in all of us, but if not encouraged it will never grow beyond a weak little sprout.

The same is true of all skills and abilities. They need the atmosphere of a gay, happy home, in which youthful, active minds are encouraged to think, originate, develop, and express themselves.

We must also teach our children not to take failure too seriously. It has been wisely said that we often learn more from failure than we do from success, since failure is only the opportunity to begin again more intelligently. It is the *not trying* our boys and girls must know, or the half-trying, which they should avoid.

It is needful for every youngster's growth and development that some real, worthwhile interest be encouraged. Are you, parent reader, guiding *your* children in this respect, or are you permitting them to drift and imitate? Whatever we do, let us avoid a sheep-like conformity in our homes and personalities. As parents, we must dare to be ourselves, or we cannot teach our children to think and act independently. Yet such independence is necessary if they are one day to reach an emotional and spiritual maturity that will make them adequate and happy adults. We must teach our up-and-coming boy and girl that they owe it to themselves to gain a full realization of all their powers.

Joint Revival Services

Woods Chapel and Wissler's Chapel are planning a joint revival, to begin on Monday evening, May 31, at 7:45 p., and continue each evening through Sunday June 6. On Monday, Tuesday and Sunday evenings, the services will be held at Woods Chapel; and on Thursday, Friday and Saturday, at Wissler's Chapel. There will also be services at Wissler's Chapel on Sunday morning, June 6, at 10:30 a. m.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Amos Condemns Social Injustice"

LESSON X—JUNE 6, 1954.

MEMORY SELECTION: "*Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, will be with you.*"—Amos 5: 14.

BACKGROUND SCRIPTURE: II Kings 14: 23-29; Amos 7-8.

DEVOTIONAL READING: Isaiah 58: 1-8.

This man Amos was "a preaching white man." To be sure, he was not the son of a prophet, nor had he ever had any training for preaching in a technical sense. But he was a preacher and a prophet of the first order, and the first prophet whose sermons have come down to us in written form. Who was the man, where did he come from, what did he have to say, how did he go about it, what did he accomplish? The scope of these "notes" will allow only brief answers to these questions.

The Man.

He was a herdsman, a keeper of sheep, a dresser of sycamore trees and a seller of figs; a plain, blunt, simple living, high thinking, rugged individual. His home was at the edge of the desert, and from the hill on which the little village in which he lived was located, one looked down on one of the most desolate scenes in the Holy Land. This landscape made a solemn impression upon a reflective mind such as Amos'—the spreading desert, the shimmering waters of the Dead Sea, and the high wall of the distant hills of Moab. And the silence of his desert life stimulated reflection and deep thinking.

Several factors entered into his preparation for his prophetic mission. First of all, and dominating all, was his knowledge of God. There is no doubt or uncertainty in his mind about the existence or the character of the God in whose name he speaks. The sway of this God is boundless, his power is infinite, not only controlling the forces of nature, but guiding the movements and destinies of nations. Moreover he is a righteous God, dealing with all nations on moral principles, and although favorable to Israel, he deals with her in a stern way because of her greater knowl-

edge and therefore her greater responsibility. He searches the hearts of men, deals with them according to moral law, and executes judgment according to righteousness.

To this knowledge of God, Amos adds an acquaintance with the history of his people. And he had reflected deeply on that history and its meaning. Furthermore, he had traveled widely and had observed closely. And he measured what he knew and what he saw by the Divine standard in the light of the Divine light.

The Times.

His book gives much knowledge of the times in which he lived. Wealth was concentrated in the hands of a few, poverty was prevalent among the masses, many of whom were really slaves. The rich were indulging in all kinds of luxury, even having ivory couches, the women were giving themselves to all forms of intemperance, poor people were sold into slavery. Men grudged the coming of the Sabbath because it interfered with their business and their profits, food was adulterated, weights and measures were falsified, justice was perverted, greed, corruption and heartlessness were prevalent. And yet formal religion was at its height. That was the irony of the situation. Religion was divorced from morality. The people had a form of godliness, but they denied the power thereof. It was for such a time as this that this sturdy, rugged old prophet had come. God chose this son of the desert to indict his people and to pronounce the judgment of a righteous God.

The Method.

Amos used several methods. In the beginning, he used the indirect method. Appearing at Bethel in the Northern Kingdom—he was from Judah, the Southern Kingdom—he first arraigned the neighboring nations and pronounced judgment and doom upon them. Then in straight, swift, terrible words, he brought it home to Israel. He aroused the ire of the priest or false prophet, who suggested that he go back home and do his preaching. They felt like the people of the South feel when somebody from the North comes down here and tries to tell us how to do things.

The writer remembers, when he began his ministry in Suffolk years ago, how one man said that he was not going to have any Damn-Yankee telling him how to get to heaven! It should be said, however, that that man later became one of the writer's most faithful members of the church.

Or again, Amos used symbols, or illustrations. A basket of summer fruit, quickly spoiling, was symbolic of Israel. A plumbline held against the wall was suggestive of God's testing of Israel. And he used picturesque and eloquent language to drive home his point. His preaching was vivid, vital, direct, devastating. He spoke with power. He hewed to the line and let the chips fall where they would.

The Message.

There was one central theme in his preaching. God was a God of righteousness and justice and ethical character. Forms meant nothing to him; only the spirit counted. There was no merit in a multitude of sacrifices; only a right inner spirit was of avail. Justice and mercy were more important than formal sacrifice. God was no respecter of nations, and he would execute judgment on even his chosen people. Doom was impending. He prophesied destruction, and it came.

When the people refused to heed his message, he retired again into the desert from which he had come and reduced his message to writing. As has been said, he was the first of the writing prophets. He is listed with the Minor Prophets, but that does not minimize the importance of his work or of his influence. There was a man sent from God whose name was Amos.

It need not be added that our modern world needs the message of Amos. There are many forms and areas of social injustice, there is all too much formality in religion, there is a tendency to substitute profession for practice in religion, corruption, greed and graft are all too prevalent in American life. And material things threaten to take first place in the lives of many of our people. Let justice roll down like the waters, and righteousness as a mighty stream, might well be the theme of modern preaching as it was of the preaching of Amos.

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Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

About Goats

The following letter has been received by Mrs. W. E. Wiseman, Friendly Service Chairman for our Southern Convention Women. It is of interest to all who have shared in the "Goat Fund."

"Through the Rev. Howard E. Spragg, our general secretary of the Board of Home Missions for Puerto Rico, we received the check for \$1,092.87, which came through you from the churches in your area for our goat fund.

"We are truly thankful for this splendid gift and especially at this time when we are in the midst of an expansion in our program in the direction of pure-bred stock and with more modern, yet simple and sanitary methods of raising these milk animals. We have found that a good milk goat does not adapt to just any kind of conditions but needs good attention—and once she gets it she does very nicely and pays you for your attention and money. We still have a way to go in order to get more experience and data for passing on to our neighbors, but we feel that there is a growing enthusiasm.

"Just recently the Heifer project sent us ten female saanen kid does and we have on loan a saamen buck from the Puerto Rico Experimental Station, and we are under way toward setting up a model heard. Part of your money will be to pay for this shipment, part for setting up the sheds, and part will be used for bringing the heard to production age.

"We also feel encouraged about the prospects of goats being imported, and with the visit of Dr. Carl Leach, editor of the Dairy Goat Journal, Columbia, Mo., and member of the Heifer Project Inc., we are hoping to make Yuquiqu (U-key-U, I believe is the correct pronunciation—Ed.) a distribution center for those that will be shipped in as kids from the north. At last we feel that the atmosphere is ripe for this move.

"I might say that I personally have two goats, Annie, that gives me four quarts of milk per day (at her best) and Neneen that gives me three and one half quarts.

"Again accept our thanks for this fine effort on your part and on the part of the women of your churches. We feel confident that the Puerto Rican babies will be the benefitters from this generosity within a short time."

Yours sincerely,

IVAN CHATHAM,

Director,

Yuquiqu Rural Life Community
Yuquiqu, Puerto Rico.

* * * * *

Notes on Worship

At each of the North Carolina Rallies this spring someone presented the idea of "Women at Worship." Mrs. W. T. Scott sent each one to present this subject a two-page write-up of some ideas on worship. It seemed too good a summary to let pass without wider circulation. Here are some of the ideas that Mrs. Scott had collected concerning worship:

Why do we Worship?

1. Because of certain impulses or drives given by God—fear, awe, wonder, sense of beauty, etc.
2. Because it has become custom or habit.
3. Because of the training.
4. Because of the example of others whom we admire.
5. Because we have experienced the values of true worship and have been reinforced and strengthened by them. This group has definite convictions and beliefs about the kind of God who is the Creator and Sustainer and Redeemer of all life, convictions which make for an inner compulsion to worship. They cannot help but worship—they cannot do otherwise!

What Hinders True Worship?

1. Attending services unexpectant of anything happening to them or to others.
2. Afraid of what it will cost to be closely in tune with God and his plan.
3. Self-sufficiency and self-reliance.
4. Lack of faith in a real God.

5. Ignorance of the meaning of worship—lack of training in the home and in the church.
6. Outside distractions.
7. Leader who conducts but who himself fails to worship.

Steps in Development of Worship Services.

1. Vision of God.
2. Confession of sin.
3. Assurance of forgiveness.
4. New challenge or sense of missions.
5. Rededication of self.

"God is too great for our little minds to comprehend him in all his greatness—we need to be confronted in our group workshop by various aspects of his character and nature, such as his power, justice, or love."

LAYMEN AND THE CHURCH.

(Continued from page 3.)

about the men who direct our community, nation, and world affairs. Aren't they largely church men? Perhaps they're not always active but they profess a faith and have membership in our churches. So, what your city school board does, what Congress does, what industry, labor, the cabinet, the President—what any of these people do is done largely by church men who profess religious principles and faith. This means that the responsibility for any conditions which exist today rests largely on church men—and so does the responsibility for betterment. Think what it would mean if each of our secular leaders regarded his work as a calling of God. Think what it would mean if each of us sincerely believed that our work was a part of God's plan for us. That's a tremendous challenge.

If we are to respond to this challenge we must find ways to prepare church men for their positions of leadership and responsibility. First we may need to convince men that their vocation is a part of God's plan for their individual lives. For such a conviction I recommend Elton Trueblood's *Your Other Vocation* and Wilbur LaRoe's *The Church We Love*. Both of these books are written in the language of laymen and either can be read in an evening. One of these books might well be reviewed as a program for your men's fellowship. If your review is well done and copies are provided for your men to read,

(Continued on page 14.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

This week there are two very interesting items in our report, that of a bequest of \$1,003.21 from the estate of the late M. H. Hayes, and a contribution by the Elks Club of Burlington for \$2,500.00. You can imagine how thankful I am for both of these contributions, when you realize that we had to carry over into this year's activity a \$13,000 deficit.

Remembering the orphanage in one's last will and testament is a most generous thing. It bespeaks the kindness of heart and generosity of the hand as few other things can do. There is something tender and beautiful in the spirit of one who remembers an orphanage in his will.

Both the college and the orphanage here at Elon should feel honored and most grateful that our neighbors right here in Burlington who know us well, were pleased to make us equal recipients in their youth project. They know our needs, and they can estimate the value of our work. On that basis they have been very generous, and we are indeed grateful. If others would rally to our help, we would come out of the difficulty created by last year's losses. And the record so far this year indicates that the people will help us who are trying hard to help ourselves in the worthy work we are doing. I have prayed, and do pray, that God will put it in the hearts of the people to see us through with these children. I have faith in God and in you that if we do our best we shall come out all right.

So far we are having good seasons. Our cabbage, peas, beets and onions are in abundance. Other garden crops are getting a good start. And the grain crop looks now like it will be great. I hope that we have good weather at harvest. We have already harvested around 2,000 bales of hay.

Let us all work humbly and hard to see that this is one of the best years we have ever had.

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 20, 1954.
Commodities for the Week.

Buttons:
Woman's Fellowship, Pfafftown Congregational Christian Church.
Mrs. W. A. Newman, Henderson, N. C.
Mrs. Ethel Burgess, Leaksville, N. C.

Glasses:
Mrs. D. E. Harrell, London Bridge, N. C.
Clothing:
Mrs. Bob Moore, Burlington, N. C.
Mrs. J. C. Beal, Franklin, Va.
Coupons:
Mt. Lebanon Cong. Christian Ch., Shenandoah, Va.
Mrs. Elizabeth Hutcherson, San Diego, Calif.
Shirts:
Miss Madeline Rollins, Washington, D. C.

Sunday School Monthly Offerings.	
Amount brought forward	\$ 5,621.83
Eastern Va. Conference:	
Rosemont	\$ 32.00
	32.00
N. C. and Va. Conference:	
Asheville	\$ 16.00
Bethel S. S.	3.96
Burlington, First S. S. . .	83.72
Burlington, Lakeview ...	17.33
Monticello	24.00
	145.01
Total	\$ 177.01
Grand total	\$ 5,798.84

Special Offerings.	
Amount brought forward	\$12,745.09
H. O. Byrd, Suffolk, Va. .	\$ 10.00
Lawrence S. Holt Trust	
Fund	150.00
Bequest from Malvery H.	
Hayes estate	1,003.21
Women's Fellowship of	
Bay View Cong. Christian	
Church	16.62
Elks' Club, Burlington,	
N. C.	2,500.00
In Memory of Harry W.	
Baals	10.00
In Memory of Charlie C.	
Griffin	6.00
In Memory of Mrs. Viola	
Councill Drake	3.50
Special Gifts	404.11
	4,103.44
Grand total	\$16,848.53
Total for the week	\$ 4,280.45
Total for the year	\$22,647.37

LAYMEN AND THE CHURCH.

(Continued from page 13.)

the Christian impact on your community could be tremendous.

Taking one's religion into secular life may not be an easy matter. There are no patterns to follow. Every individual will have to develop a pattern that will suit his ability and his opportunities. I know a fine young deacon whose work is that of laying linoleum and floor tile. He uses his opportunities of meeting people in their homes to witness for Christ and his church. Knowing him as an able and conscientious worker I am certain that this added use of his time does not detract from the efficiency of his work. In fact I believe his conviction that he is doing God's work results in superior workmanship. Truly this man has a vocation in the highest sense of the word. May we all seek patterns in which we can give Christian values to the world in which we live. Until and unless we do, we shall not have a Christian World. This I Believe.

Questions for Discussion.

1. How can a worker other than a minister feel he is called to his vocation?
2. What should the church do especially for young people as to Christian vocations?
3. Why should Christians be concerned about and engaged in politics?
4. What is involved in being an effective witness for Christ?
5. How does a church make a Christian impact on its community?

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt

Christian Orphanage

Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name

Address

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

"Tips from Tom"

Cupid has run short of information. If anyone knows where his arrow will strike next, let us in on it.

* * *

As the end of school approaches, it will be graduation time for many of our young people throughout our churches. Graduates in universities, colleges and high schools will be receiving degrees or diplomas, and official congratulations go to these leaders of tomorrow as they take another step in life.

* * *

We are going to try a new system of getting news articles for this page. Post cards will be prepared to send to each group. Once a week, five cards will be mailed out, one to a church in each conference. This will be a personal request for that group to send in an article of what they have been doing. These cards will be addressed to the minister of the church. He is to pass it on to the group. If this fails, it will be one of three reasons. The minister failed to acknowledge it, the youth failed to respond to it, or the card was lost in the mail. When your group gets such a card, please let us hear from you. Thanks go to Reuben Askew of Elon College, for the suggestion of the method mentioned above. You are still asked to send in news whenever you can. Do not wait for a card if you can send in news before. The card is only to encourage more groups to write.

* * * * *

Topic of Youth Rally, "Our Christian Faith"

"Our Christian Faith" will be the topic of our next Valley Conference Youth Rally, which will be held in the Linville Congregational Christian Church on Sunday, May 30, 1954. There will be worship, discussion, fellowship, music, for all attending this youth rally.

The afternoon session begins at 3:00 with worship led by the Linville group. Following on the program will be the United Christian Youth Movement Filmstrip, "Faith of a

Guy." Also discussion groups and speakers. Fellowship and recreation will also be provided for all.

For supper, youth are requested to bring their own, and the host church will provide the drink and dessert.

The evening session will begin at 6:00 and the highlight of this program will be sacred musical numbers by the different youth groups. The Winchester group will be in charge of the closing worship service.

An "S. O. S." from Pattie Lee

Please do not overlook or neglect your registrations and the other announcements regarding the Summer Camps and Conferences. All six of the camps come within a two-weeks' period this year, and the first one begins on June 6! This does not give any of us much time, but I know we can depend upon you as interested young people to cooperate with us and send in your registrations at the earliest possible minute. This is necessary, that we may know how to order food and other supplies. Thank you. Pattie Lee Coghill.

We would like to urge that all young people of the Valley area come and represent their groups at this Fellowship Rally.

* * * * *

Western North Carolina Rally

In a recent letter from the president of the Western North Carolina Youth Fellowship, May 30, 1954, was announced as the date for their Rally, which is to be held in Albemarle, North Carolina, with the First Congregational Christian Church.

The objective of this rally is centered on work, materials, methods, and suggestions for Bible schools, in which many youth will take part as leaders. The Asheboro youth will be in charge of the opening worship service, following registration at 3:00 p.m. Several capable leaders will be on the program to lead discussions

on work with Bible schools. The afternoon program will be devoted to business and discussion-workshops of Bible schools. Groups will be divided into topics of Crafts, and departments such as Kindergarten, Juniors and others. Here ideas and methods will be shared with discussion by the workers.

Young people and adults, come and bring a picnic basket. Don't forget, the trophy will be awarded to the group with the highest percentage of attendance. Come one and all for a big Rally Day.

* * * * *

"Cupid's Column"

The announcement has been made of the marriage of Miss Marie Councilman of Burlington, N. C., to Mr. David Thomas Newman of Henderson, N. C., on Sunday, the sixth of June, 1954 at 4:30 o'clock in the First Baptist Church Chapel in Burlington, North Carolina. Both of these young people are now students of Elon College.

* * *

Miss Gireta McPherson and Mr. Max Vestal, both of Asheboro, N. C., will be united in marriage on June 12, 1954, at 4:00 o'clock, in the Pleasant Ridge Congregational Christian Church. Miss McPherson is a student at Elon College. Max, a graduate of Elon, is a seminary student at Duke Divinity School. He is pastor of the Pleasant Ridge and Spoon's Chapel Congregational Christian Churches.

* * *

Miss Joyce Beck of Norfolk, Va., will join hands in wedlock with Mr. Reuben Askew of Norfolk, Va. This young couple will make their home at Elon College where both will be enrolled in school. Mr. Askew is assistant pastor of the Calvary Christian Church, Greensboro, N. C.

LAYMEN AND THE CHURCH.

(Continued from page 14.)

SPECIAL NOTE:

J. D. Hoff, Jr., of Tulsa, Oklahoma, was the author of this meditation. Mr. Hoff, the Moderator of the Central South Conference of Congregational Christian Churches which includes Oklahoma, Texas and Louisiana, also president of the Laymen's Fellowship for the same conference, is an accountant with the Warren Petroleum Corporation of Tulsa, Oklahoma.

DELEGATES ATTEND SOUTHERN CONVENTION BANQUETS



The upper picture portrays the group of men attending the Laymen's Fellowship Banquet in the Suffolk Christian Church, while the women were served in the dining hall of the Bethlehem Church. As can be seen, capacity crowds were present for both occasions.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, JUNE 3, 1954

NUMBER 22

Ifs For the Church School Teacher

By ERVIN L. SHAVER

If you can keep your faith in children's futures
When all your teaching seems of no avail;
If you can press your truth when many others
Would close their open minds and doubts assail;
If you can say what you can't help believing,
Yet listen kindly to a younger voice;
And seek to guide your pupils' powers of thinking,
But let them exercise their right or choice.

If you can prepare each lesson plan just so,
But change your plan to meet the pressing need;
If you can cause that interest spark to glow,
And lead from group discussion on to deed;
If you can call to help you instantly
The incident which fits the case in hand;
Or stimulate productive memory
By question from the list at your command.

If you can see the good in flippant smarties;
Nor vent your ire upon those noisy boys;
If you can turn the talk of girls from parties.
To thoughts of character and inner poise.
If you can share with them in liveliest fun,
And make good times a stepping stone to worth;
And lead your group to build their Father's Kingdom,
Extending friendliness throughout the earth.

If you can keep the aim of all your teaching,
Unclouded by the failures on the way;
If you can plan and you can pray unceasing
For each one in your class from day to day;
If you can sense the honor of your calling
As He whom men once named the Lowly One;
You'll find this task your very best demanding—
Then hear the Master Teacher say, "Well done"!

News Flashes

We learn with deep regret of the severe illness of Mrs. A. M. House of Franklinton, N. C. Mrs. House is the mother of our late editor, Dr. Robert Lee House.

The latest addition to the list of churches which have made Declarations of Purpose in the Church Building Loan Fund Campaign, is First Church of Norfolk, Virginia. The pledge is for \$969.00. Rev. Olin B. Pendleton is pastor of First Church.

Elsewhere in this issue is a statement from the Southern Convention Secretary, announcing the resignation of Miss Patties Lee Coghill as Educational Secretary. We are sure we express the unanimous regret of our readers when we say, "Pattie Lee, we are sorry." And we know all will join us in wishing her joy and success in whatever she may undertake.

The annual Christian Convocation and Pastors' School will be held at Duke University, Durham, N. C., June 8 to 11, 1954. Registration will be on Tuesday, June 8, beginning at 9:00 a.m., in the library reading room of the Divinity School. The registration fee is \$2.00. Rooms are free, but a deposit of \$1.00 is required for key, which will be refunded. Meals are served at reasonable rates in the university cafetehia. An outstanding program has been prepared, and ministers will do well to consider attending.

The Sloans Leave Elon for Another World Tour

Most of the readers of THE CHRISTIAN SUN will remember the series of eleven articles written during the summer of 1952 by Dr. W. W. Sloan, Elon College's professor of Bible religious education, when he and Mrs. Sloan visited seventeen countries of Africa as well as a number of countries in the Middle East and Europe. The Sloans made their trip to gather material for lectures on that year's mission study addresses in North Carolina and Virginia. A majority of these talks have been the result of their experiences.

The Sloans are doing it again. They left Elon College the afternoon of

Commencement Day for a trip around the world. This year's journey has a two-fold purpose. First, they have been asked to serve as good-will ambassadors from the churches of America to those of New Zealand and Australia. Second, they have gone to gather material to use in lectures next winter on the new mission study subject, Ceylon, India and Parkistan. The Sloans will also visit Hawaii, the Fiji Islands, Indonesia, and the Middle East, making their third journey to Egypt, Jordan and Israel (Palestine). After a few days in Turkey they will fly across Europe and the Atlantic. The entire trip will be by air.

The following will be the summer addresses of the Sloans, should any of you desire to write to them while they are abroad. Air mail is the only satisfactory service. To Hawaii the price is the same as anywhere else in the United States. To other countries the rate is 25c for regular letters. Air letter sheets may be secured at the postoffice for 10c each. The dates are the times they expect to leave each place. Time should be allowed for transportation.

To June 11—c/o Dr. Harold St. John, 2365 Hoomaka Way, Honolulu 14, Hawaii.

To June 25—c/o National Council of Churches in New Zealand, P. O. Box 297, Christchurch C 1, New Zealand.

To July 10—c/o Rev. A. P. Farr, 98 Limestone Ave., Ainslie, Canberra, Australia.

To July 27—c/o Rev. Sydney Bunker, Vaddukoddai, Jaffna, Ceylon.

To August 6—c/o Dr. J. H. Smith, Sri Aurobindo Ashram, Pondicherry, South India.

To August 23—c/o Rev. Charles L. Boss, 74 Garden Road, Karachi 3, Pakistan.

The Story of the Bible Pictured in Film

The tremendously inspiring story of how the Bible has come down to us through the ages has been made into a feature-length motion picture by the American Bible Society. Titled, "Our Bible—How It Came To Us," it will be made available to the churches of America immediately.

"Our Bible—How It Came To Us" is expected to prove a landmark in cinema and Biblical history. Years of diligent planning, research and scholastic collaboration were devoted to the script before the first actor

took his place before the camera. A great number of specialists and authorities in the fields of Christian history and religious education—both here and abroad—were consulted on every detail. As a result, the film is undoubtedly the most authentic cinema document ever made on the subject.

"Our Bible—How It Came To Us" traces the history and development of the Bible from the first century A. D., right up to the present time. Because of the huge time span the film covers, it was necessary to employ a cast of more than 250—almost on the scale of a De Mille epic. No actor plays more than one part—the hero of the story is the Bible itself.

The film was designed primarily by the American Bible Society as a general educational film for members of the churches of America. However, it will have values, too, as a source of education in church schools at various grade levels. It will also be made available for educational television, and although theatrical distribution is not contemplated, it may also achieve some showings in motion picture houses. Essentially, however, it is intended for the church-going public, both here and abroad. A plan is under consideration to add sound tracts in foreign languages, so that audiences abroad can understand it.

The film treatment is divided into three main parts—the formation of the Bible; how the Bible spread across Europe, and how the English Bible came into being. "Our Bible—How It Came To Us" may be shown in one continuous form, or it may be shown in its separate, three-unit form. In continuous form, the time is one hour and a half, and the rental fee is \$22.50.

In separate form, the first part (the formation of the Bible) rents for \$8.00, and its running time is 26 minutes. Part two (the Bible spreads across Europe), rents for \$8.00 and runs for 27 minutes. Part three (the making of the English Bible) rents for \$9.00 and runs for 35 minutes. For church showings, the separate unite forms are recommended, with the recommendation that the parts be shown in sequence and not too many days apart.

The film is available for rentals beginning immediately from the American Bible Society's district headquarters offices, and somewhat later it will be available at denominational film libraries, and other libraries yet to be designated.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Plans Made for Moonelon

The Southern Convention of Congregational Christian Churches, in biennial session at the Bethlehem Church, Suffolk, Virginia, in April of this year, authorized the Board of Christian Education to take the responsibility for the Moonelon Conference Center. The Board of Christian Education, meeting in Burlington, N. C., May 4, 1954, assumed that responsibility and named certain committees to carry out the plans and programs which have been advanced. An executive committee composed of Dr. Henry E. Robinson, chairman; Truby Vincent, vice-chairman; George Alley, secretary; John Graves and S. H. Pell. Ex-officio members of this committee are W. J. Andes, Miss Pattie Lee Coghill, and W. T. Scott.

A finance committee was named to take care of promotion and publicity. Henry E. Robinson is the chairman of this committee, and other members are George Alley, Walstein W. Snyder and J. L. Faulkner.

The building committee, which will be in charge of new construction consists of Truby A. Vincent, chairman; Garland Huffman, Oscar Wilkins, Carl Monroe, Bill Mahan and J. W. McLennan.

A committee on properties was appointed to look after the small equipment, minor repairs, upkeep, personnel, insurance, and to arrange workdays and schedules for all activities to be held at Moonelon. John Graves, minister of Religious Education at the First Church in Burlington (Phone 6-7428), is chairman of this committee. Serving with him are Mrs. Verona Danieley, D. Marsh McLelland and George Pickett.

The executive committee has already met and will be announcing plans in the near future for the further development of Moonelon.

This is to call the Laymen's attention to the fact that this is our project and that we have much to do in order to develop it into the kind of conference center which we want. Our motto should be, "Let us all be up and doing."

Miss Coghill Resigns Her Position As Educational Secretary

Miss Pattie Lee Coghill, educational secretary for the Southern Convention submitted her resignation to the Executive Board at the latter's meeting on May 31. This action will become effective August 1. The Board voted to accept the resignation with regret. Miss Coghill plans to teach in the public schools near Henderson, N. C., her home. All those associated with Miss Coghill in any way will regret her leaving our Convention Office, and we all wish her the very best of fortune in her new work.

Miss Coghill has suffered from a throat ailment for about two years and has also found difficult the great amount of traveling which the job requires. She will be close-by to give counsel from her wealth of experience in the many fields of labor in which she has served. All of her friends will be sorry to read this announcement and will want to extend to Miss Coghill their own words of appreciation.

In her letter of resignation, Miss Coghill expressed her gratitude to all who have worked with her over the past five-year period and desired that her sentiments be expressed to the Convention through the secretary.

Securing a successor is the responsibility of the Office and Personnel Committee of the Executive Board. This committee will meet shortly for

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Recruiting for Christian Service

Our Congregational Christian record of recruitment for the various types of Christian service is relatively unimpressive when compared with the records of some other denominations.

Some of our finest young men and women are going into secular trades and professions, who undoubtedly would have responded to the call for Christian service, had it been presented persuasively enough, early enough, and under the right conditions.

We have been and still are too afraid to present the demands of our own way of living and thinking. We have been afraid of bringing pressure into the lives of others. In many cases we have been just plain slow and negligent, failing to take the trouble to search out our most promising young people. We are thus not replacing our Christian workers as we should.

To be more specific, let us look into the record of many of our churches, in every area. Is it not true that there are many who for decades have not sent a single young man or woman into the ministry, medical work, missionary service, Christian education, or a similar vocation? Is it not true that in many of these churches, likewise, not one single

public (possibly not even a private) appeal to them has ever been made?

In a few cases our Christian groups have subscribed liberally to some mission cause or charity, or spent money for some other purpose. But they have not given anything to facilitate the education of some promising young person in some field of Christian service.

The International University in Japan needs the support of our churches. This is a good and essential work. But we also have a responsibility toward the future and toward our young people. Let us provide scholarships or other means of encouraging young people to train for Christian service. Let us provide at an early date descriptions of these fields and indications of the deep personal rewards to be found in giving one's life to them.

We cannot expect our work to prosper and our church extension and improvement programs to do much if we cannot continue to furnish our leadership from within our own ranks.

Let us do some recruiting now—and do it effectively, and do it enthusiastically. It may bring greater rewards.

RICHARD K. MORTON.

The Days Ahead

The Southern Convention of Congregational Christian Churches, Inc., at its recent forty-first biennial session, voted "... its conviction that, in the event the Supreme Court rules that segregation in the public schools is unconstitutional, the ruling should be received in good faith, and the system of public schools maintained on a non-segregated basis." Thus the Convention placed itself in line with other church bodies in this section of the South.

This statement of conviction was a part of the report of the Committee on Social Action. The report was received by unanimous vote of those voting. Reaction to the report, as it became fairly widely publicized through the newspaper accounts, indicates that not all members of the churches of the Convention would have voted favorably had they been present and eligible to vote. Now that the Supreme Court has handed down the decision and within a period of months will indicate the period of time available for compliance—and perhaps some of the steps that should be taken to end segregation in the schools—the issue is at hand.

The days ahead will be very difficult in certain sections of North Carolina and Virginia, as well as in large areas of the Southland. It is to be hoped

that members of our churches will bring to the front sound leadership that the end of segregation in the public schools may be achieved in peace. The constituency of the Southern Convention should take seriously the action of the Convention.

The recent action of the N. A. A. C. P. at Atlanta, Georgia, will be disturbing to many, including some who will accept the ruling of the Supreme Court in good faith and will seek to bring about orderly compliance. There is the real danger that such pressure at this time will cause more difficulties than it will solve. But in the light of the manner in which the Supreme Court is handling the issue, it is not likely any court will force integration until after the hearings in the fall of the year and the rulings that follow.

Frequently the suggestion is made that the burden of reaching amicable settlement of the problem rests with the Negro and those who support his point of view. Something more should be said. The burden rests equally with those who in good faith and conviction supported segregation, but who now must adjust to a new situation. It is at this point that the Christian witness is sorely needed.

JAS. H. LIGHTBOURNE, Jr.

Church Buildings Should Be Churchly

By ROY C. HELFENSTEIN

Pastor of the First Congregational Christian Church
Richmond, Virginia

Church architecture is one of the most important factors in the Christian Program, and yet it is one of the most neglected and in many instances the most ignored. The idea that God, being a Spirit, may be worshipped at an economic saving in one kind of a building as well as in another, and that beauty in the architecture or in the furnishings may detract from the beauty of holiness by causing the worshipper to think of his surroundings rather than of his God—these and many other similar fallacious notions have been largely responsible for some of the mistakes in modern church architecture.

To speak of "faults in modern Church Architecture" carries no inference that every period of church architecture has not also had its faults. Medieval church architecture had its faults just as surely as has modern church architecture. Naturally they are different. In medieval days, the major fault in church architecture, as viewed in the light of present day requirements, was the over-emphasis on appearance and a lack of emphasis on utility.

Modern church architecture has swung to the opposite extreme in sacrificing appearance and art to serviceability, and in many instances in absolutely ignoring the importance of churchliness and the artistic. Consequently, our country is dotted with thousands of church buildings which carry no suggestion of churchliness, of art, or of worship. They would as easily pass for a bank building, a library, a public school, a garage, or a mausoleum, as for a church. Every church building should embody in some very definite manner in its type of architecture what is known as "the ecclesiastical suggestion." In other words, every church should have a distinctively churchly appearance. The architecture of every church building should carry the suggestion of a place of worship. The ultra modernistic architecture of many present-day church buildings is absolutely wanting in this regard.

The movement away from distinctive ministerial garb; the practice of ministers discarding the clerical collar, the white necktie, the Prince Albert coat, etc., making the minister appear like men of other vocations was a healthy and wise step, for Protestantism does not advocate "a minister-centered" idea of worship. But the movement away from distinctive church architecture—the practice of doing away with church towers, church spires, traceried windows,



DR. ROY C. HELFENSTEIN

cathedral glass, etc., so as to make the church appear like buildings used for various other purposes—has definitely been detrimental to the prestige, the influence, the power and the progress of the church. Correct church architecture constantly reminds people of God, the need of worship, and the importance of religion in every life and to every community. Correct church architecture has a tremendous psychological value, as well as a most significant religious value. Most people who have seen the great cathedrals of Europe have been impressed by the fact that they suggest the majesty of God, and the majestic privilege of worship. The massiveness, permanency and grandeur of such edifices suggest man's dependence upon religion as the keystone in

the arch of human experience. The stately pillars, denoting strength; the traceried windows denoting the beauty of holiness, and the towers and spires rising heavenward, all challenge men to "worship and believe."

We cannot calculate how much it would mean for the churches of our denomination and to the Kingdom of God, if down through the years each of our churches had built according to the pattern of our New England churches.

Of course, we have also been impressed with the absence of certain worthy features in the great cathedrals—features which we find in the average evangelical church today—such as the items that give the home effect, and an atmosphere of warmth and fellowship as do churches of the Colonial type. Modern church architecture should provide for beauty as well as for comfort; for impressiveness as well as for pleasantness; for the artistic as well as for utility.

The modern church building should not only emphasize the worship unit of the building—the church auditorium—but it also requires proper emphasis upon the religious education unit, the fellowship unit, and in communities where provisions are not otherwise made, the recreational unit should also be included. Only a specialist in Church Architecture can make proper provision for these needs, and every church should also provide for "a private prayer chapel," and should properly co-ordinate these different units into a single building that shall do justice to each and credit to the entire edifice.

It is a mistake to spend an unreasonable proportion of the building fund on any one of the units comprising an adequate modern church building. The major emphasis naturally should be on the worship unit, because of its ecclesiastical distinction, that quality which marks the building as a church—a place of worship. The religious education unit, the fellowship unit, and the recreational unit, though built in direct conjunction with the worship unit, do not need to have, and in fact should not have the so-called "church appearance." Hence opportunity is afforded for simplicity in these units, the which materially lessens their cost. The religious education unit will likely entail the next largest expense because of the space it should provide for departmental church school work. The importance of this

(Continued on page 13.)

Our Churches Report . . .

Newport News Launches New Church

No puns intended in the headline, but for sometime our folk of the ship-building Peninsula have been aware of rapid population growth and the need for a new church.

Last Wednesday evening more than 80 people, some of them members of First Church who live in the area, some new prospects and those of First Church who came to lend moral support, met at Deer Park School, Warwick, Virginia, to plan for the new Church.

This meeting followed a visit and survey from national and convention offices, a survey made by the people of the local churches, and much groundwork on the part of the Rev. A. Lanson Granger, Jr.

The first services were held last Sunday with an attendance of 72. First Church has granted Mr. Granger time to serve in both places until a worker may be secured. The service was held at 9:30 and the attendance most gratifying. Many recall that First Church started in a public hall with a mere handful of people.

Having launched the new venture, it is hoped that favorable tides and winds attend her sailing.

Huntersdale Will Welcome Minister Back to Pulpit

The Huntersdale Christian Church of Franklin, Virginia, will welcome its pastor back to his pulpit on Sunday, June 6, at the 11:00 hour. Mr. Fields has been recuperating from an illness since February 26. Special services will welcome him in his return to his work for the first two weeks in June.

Huntersdale Church will honor its six high school seniors who are members of the Franklin High School graduating class at the morning service on June 6. Special music, followed by a brief meditation by the pastor will prepare the congregation to receive the sacrament of Holy Communion. Eight new members will be welcomed into the fellowship of the church as a part of the service on June 6.

Children's Day and the Consecration Service for small children will feature the services on Sunday, June 13. The Daily Vacation Bible School will begin on Friday, June 11, and continue through June 18. Mrs. Clyde Fields will be in charge of the school.

The church is most happy to welcome the return of its pastor to active duty.

REPORTER.

Memorial Service at Flint Hill (R)

Members and friends of the Flint Hill Church, near Sophia, North Carolina, met at that church for their annual Memorial Service on Sunday evening, May 23. A picnic supper was enjoyed in a shady grove at the rear of the church. The blessing at the table, by the pastor, Rev. Avery Brown, included not only thanks for all the blessings we enjoy but a plea for remembrance of those in other lands who do not have enough to eat.

Following the supper, the Sunday school superintendent, Harvey Lanier, went into the pretty, fenced cemetery, playing hymns on his accordion. The group followed, and at sunset the Memorial Service was held. Mr. Brown had charge of the service. Miss Eula Smith read a memorial in regard to Mr. Walter Lanier, long-time member and church worker, who recently passed away. Dr. F. C. Lester, of the Asheboro Church, led a meditation. Then Mr. Harvey Lanier led the group into the church, where singing was enjoyed.

Old friends enjoyed this annual return to their former "home church," and present members and visitors enjoyed both the fellowship and the inspiration.

Moving Day for Mark Andes

May fourth was moving day for us, a day filled with mingled emotions. Since December, 1946, I had served as minister of the Virgilina, Va., pastorate of Congregational Christian Churches, and for six and one half years Catherine and I had lived at Virgilina. When the moving van pulled into the driveway of the parsonage, we knew "this was it." The people of this parish had helped us in many ways. Enduring

friendships have been established, and we shall cherish the memories of our association with these folks. We are grateful to them for all of their kindness, thoughtfulness, and for the many acts they did which made our work among these churches a real joy. Our hearts are stirred to deep gratitude also for the gifts they bestowed upon us at our departure.

But we felt an inner drive to accept the challenge of the new project in church extension at South Boston, Va. With no church building, no parsonage, no organization, no church program—we accepted the invitation to share the dreams and aspirations of a group of people in the South Boston-Halifax area who want a Congregational Christian Church.

We moved into a rented house at 708 Marshall Ave., South Boston, Va., and found a welcome mat extended to us. A telephone was installed the following day (No. 3-1841).

The new church, which for the present is having Sunday night services at the chapel of the Powell Funeral Home in South Boston, has thirty-two members who have taken the church vows. There are others who have signed an application for charter membership.

On Sunday night, May 16, the congregation voted to have as its name "Center Congregational Christian Church." The geographical location suggests the name, for the community in which the church site is located is called Centerville. The site is in the center of Halifax County, is halfway between South Boston and Halifax. Too, the church, it is hoped, will be the center through which we express our Christian living and ideals.

On Wednesday, May 19, a well-drilling outfit started to sink a well on the building site, which is located on highway No. 501 at Centerville. Plans for the first unit of the building are now in the hands of a local architect to draw up specifications.

Center Church is grateful for the consideration given it by the National Board of Home Missions, the Mission Board of the Southern Convention, the C. M. A. of the N. C. and Va. Conference, and the Church Building Loan Fund.

The loyalty, enthusiasm, and determination of the local group is "catching." Center Church invites your prayers that it may be directed by the Spirit of God and bring honor and glory to his Holy Name.

MARK W. ANDES,

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Elon College Commencement

The sixty-fourth annual Commencement of Elon College was held May 28-31, inclusive. The alumni get-together on Friday night in the gymnasium was a very beautiful and enjoyable occasion. The gymnasium had been tastily decorated and an enjoyable program planned. An unusually large number of alumni returned for the occasion.

All alumni of the 1890's were invited to return for this occasion. The pleasure and the joy of the occasion was greatly increased by the presence of a number of these older graduates of the college. Mrs. Morris, nee Roberta Moffitt, sister of Dr. E. L. Moffitt, one-time president of the college, of the Class of 1894, was present. I believe she is the oldest living alumnus who took her full college work at Elon. Mrs. W. P. Lawrence, the widow of the late Dr. W. P. Lawrence, for a long time professor of English at the college, also of the Class of 1894, was present as she always is. It was good to have these two veterans of the college on the campus again and to have them present at this social occasion and remain through the entire program. Mrs. Harry Trotman of Churchland, Virginia; Mr. Will May, and Mr. John Stratford, Jr., were also present and added to the pleasure and colorfulness of the occasion.

The picnic lunch on South Campus and the alumni meeting on Saturday afternoon, were very successful and enjoyable. The Shakesperian Play, "As You Like It," presented by the Dramatics Department created a great deal of interest and repeated requests that the Dramatics Department provide entertainment features for the commencement occasions hereafter.

The Elon College Choir always does an acceptable job and is appreciated and applauded on all occasions. The Baccalaureate Service on Sunday was outstanding. Dr. Aaron Meckel of St. Petersburg, Florida, gave one of the most eloquent and effective Biblical messages that I have ever heard on a commencement occasion. The Honorable Mills E. Godwin of Suffolk, Virginia, delivered the literary address to the grad-

uating class and all present. His address was historical, patriotic, religious and meaningful in every sense of the word. It was filled with information and effective content from start to finish and was delivered with an attractiveness that you seldom see. Mills demonstrated himself as a good thinker, as a careful logician, and as a captivating speaker. All were delighted with his message.

The weather was everything that could be desired. The attendance for this occasion was unusually large and from every standpoint, it would seem from an unprejudiced opinion that it was one of the best commencement occasions that we have had on our campus in years.

* * * * *

To the Class of 1954

Elon College has placed in your hands a diploma, a certificate of graduation, certifying that you have met requirements for the Bachelor of Arts Degree, fulfilling the dreams of youth and realizing the ambitions of a life-time. This is a joyous occasion. Achievements are always joyous.

These four years in college have not been easy; they have been hard. They have been exacting. They have been costly to you and to those who love you. Hours of toil, days of anxiety, hard-earned dollars, and years of dreaming have gone into your diploma.

Now you face a world filled with tensions, torn by strife, and trembling from fear. The war clouds are dark and lowering, laden with ever-increasing destructive powers beyond man's control, powers sufficient to wreck civilization, to destroy all life, and to leave this earth a seared planet revolving purposelessly in empty space.

As college graduates equipped for life and leadership, it is your opportunity and your responsibility to relieve these tensions that beset the world; to resolve these fears that destroy peace; and to sweep from land and sea, clouds and stratosphere, these missiles of death and destruction, that the world may rest at ease, that man may live in peace and help to fulfill God's mission to mankind.

The big question is what are you going to do about it. What can you

do about it? Frankly, of yourselves and by yourselves you can do nothing.

Fortunately, there is one above and beyond all, greater and more powerful than all others—the true and living God whose power is unlimited, whose goodness never faileth, and whose mercy extendeth to all generations. Seek him, find him, hide him in your hearts. Make him your own. If he is yours and you are his, so far as you are concerned your future and the future of the world are secure and civilization will last for generations to come.

L. E. SMITH,
President.

* * * * *

Preamble of President's Report to Board of Trustees

The following is the preamble to the President's Annual Report to the Board of Trustees of Elon College on May 31, 1954:

"Elon College is facing the test, not only of its efficiency and effectiveness in the field of higher education but of its existence, its very life. To continue to serve as it should, the college must have adequate equipment, an acceptable faculty, a specific amount of endowment wisely invested, and a sufficient income to meet all operating costs without embarrassment or delay. At present, seventy-five percent of the operating cost of Elon College is met from student tuition, fees, and other student charges. To maintain this rate of support, there should be at least 350 or fifty percent of the present student body living on the campus. The college must maintain dormitories and a dining room. When these are filled to capacity, they may be operated at a profit. These facilities must be adequate and appealing if they are to attract and hold campus students in sufficient numbers to insure operating cost.

"Elon College has operated on a balanced budget since 1935 with the exception of 1952-53, without outside help other than from the church; on Conference Apportionment and Sustaining Fund which amounts to less than five percent of its annual budget. Currently the college accounts are in balance and indications are that we shall close the year in balance. There are sufficient funds to the credit of current accounts to absorb any reasonable deficit that might occur. To continue to operate in the

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Planned Your Summer Cradle Roll Party?

June is the month when most of our churches sponsor a Cradle Roll Party. Is your church planning such an event, and have you begun to plan in this direction? If not, then begin right away. You will remember that the 1954 party prepared by the Southern Convention Cradle Roll Department was included in the Woman's Packet, but if you would rather plan an original party and program that is fine. If you do not have a copy of our program and would like one, you may write to the address below and one will be sent. By all means do have a party, whether it be in June or some other convenient month.

MRS. CARL WALLACE.

1011 Stamper Road,
Fayetteville, N. C.

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Mother-Daughter Supper at Ramseur

The Woman's Missionary Society of the Congregational Christian Church of Ramseur met recently for a mother-daughter covered dish supper at the church. Mrs. M. A. Snider, president, welcomed the guests and members. Judy Maness read a poem to the mothers and Mrs. Sherman Maness responded with a poem, "Girl of Mine." Mrs. W. R. Maness was presented a corsage of white roses for being the oldest mother present, and Mrs. Russell Craven was presented with a corsage of red roses for being the youngest mother present.

Immediately following the supper, the group assembled in the sanctuary for a most interesting family life program "Making a Success of Everyday Living" under the direction of Mrs. Jack White and Mrs. C. E. Brown.

Mrs. Roy Barnard and Mrs. Finley Curtis of Asheboro and Mrs. Colvin Williamson of Greensboro furnished flowers for the church in honor of their mother, Mrs. W. R. Maness.

—Asheboro Courier-Tribune.

Antioch Observes Family Night

The Antioch Ladies Missionary Society met Friday night, May 21, at six o'clock at the Antioch Congregational Christian Church, Route One, Seagrove, for the observance of "Family Night." A picnic supper was enjoyed by the ladies and their families on the church grounds.

Following the picnic supper the worship service was opened by the president, Mrs. Gale Brady, who extended a cordial welcome to everyone. Mrs. Billy Norwood was in charge of the program, which was presented by members of the society. The program closed with a panel discussion.

Following the program pictures were shown concerning family life and missionary activities in Puerto Rico. The society will meet at the home of Mrs. Romie Marley, Route One, Ramseur, next month, with Mrs. Jesse Ritter in charge of the program.

REPORTER.

* * * * *

Items of Interest

PROGRAM COMMITTEE MEETS.

The program committee of our North Carolina Woman's Missionary Conference met at the home of the conference president, Mrs. Wm. T. Scott, on May 19 to make plans for the fall conference to be held in Southern Pines on October 5. Members are Mrs. Russell V. Powell, chairman, and Mrs. Richard L. Jackson and Mrs. Kenneth Register. According to Mrs. Scott, Mrs. Jennie Doidge, who succeeds Mrs. Berta McClintock, will be the featured speaker at the conference.

LITERATURE COMMITTEE MEETS.

The Southern Convention Literature Committee, which is responsible for the contents of the packet for use in our women's societies next year, met at Henderson on May 22. Mrs. Lillian Brown of Newport News and Mrs. John L. Brown of Asheboro assisted the chairman, Miss Pattie Lee Coghill, in formulating plans. Mrs. W. B. Williams, convention president, and Mrs. F. C. Lester, conven-

tion editor, completed the group. It was about midnight when "Tudor" served homemade banana cake and coffee to the committee, so that they could continue their work for another hour and a half without falling asleep. Several new suggestions are being made for use of the literature, and we hope these ideas will prove helpful. Remember, Bruce Barton says, "When you are through changing, you are through." This applies to organizations, just as it does to individuals.

SYMPATHY.

Sincere sympathy is offered to Mrs. Russell V. Powell, officer of our North Carolina Woman's Conference, in the sudden death of her brother, Mr. William Truitt, on May 19—the night of the day she had served as chairman of the program committee at their meeting in Elon College.

BEST WISHES.

Our best wishes for a quick and complete recovery go to Mrs. Raye Knight of Chuckatuck and Mrs. Harry Nelson of Winchester, both members of the Southern Convention Woman's Board, who have been ill recently.

BUSY THOUGH RETIRED.

Your editor enjoyed worshipping at the Raleigh church on Sunday, May 23, and hearing there a very fine sermon by the Rev. Mr. Ray, recently ousted from his position as student secretary by the Southern Baptist Church. Lunch with Susie Allen, the veteran treasurer of the North Carolina Woman's Board, revealed that "Miss Susie" is a very busy person, even though she has retired after having worked for the State of North Carolina for forty-two years. She must have started as a mere infant, before the days of child labor laws! Active in Y. W. C. A., Business and Professional Women's Club, St. Cecelia Choral Society (and probably many more organizations—that much we gathered from our brief conversation!), she is a regular member of her church choir (which means being present at every practice and every Sunday), and a leader in the Raleigh church. She is a newly elected member of the executive board of the Southern Convention, and we are sure her wisdom and clear thinking will be a help in that capacity.

Don't let us make capital of our miseries; rather let us laugh them out of existence.—R. J. McCracken.

Annual Ministers' Retreat Held At Camp New Hope

By REV. HARVEY L. CARNES

Congregational Christian Church, Franklin, Va.

The second annual Ministers' Retreat was convened at Camp New Hope, near Chapel Hill, N. C., from May 10 to 12, 1954. Of the 90 ministers in the Southern Convention, 30 were present, including Dr. Wm. T. Scott, the Convention Superintendent. The event proved to be so interesting that some who came to inquire, remained for the entire period. This is understandable since the food was generously served and deliciously prepared in the best of Southern tradition. There were quiet moments of worship and periods of energetic recreation in which comradeship and good fellowship prevailed.

Rev. Howard P. Bozarth served as chairman of the committee which guided the Retreat from the early stages of planning to adjournment. He was assisted by Rev. Fred Register, who acted as secretary-treasurer, and Dr. Henry Robinson.

In presenting "The Philosophy of Missions," Dr. James Hess of Elon College emphasized that belief on Jesus Christ as Saviour and Lord is the crown, the last step in the conversion of a person to Christianity. It is the aim of the missionary to recognize and use the virtues which are already a part of the culture. Dr. W. W. Sloan, also of Elon College, speaking on the same subject, dealt with the basic question, "Why have foreign missions at all?" and pointed out that the mission of the church comes to us by direct commandment of our Lord, "As the Father hath sent me, even so send I you." "Go ye into all the world and preach the gospel."

Dr. Sloan observed, "The man who gave us most of our Christian teachings, the Apostle Paul, was himself a missionary; and the people who brought us Christianity were missionaries. Gratitude compels all of us to share the benefits we have received unless we want to be cads! And even if we are cads, we still have our 'skins' to save, so it behooves us to send missionaries instead of soldiers, more likely thereby preventing war and bringing peace to the world."

He noted that all too often our local churches are failing, and even our college is failing, in that our finest young people are not being inspired to serve as missionaries.

We discussed the subject, "Understanding Our Area." Dr. Wesley A. Hotchkiss, research and survey secretary for the Board of Home Missions, gave a new interpretation to the words of Christ, "Go ye into all the world." He made a good case for his belief that Christ meant not only geographic areas, but also strata of society, economic, racial and social groups within the community. He affirmed that great numbers of people are lost today, perhaps more lost than in the days when Jonathan Edwards was preaching about "Sinners in the hands of an angry God," because our people do not know they are "lost." Dr. Hotchkiss urged continuous study of the population trends and characteristics in order that our churches may best fulfil their ministry. He clarified his statement that Christian faith is sometimes destructive as it seeks to transform, by drawing the comparison of the citizen's committee which first destroys slum dwellings in order to make way for more wholesome housing units. Dr. Hotchkiss emphasized again the importance of fellowship in the Christian community, thus elevating the place of the layman. He then noted that an effective church must have a consciousness of space, that is, the geographic area it is supposed to serve, and see to it that every family and every person in that space is given every opportunity to come into the fellowship of the "committed ones."

Our own Dr. Woffard C. Timmons, now of Southern Pines, N. C., while reaffirming his conviction that the greatest need in our pulpits today is for prophetic preaching, emphasized that often our worship lacks a depth and meaning which the human spirit requires. Speaking upon the topic, "The Minister's Job," he urged the pastors to follow the Christian Year in the ordering of worship, thus counteracting a growing secularism cen-

tering around our sacred days—Easter and Christmas, especially. This practice, he said, would allow historic continuity and a consciousness of unity among Protestant Christians. In speaking of the needs of the parish, Dr. Timmons lauded the men who serve as deacons, and expressed his belief that they should be called on to do "man-sized" jobs. One such job might be to serve as the spiritual watchman of a colony of eight or ten families, and to enlist others to do the same.

The value of the colony system lies in the vital contacts of the pastor with each member of the community through the colony leader, making it more likely that Christ's redeeming transforming love would reach the otherwise unreached. Dr. Timmons closed his inspiring remarks by describing an experience, in which he saw a dangerous iceberg being towed by a small tugboat from the icy North Atlantic into the warm Gulf stream which flowed nearby. He threw out the challenge that each local congregation could be not a great liner, but a little tug drawing entrenched evil and cold indifference into the warmth of the Christian fellowship, where Christ's love and grace are the Gulf stream of human experience and faith, dispelling the powers of sin. Each faithful, witnessing, Christian becomes a strand in the towline!

A committee with Rev. W. W. Snider as president, Rev. Richard Peterson, vice-president, and Rev. Kenneth D. Register, as secretary-treasurer was elected to complete the arrangements for the third annual Retreat in the spring of 1955.

History's Lesson

A modern historian has stated that, of 19 civilizations which have flourished and disappeared, only three have been overcome by outside forces, 16 have decayed from within. The outward manifestations of this inner decay have been three-fold—drunkenness, idleness and immorality. In other words, virile civilizations have been characterized by sobriety, industry and clean moral living. Both George Washington and Abraham Lincoln foresaw that the greatest danger to this country lay within itself, and cautioned against the perils that had overcome other nations.

—Irvin Raut.

Protestant of America need 10,000 new churches today.—*Church Report*.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

*It's Children's Day, it's Children's
That's what the lovely flowers say;
The birds and bees all hum a tune
Of Children's Day that comes in June.*

And with the coming of Children's Day is school's end and days at home. Hope you are going to have some time to go to Daily Vacation Bible School. But what of other days? What to do?

Are you a "Mama, what can I do next?" child? Make a list. Yessiree, make a list of things you can do:

1. Make a scrapbook, use pictures from magazines or greeting cards.
2. Decorate a vase or tin can with cut outs from cards.
3. Sow some seeds: flower or vegetables.
4. Help mother with simple house-keeping chores (Know some ministers sons who are cracker jack bed-makers and dishwashers—so boys can be in on this too.)
5. Collect rocks. Not for throwing, but for saving. See your library for books on rocks, and which kind is which.
6. Learn to devil eggs, make instant pudding, bake a cake or cookies with a mix.
7. Ask your Sunday school teacher for a job to do. A visit to a sick friend might help.
8. See if you can help with a Friendly Service project. Collect clothes in your wagon. Save scraps, collect old nylons.
9. Make your own list of things you can do. Then you will be all set when that rainy day arrives, or your friends are gone on vacation.

Next ask your family to make a list of things that can be done together. Such as:

1. Have a stay-at-home picnic. The family sits on the stairs, one on each step right at the top. Dad or Mother may hold a map and describe the places you pass. As you progress, move down a step. When all have arrived at the bottom, Mother produces the sack lunch and the picnic begins. You may have guessed, this was started by a family that had rain on their picnic day.

2. Play some homemade games. Have you tried muffin pan horse-

shoes? Place muffin tins in center of table, open side down. Each takes turns trying to toss a rubber jar ring on the back of a muffin mold.

3. Work on a family record, scrapbook of places been, things done, and when members of the family have broken in the news.

4. Write a story or tell of something interesting you have done or made and send it to the editor of this page!

5. Visit a Congregational Christian Church when you are on vacation and tell the minister who you are, and what church you work in.

6. Meet a new family. May be someone from a far off place who can tell you interesting things and share fun with you. Best of all, make up your own list for family fun.

* * * * *

Always the Silver Lining

By GEORGE M. DODSON.

Issued by the National Kindergarten Association.

Mrs. Wayne had a most peculiar habit. Often, after giving long and careful thought to a subject, she would suddenly speak out a sentence which made sense to no one except herself. But Miss Granthor, who had known Mrs. Wayne for many years and who now taught one of the Wayne Children in the local school, found the mannerism quite charming.

Therefore, when Mrs. Wayne told her without previous warning or introduction, "Every one of my children has that same outlook on the future," the young teacher showed no surprise.

"I'm sure they do," Miss Granthor responded. "And now let's go back to the beginning and discuss this state of affairs."

Mrs. Wayne hesitated. "I dislike to take up your time. Yet I fully realize that while studying to be a teacher you learned how to handle many problems. So, if you're sure you don't mind, I will accept your suggestion to tell you what I was thinking about before the one remark slipped out.

"My children seem to lack the ability to take setbacks and disappointments. As soon as anything happens to change their plans, they

are unable to handle the new situation, which often appears, to me at least, to be of only minor importance."

Miss Granthor asked a question. "Do you tell your children all about the bright spots they expect in the future?"

"Certainly," said Mrs. Wayne. "In fact, right now each of them is looking forward to something—John's birthday party next week, Susan's promised trip to the city with her father, and the mailorder package that will bring a book ordered especially for Richard."

The young teacher chose her words carefully. "I agree you have been very thoughtful in planning for your children's happiness. However, we cannot forget that when a child is very young, most of his pleasures are planned for but that most of his disappointments come unannounced. In their anticipation of good things to come, children borrow from future happiness and joy. As a result, a large part of the fun to be expected has already been accepted as a definite promise. But the unpleasant things which turn up are doubly resented, because they come without advance notice. They are all the more upsetting because the child has been thinking in terms of a pleasant future only."

"I believe your ideas will be helpful, Miss Granthor. Do go on."

The young teacher continued. "You may say a boy or girl has to learn to accept the bad with the good. And there you have not only stated the problem but also hinted at the solution. Allow plenty of the future joys to come without previous discussion; doing this will help to balance the difficulties of childhood, which may be counted upon to arrive the same way.

"Yes, children deserve some pleasant spots to which they may look forward. However, it isn't necessary, nor is it desirable, to so drain the joyous future of the element of surprise that only problems will be left in the group of events which will visit them without warning. Consider what your own reaction would be if you were to know all about every pleasant event that was to occur in the weeks ahead and so could be surprised only when those that were unpleasant came to you."

Mrs. Wayne held up her hand. "Enough for one lesson!" she laughingly said. "Now let's see if I have

(Continued on page 15.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Lost—Found

There was a lapel pin found in Ladies' Hall here at the college. It has been turned over to me as it is believed to belong to one of our young people. It was probably lost while the youth were staying there overnight from the Pilgrim Fellowship Rally in Burlington. If it belongs to you write me and I will send it to you.

* * * * *

What Lies Ahead?

This time of the year, all over the country rings out Commencement and Graduation. We are in the midst of that season. In many schools—men and young women are making steps forward in life. This time when you are completing the course in education is the time for opportunities unlimited. It is not the ending, but only the beginning. The value of what you have received in the past years lies ahead.

Seniors, these are the best hours of your life. God has given you this good hour with its great opportunities. Rise! Climb! There is always room at the top of the mountain, and you have the same opportunities to scale the mountain top. No mountain peak is so great that you may not follow these greats.

Now, what lies ahead? The door of life in the world has been opened to you. You see it as you have never seen it before. You are about to make your first step out into the world. The second step will be determined by the first. Do not trip or fall! It may seem that you are being pushed out into a cold and cruel world. Everything seems dark. This may be true if you have no aim or goal in life. Strive to set your goal. The world may be dark because your light does not shine out brightly.

Our world will seem brighter if we use as our philosophy of life the words of that song, "When you walk through a storm, keep your chin high, and you will never walk alone." Walk by faith, and work by reason. Lincoln once said, "If we never try, we will never succeed." The time for trial is at hand. Will we succeed?

Young People, take advantage of your opportunities. Make the most of what you have. It calls for higher education, your college calls you. If it calls for you to be a leader, then go to lead. It does call for a dedicated life, one who is a follower in fellowship and communion with God. He will lead, if you will follow.

We can see from those who have gone before us that they have been "up and doing." We ought to be able to say of our lives, when we look back, that in departing we have left behind us, "footprints on the sands of time." Make the most of your efforts and preparations today for your life tomorrow. Do not just make a living, make a life! *Quo Vadis?*

NEWS OF ELON COLLEGE.

(Continued from page 7.)

black, we must improve our living conditions for boarding students. The only way to permanently improve living conditions on the Elon College Campus is to build new dormitories and a new dining room.

"The Board has voted on two previous occasions authorizing an application to the United States Government for a loan of \$650,000 for this purpose. The church has approved the application. The architect has been retained, the application has been completed and is before the proper authorities awaiting final approval and authorization. In the event of its approval and authorization, detailed plans and specifications will be submitted to contractors for bids, and construction will begin shortly thereafter.

"The Board, the church, alumni, and all who are interested in the future of Elon College will face the responsibility of annual payments of interest and principal which will amount to approximately \$33,000 and the final payment of the entire loan of \$650,000.

"This is a sobering thought, a tremendous undertaking, but it is certainly in the realm of reason and of possibility. If we are in accord, willing and determined, individually and severally, to take our share of the load, to bear our fair share of the

burden, the job will be done far sooner than we think."

The Board committed itself to an earnest organized effort to complete the Two and One Half Million Dollar Campaign Fund and called upon the convention and church officers to cooperate in a united effort to properly undergird our college financially and otherwise, that the telling contributions made to the church and the cause of Christian education by Elon College may continue.

* * * * *

Apportionment Giving

The churches of the Southern Convention are interested in Elon College. This interest has been cumulative through the years. Had it not been for the monthly or annual contributions to the college from the churches from year to year, the college could not have survived. The church's contributions to the college have by no means met the cost of operation. These contributions, as I am sure you will agree, have fallen short of what they should have been. Nevertheless, they have been the "leaven" that has kept the "lump" rising. I am sure that as our people are informed and as they realize more fully what the college has done for the church, and the churches need all the fruits of the college, that these contributions will increase.

If more of the members of our church could have been present for the recent commencement exercises, I am sure that their appreciation of the college would have increased to an amazing degree. Contributions on apportionment help to keep the college moving through the summer. I know that our friends will not neglect this opportunity to contribute.

Previously reported	\$ 3,339.96
Eastern N. C. Conference:	
Niagara	\$ 10.00
Eastern Va. Conference:	
Liberty Springs S. S. ...	\$ 24.00
Newport News	100.00
	134.00

Total to date \$ 3,473.96

MISS COGHILL RESIGNS.

(Continued from page 3.)

the purpose of filling the vacancy which will occur after August 1.

The Board has voted to retain the services of Miss Doris Boswell, secretary to Miss Coghill, who will receive correspondence and carry on other functions of the office at Elon College, N. C.

HENRY E. ROBINSON,
Convention Secretary.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Amos Denounces Intemperance"

LESSON XI—JUNE 13, 1954.

MEMORY SELECTION: "Let us conduct ourselves becomingly as in the day, not in revelling and drunkenness." Romans 13:13.

BACKGROUND SCRIPTURE: Amos 2:6-12; 4:1-2; 6.

DEVOTIONAL READING: Romans 13: 7-14.

For the Record.

There is only one theme in this lesson: *Drinking*. To be sure it is a temperance lesson and there are many forms of intemperance. But Amos is no preaching against them in today's lesson. He is preaching passionately against the sin of intemperance of drinking. He saw that Israel was drinking itself into disaster, and he was trying to prevent that disaster. He does not condone; he condemns. There were other sins of that time, but drunkenness was the basic sin—the others rose out of that sin. And courageously, uncompromisingly, the stern prophet spoke out against this great evil that was sapping the moral fibre of the nation and bringing inevitable doom and disaster.

There are those who say that it does no good to teach and to preach against drinking and against liquor. They say that it only antagonizes people. Is one to keep quiet in the face of the record of legalized liquor, and in the highly-financed, shrewdly organized program of the liquor interests today, and in the efforts of the beer and liquor interest to "educate" people, even young people, to drink and to drink more and to drink more and more? What the church of Jesus Christ needs to day is to develop a conscience on this matter. That is just the trouble today and the reason why Americans are drinking more and more, and why more and more are drinking. What disturbs the writer of these notes is not simply the fact that too much liquor is being drunk in America, and too much of it is being drunk by members of the church, but the fact that so many people have no conscience in the matter. We need more Amoses to show the disintegration which drinking brings

upon a nation, and to declare the ultimate disaster which drunkenness brings to people, and to condemn those in low places and in high places who are partners in this business which is a denial of everything for which the church of Jesus Christ stands. Antagonize people indeed! We had better antagonize people! That is much better than to stroke them smoothly, keep silent on this moral issue, or tell them that after all it doesn't make much difference. "You tell that to the Marines," but you had better not tell it to Amos! We church folks would hang our heads in shame if we knew how the liquor interests and the devil are smiling at our attitude toward this matter. The recurring quarterly temperance lessons give every teacher an opportunity to lift his voice against this giant evil, to teach the evils of drinking and the virtues of abstinence, and to bear his witness for Christ and the church in favor of a sober nation.

The Charge.

Why was this old prophet so disturbed about this matter? What was happening in Israel anyway? Scattered verses from his collection of sermons tells us in a graphic way. For instance those who drank were trying to make the Nazarites also to drink, trying to make those who had been set aside to the service of God to partake of wine. "But ye gave the Nazarites wine to drink." How the liquor interests would like to get the ministers and church leaders to drinking! They would if they could. Their advertising is designed to get folks to drink, anybody, everybody. You never see any reservations in liquor ads. Every man and woman, every young person is the object of their shrewdly conceived, and highly financed advertising.

Another thing that aroused the ire of this rugged prophet was the effects that these interests were making to silence the prophets. "And command the prophets saying, prophesy not." How modern it sounds! "Let a preacher stick to the gospel." "Do not preach against drinking!" "Don't teach the Sunday school lesson on Temperance—you might offend somebody!" "If you must

preach and teach against intemperance, talk about overeating, or about overworking." "Go easy, soft-pedal the thing, keep quiet." That is what the people were saying then and that is what they are saying now. How little Amos cared for what they said!

Or again, one of the things that irked Amos was the fact that so many women were drinking. He was not very complimentary in referring to them—he called them "cows of Bashan." They "say unto their lords, Bring, and let us drink." A drinking or a drunken man is bad enough, but deliver us from a drinking or a drunken woman. Someone has said that you can judge the morals of any age by the morals of the women of that age, and the morals of Israel's womanhood had struck a new low. It is not a very lovely, or a very encouraging picture of American life, to see how many women, including mothers who are addicts to the liquor habit.

Amos could make some allowances for the poor man, who drank, as he said "to get away from it all" "to forget it all for a while." But he had no excuse for the man in better circumstances in his dissipation. It was these well-placed drinkers that Amos most despised, for he saw what they were doing to the pattern of Israel's life. They made it "the smart thing to do." That is the psychology behind the "Men of Distinction" ads of liquor. Men of Distinction indeed! The writer of these notes thinks that the man of distinction is the man who, regardless of what his associates do, says "No thank you!" when he is offered a drink. And this goes for young people too!

The Prediction.

"Therefore shall they now go captive with the first that go captive, and the revelry of them that stretched themselves shall pass away." Doom was coming. When the moral foundations of a nation decay and crumble, nothing else will save the nation. And doom came. Within twenty-five years Amos' prediction was tragically fulfilled. His beloved nation was conquered and carried captive. And those dissipated leaders were the first to be taken captive. As usual, when a city or a nation falls, the conqueror goes for the biggest prize of all first—the leaders. He can take the commoner whenever he feels like it. The thing Amos said would happen, happened. There came the cap-

(Continued on page 15.)

Letters from Ed and Frances Riggs

2918E Regent St.,
Berkeley 5, Calif.,
May 25, 1954.

Dear Southern Convention Friends:

I know that it is over four months since we sent out our last general letter, because it featured the news of the most recent addition to our family, who is now four and a half months old. She is a good deal more photogenic now, and we wish we could enclose a snapshot of her with one of her friendly grins, but I am afraid money for that sort of things has run out. Watching her develop and take her place in the family circle has certainly been one of the high spots of our experience this spring.

The other notable experience of these months for me has been the rounding out of my public health education course here at the university. These have been awfully busy days, but full of all sorts of valuable experiences in seminars and conferences, and in field trips and projects out in the community. The gradual changing emphasis from the theoretical background in the classroom to the practical application and testing of what we are learning has been very interesting. But the final step is still ahead—twelve weeks of Field Training in an actual work situation in some local health department. I have been assigned to the Health Department at Columbus, Georgia, one of the better local units in the South, where I will have special opportunities along the lines I need for India.

These arrangements have just been completed. I will probably start work there on June 28, which means that we will have a chance for a leisurely trip across the country after school finishes here early in June, and we will be able to visit in Los Angeles and Denver along the way. After we are through there, the third week in September, we will probably have another two or three weeks to visit in the South and New England, before sailing from New York for India again. That is as clearly as I can report our plans at this stage.

Best regards,

ED RIGGS.

* * *

Dear Friends:

Our days here in Berkeley are fast drawing to a close. It has truly been an important part of our lives.

Ed has had a chance to get some very valuable education. At the same time, I have been learning to be

an American housewife, with all its satisfactions and frustrations. Louis has turned from babyhood into a rough-and-tumble "cowboy loving" boy, and Joy has changed from baby sweetness to terrible two. She is still a very sweet girl with a cute smile and dancing eyes, but very hard to manage at times. And last, but not least, our little Martha has arrived and become very much a part of us. She has a slow steady smile which she gives only to those she knows, and will take no end of punishment from the older children.

During this period we have played hookey from the Congregational Church, even though we still think it the best in Berkeley, and have found real fellowship in a Presbyterian Church. Their Sunday school has an especially fine teaching staff, who handled our two shy children very well, and taught them as well as winning their friendship. So . . . though we lost some contacts, we made new friends.

We are looking forward to seeing Georgia and the South, in which neither of us have ever lived.

Best wishes,

FRAN RIGGS.

CHURCH BUILDINGS SHOULD BE CHURCHLY

(Continued from page 5.)

unit is equally as great as that of the worship unit. But because it does not require emphasis on ecclesiastical design, the cost may be less. The fellowship and recreational units, because of their relative size, should require less expense than either of the other two units. The congregation shows wisdom when it provides in its building program that the cost of the worship unit shall be practically the same as that of the other three units combined.

Whether a congregation has ten thousand dollars, a hundred thousand dollars, or five hundred thousand dollars to spend in erecting a church edifice, the specialist in church architecture will earn his fee many times over by the economies he secures in efficient planning. The best architect is always the cheapest. None but specialists in Church Architecture should ever be employed to plan a church edifice.

Thousands of ecclesiastical monstrosities are today found in the smaller towns and cities, as well as in some of our larger centers of population, simply because the building

committee employed a general architect to design their church building instead of securing a specialist in church architecture. The fact that a general architect is a fellow townsman, a member of the church, or because he offers to make a donation of a portion of his fees, is no reason for securing his services.

The first decision that every church building committee should make is that they are going to secure a specialist in church architecture. Even the smallest church can be designed so as to have that appearance of beauty and dignity which is so essential.

The modern church building, whether large or small, whether in the rural district or in the residential section of a growing city, is of supreme importance in the life of the people, because it serves the highest interest in life—the spiritual. It should stimulate religious thinking, and should inspire religious conduct. It should afford opportunity for impressive and expressive worship, for religious fellowship, for religious nurture, and for social service.

The building of a church offers a congregation opportunity to express the religious sincerity of the members, their religious ideals and their zeal for God in a most definite manner. The erection of a church edifice is a divine enterprise in which every member is given a privilege of sharing. It is an opportunity for the membership of today to erect a monument to their faith and their loyalty for future generations to behold and enjoy. Whether it is the erection of a small church in a village, or of an imposing church edifice in a city, the privilege is divine, and the task should be performed with an eye single to the glory of God and the service of man.

A competent church architect will so design the building that the beauty of the interior and exterior depend upon symmetry of line and harmony of color rather than upon ornamental detail. He will make provision for a churchly appearing edifice which in itself will be a witness to God and an invitation to worship. He will provide for adequate heating facilities which will make it possible to regulate with simplicity the heat of the building to a uniform and worshipful temperature. A competent Church architect will furthermore, make proper provisions for ventilation and air conditioning, which constitute a most important part of a

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

The Holt Chapel is about completed. Soon we shall be finishing it up and grading the section around it as a part of the building cost, and while we are doing that grading, I want to do some smoothing up of the whole section of campus between the main buildings. We shall need some gravel for the drives and some money to help pay for this extra grading. I am wondering if there are not friends who know about our muddy dirt streets and drives in our campus who would like to help us with a donation for this purpose. If you would like to see our campus pretty and smooth, holes all filled up, drives gravelled so we can get around without cutting the campus up in rainy weather, and grass sown, please tell us so with a contribution. Thank you.

Today our public school closed. Our little children and bigger children, too, will have time on their hands. They need playground equipment. At least three sets of croquet are needed. Two or three baseballs and as many baseball bats, some baseball gloves, and two or three soft balls are badly needed. Maybe some Sunday school class would like to send us a donation with which to secure this equipment. A couple of basket balls would help. A couple of sets of horseshoes would be good. I used to play horseshoes with discarded mule shoes, but tractors do not wear muleshoes—not even horseshoes. Certainly would appreciate gifts for some athletic equipment.

Many of our children came home from school with good reports, some of them with very good reports. They ranged all the way from a full count of "D's" to a full house of "A's." Not many pupils in anybody's group make all "A's," but we had three of that kind: Larry Glenn Rowland, John Crumpler, and his brother, James. There were several others in reach of the top. Jeannie Cook won the typing medal. Robert Rowland and W. C. Harvell won their letters in basketball and baseball. Next year we are to have two seniors, two juniors, five sophomores and seven freshmen. That means that we have sixteen who are making their grades in the high school classes.

We are getting along fine here, except for the fact that last year's

drought still plagues us financially. We need to catch the minds and hearts of a larger number of helpers. There are a number of people who help us so much, and there are as many more who would help if they knew our needs. Help me to show them the needs. Help me to enlarge the number of contributors, so it will be easy for us to come to the end of this year with every bill paid. It will not hurt you a bit to speak a good word for an institution of the church which is doing a job of caring for a large family of homeless children. I am not asking for more than we need, but I am asking your help on what we do need.

Sincerely yours,

JOHN G. TRUITT,
Superintendent.

REPORT FOR MAY 27, 1954.

Commodities for the Week.

Coupons and buttons:
Mrs. W. C. Doffiemyer, Luray, Va.
Coupons:
Ladies Missionary Society, Cong. Ch., Alto Pass, Ill.
Women's Missionary Society, Henderson Cr.
Birthday gifts:
Mrs. C. P. Chamberline, Windsor, Conn.
Clothing:
Mrs. W. A. Welsh, Elon College, N. C.
Patricia Kitchen, Waverly, Va.

Sunday School Monthly Offerings.

Amount brought forward \$ 5,798.84
Eastern N. C. Conference:
Turner's Chapel \$ 42.00
Wake Chapel 55.62
Wentworth 15.29
112.91
Eastern Va. Conference:
Oak Grove \$ 5.00
5.00
N. C. and Va. Conference:
Happy Home S. S. \$ 47.41
Howard's Chapel \$ 1.00
48.41

Western N. C. Conference:
Mt. Pleasant \$ 12.50
Zion 30.00
42.50

Virginia Valley Conference:
Linville S S \$ 5.83
New Hope S. S. 10.00
15.83

Total \$ 224.65

Grand total \$ 6,023.49

Special Offerings.

Amount brought forward \$16,848.53
Mr. & Mrs. W. M. Jay,
Bendersville, Penn. ... \$ 5.00
United Cong. Christian S.
S., Columbus, Ga. 7.02
Philathea Class, Suffolk
Christian Church 5.00
Mary Sue Brittle S. S.
Class 5.00
The Heart Sisters of Ran-
dleman Christian Church
(to send a child to
camp) 15.00
In Memory of William O.
Truitt 15.00
In Memory of William O.
Truitt 5.00
In Memory of R. H. Riedel 5.00
In Memory of W. T. Barn-
hill, Sr. 5.00
In Memory of W. E. Win-
borne 5.00
In Memory of G. Milton
Holland 5.00
Special Gifts 104.40
181.42

Grand total \$17,029.95

Total for the week 406.07

Total for the year \$23,053.44

Members of the Iris McEven Class of the First Church Sunday School, Burlington, N. C., will go to camp New Hope, near Chapel Hill, for a two days' outing on Saturday and Sunday, June 5 and 6.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name

Address

In Memoriam

BALDWIN.

Mr. William Parish Baldwin, member of the First Christian Church of Burlington since October 1894 passed away on May 28, 1954, at his home on Baldwin Road in Burlington. It was singular that he died on his 78th birthday. He was a good husband, father, neighbor and friend. He was simple in his tastes. He was faithful to his church. Mr. Baldwin had been in failing health for several months and unable to attend service for about eight or nine years. He will be remembered as a man of God.

H. E. ROBINSON.

GRIFFIN.

We, the members of the Windsor Congregational Christian Church wish to pay tribute to Mrs. Hattie Persons Griffin, who died April 26, 1954.

In memory of this devoted and loyal member we present the following resolutions:

That we bow in humble submission to the will of our Heavenly Father and show appreciation for her long Christian life, for her strength of character, her friendly disposition, her loyalty to her family and strive to honor her life by being true to the cause she loved and served.

That the members of this church hereby express its profound regret in the loss of this member and express our gratitude for having known and worked with this fine Christian.

That we convey to the bereaved family our genuine sympathy and earnest prayer that God's blessings may be upon their saddened hearts and give them strength.

GLADYSE JOYNER HOLLAND,
OPHER BAILEY WILKINSON,
F. IVAN STEELE.

EURE.

The members of Eure Christian Church and Sunday School, wish to pay this tribute of respect to the memory of a faithful member, Tazewell A. Eure, who passed from this earthly life to a rich reward on April 6, 1954. He was Sunday school superintendent, a Sunday school teacher, treasurer of the church, he was a deacon, and served communion for around a half century.

With the passing of Mr. Eure we feel that we have lost a valued friend and co-worker in our church. Therefore, be it resolved that Eure's Christian Church holds in sacred memory, the life long service to the church and loyal support of every worthwhile Christian cause that Mr. Eure rendered. To a large extent Eure's Christian Church is the extended shadow of men of the Eure family. In the last months of his life, with Christian grace and unerring judgment, he skillfully transferred the leadership of the church to others so at the time of his death, the work of the church might not falter.

Upon his death, men of all walks of life mourned, and in passing, our community lost one of its most generous, public spirited citizens. Possessed of many Christian graces, loyal to his faith in his personal and public life we hold in sacred memory his labors in the church.

Be it further resolved that this resolution be entered in the minutes of the official church Board, a copy be sent to the family of Tazewell A. Eure and a copy to "The Christian Sun" for publication.

Mrs. W. N. ALEXANDER,
Mrs. LUCY BRISCOE,
Mrs. LUTHER H. EURE.

EURE.

We, the members of the Woman's Missionary Society of Eure Christian Church, Eure, North Carolina, wish to pay this tribute of love and respect to the memory of our departed member and loved one, Mrs. T. A. Eure, who passed away April 11, 1954.

Quietly and willingly she served her Master and Church. While we miss her presence, we know her memory will live on. May we be permitted to say "Well done thou good and faithful servant, enter thou into the joy of the Lord."

Her loving devotion to her family, her friends, her church, and community will ever be remembered.

In appreciation of her beautiful life, we offer these resolutions:

1. That we keep in our hearts the memory of her loyalty.
2. That our love and sympathy be extended to her family.
3. That a copy of these resolutions be included in our minutes, a copy sent to her family and a copy sent to "The Christian Sun" for publication.

Mrs. W. N. ALEXANDER,
Mrs. LUCY BRISCOE,
Mrs. LUTHER H. EURE.

ALWAYS THE SILVER LINING.

(Continued from page 10.)

it straight. Because a child's life is planned to considerable extent by grownups, the joys of tomorrow should be rather carefully scheduled for him. So, while sharing a portion of the good news with my youngsters, I should hold back enough to add special happiness on its arrival—if only to offset some of the disappointments likely to occur. Is that correct, teacher?"

"One hundred per cent, and you have passed the test. Anything else on your mind?"

"Only a promise to my self and my children," Mrs. Wayne replied. "From now on, I'll keep intact a silver lining to use on the appearance of any dark cloud!"

CHURCH BUILDINGS SHOULD BE CHURCHLY

(Continued from page 13.)

well planned church building. This is a science in itself. Window ventilation is insufficient and impracticable in cold weather. A church that leaves the important item of ventilation to the planning of a contractor or a general architect, is making a serious mistake. One has only to re-

call the discomfort and disgust experienced in churches that are insufficiently ventilated because they depend upon window ventilation or upon an improvised ceiling ventilation system forcing cold air down upon the heads of people. A competent church architect will also make proper provision for good acoustics in the auditorium. This item alone will justify the employment of such a specialist, for the planning of an auditorium that is acoustically perfect is also a science in itself. Correct acoustics depend not only upon design and arrangement but upon the character of materials used in the building construction. "A thing of beauty" is not the only thing that is "a joy forever." A church auditorium having proper acoustics is likewise a joy to all and a joy always. The competent church architect will similarly make proper provision for the lighting of the church, for the vest co-ordination of the various units, and for the general efficiency of the plant as a whole.

No church launching a new building program can afford to fail to make these various provisions. When the members of a congregation insist on their church building being as inviting, as convenient, as serviceable, and as well furnished as their own homes, they will more worthily witness their love for God. Nothing is too good for the church, for it is our Heavenly Father's House.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

tivity, and the first ones to have the shackles fastened upon their wrists were, naturally, the governing classes.

Some Teaching Points.

Dr. Frank Mead lists some of the teaching points for this lesson as follows:

1. Drinking lowers morale.
2. Drinking pays off in social degeneracy.
3. Drinking is a luxury—few can afford it.
4. Drinking encourages exploitation of the people; the drunkard and the man who creates the drunkard want more and more and more.
5. Drinking endangers the State; drink-befuddled diplomats are Enemy No. 1.
6. Drinking brings a man to the place where he ignores the happiness and welfare of others.

SUMMER CAMPS AND CONFERENCES of the Southern Convention

JUNE 6 to 19, 1954

This year all of our Camps and Conferences come during the first three weeks of June. Please do everything possible to have your young people share in at least one of these camps or conferences. If necessary help pay their expenses. It is still not too late if you hurry.

VALLEY OF VIRGINIA

June 7-13 **POWELL'S FORT CAMP**, Woodstock, Virginia. Cost, \$9.50
Revs. Henry V. Harman and Ralph M. Golt, Co-Deans

NORTH CAROLINA

June 6-11 **CRABTREE CAMP**, Route 1, Cary, North Carolina
Junior High Camp (12-14 years). Cost, \$12.50
Rev. John R. Lackey, Dean

June 11-15 and
June 15-19 **CRABTREE CAMP**, Route 1, Cary, North Carolina
Junior Camps (9-11 years). Cost, each \$8.50
Rev. Carl Wallace, Dean

EASTERN VIRGINIA

June 13-18 **Y. M. C. A. CAMP**, Bayside, Virginia
Junior High Camp (12-14 years). Cost, \$17.00
Rev. Thomas H. Britton, Dean

SOUTHERN CONVENTION

June 13-19 **YOUNG PEOPLE'S CONFERENCE**, Elon College, N. C.
Youth Conference (15 years and up). Cost, \$15.00
Rev. James H. Lightbourne, Jr., Dean

"TWO WEEKS FOR and WITH THE YOUTH of OUR CHURCHES"

'HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, JUNE 10, 1954

NUMBER 23

"The Hope of the World"

By GEORGIA HARKNESS

Hope of the world, Thou Christ of great Compassion,
Speak to our fearful hearts by conflict rent.
Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let Thy spirit unto us be given
To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk Thou beside us lest the tempting byways
Lure us away from Thee to endless night.

Hope of the World, who by Thy cross didst save us
From death and dark despair, from sin and guilt;
We render back the love Thy mercy gave us;
Take Thou our lives and use them as Thou wilt.

Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain;
We would be faithful to Thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

News Flashes

Rev. William P. Smith, pastor of First Church, Portsmouth, Virginia, reports that their morning services during the month of June are being broadcast over Station WAVY, the NBC outlet for Tidewater.

Superintendent Scott was the speaker at the Memorial services at Smithwood Church on May 31; and at Salem Chapel on June 6. Salem Chapel will observe its 100th anniversary on the first Sunday of August.

"If I were Superintendent," on page five of this issue, should be required reading for superintendents and all other church school workers. Dr. Sloan had promised us an article for some time. He sent this in just before leaving Elon for his extended trip to Asia and the southern Pacific area.

The total quota of the Building Loan Fund assigned to the Southern Convention is \$135,000. In comparison to this, North Carolina has received in building aid \$243,508.68, and Virginia has received \$129,056.21. In addition to this, Negro churches in the area have received \$112,797.84. Can we fail to raise our quota?

In this issue of *THE Sun* we are presenting the official program of the twelfth biennial session of the General Council of Congregational Christian Churches. We suggest to delegates that they clip it and preserve for future reference. It should also prove of interest to others, for whose benefit we will present some of the highlights of the coming meetings in next week's issue.

Rev. David W. Shepherd, D.D., presently the pastor of the Oak Grove Church, Chipley, Georgia, has accepted a call to Union (Va.) and Hebron Churches, and will move his residence to Virgilina, Virginia, about the middle of August. Dr. Shepard is a native of Alamance County, North Carolina, a graduate of Elon College and Vanderbilt University. He has been for the past several years superintendent of the Southeast Convention. We welcome Dr. Shepherd to the Southern Convention area and anticipate for him a very successful ministry amongst us.

Victory for the Building Loan Fund Campaign Is Just Around the Corner

The Claremont General Council authorized a campaign to raise a *minimum* of \$4,500,000 to augment the loan funds of the Church Building Society. As of May 21, \$4,334,828 has been pledged. This is no mean achievement. Our gratitude to all those who have made it possible. To those who have not as yet shared in this endeavor with all that it means to the future witness of the Congregational fellowship, to the strengthening of Protestantism throughout the nation, and to guaranteeing that the spiritual undergirding of our democracy shall not be impaired, we offer the privilege of cooperation. Issues there are, over which free churches will differ. But over the extension of the church and the preaching of the gospel in hundreds of new communities, there ought, surely, to be only a single mindedness. This is basic. The churches participating have been richly blessed, for such is the nature of the Christian religion, that those who lost their lives save them. Planning has been necessary. Activities have been accelerated. Fellowship has been increased and deepened. Local programs, instead of suffering, have been strengthened by an awakening interest in the church. The money as a means to an end is important; but fully as important are the values derived by those who care and share.

STANLEY U. NORTH.

A Letter to Pastors of the Southern Convention

June 10, 1954.

Dear Pastor:

Jesus said: "Let the little children come unto me, for of such is the Kingdom of Heaven." Today thousands of children grow up knowing nothing of Jesus because towns have no Sunday schools.

Do you want your church to be counted among those who care? If so, send in your Declaration of Purpose saying you will join with other churches giving sacrificially to help build for these children.

Do it now, so we may report your church on the Honor Roll when the General Council meets in biennial session on June 23.

Sincerely,

WM. KINCAID NEWMAN.

Thanks to Southern Convention Mission Board

The Mission Board of the Southern Convention, on April 28, 1954, voted to guarantee \$25,000 of the 135,000 quota of the Southern Convention. Quotas as of April 28 total \$97,432 (this amount has at this writing passed the \$100,000 mark) which, together with the \$5,000 pledged by the Mission Board of the Convention, gives promise that the full quota will be subscribed. Other Conferences are giving serious consideration to underwriting, likewise, a part of the unpledged quotas, with the full expectation that the churches that have not yet accepted quotas will want to do so.—*Loan Fund Campaign News.*

Pacific School Professor Wins Hymn Writing Contest

Some time ago, the Hymn Society of America announced an "invitation by the society to write a new hymn in recognition of the coming Second Assembly of the World Council of Churches" which is to be held during the month of August in Evanston, Illinois. Only recently, Miss Georgia Harkness was announced as the winner of the contest. Miss Harkness is professor of applied theology at the Pacific School of Religion, Berkeley, California, and is well and favorably known throughout our church.

Dr. G. M. Brydon of Richmond, Virginia, historiographer of the Episcopal Diocese of Virginia, was one of ten additional authors who received honorable mention. Rev. Deane Edwards, president of the Hymn Society stated that five hundred texts were received in the contest. Dr. Harkness' hymn is printed on the front page of this issue.

Ministerial Students Graduate

We congratulate two of our young men from the Southern Convention graduating from Seminary in June—Paul Varga from Hartford Seminary; Wm. T. Scott, Jr., from Yale Divinity School; three graduates from Elon College—Thomas W. Madren, Samuel Nelson, and Bill Simons.

We wish also to recognize the graduation of Roland Shepherd of our Gibsonville Church, who graduated as the president of his class at the Gibsonville High School, and winner of the Civitan award. Roland plans to enter Elon this fall as a ministerial student.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

About the National Convention in Chicago, Next February

The National Laymen's Fellowship of Congregational Christian Churches will meet at the Palmer House in Chicago, Illinois, in February, 1955.

Walter Graham, director of the Fellowship, has asked the cooperation of the men of the Southern Convention in promoting this program. Plans should be made to have the following representatives:

1. At least one other official delegate from your conference, state or convention committee: your president or successor would be fine.
2. At least one official delegate from every association in your state, conference or convention.
3. At least one official delegate from 50 per cent of the churches that *now have men's clubs*.
4. At least one official delegate from 25 per cent of the churches that do *not* now have organized men's clubs.
5. At least ten ministers from your state, conference or convention.
6. As many women as would like to come with the above described delegates or any others. Adequate provision is being made by Miss Lillian Gregory for all women who may come.

With the active Laymen's program which is now underway in the Southern Convention, it certainly seems possible that we will be well represented at the National Convention.

An unusually interesting program has been tentatively planned for this meeting, including such speakers as Dr. Douglas Horton, Hon. Walter Judd, Dr. Alford Carleton, Mr. Byron Price, Dr. Truman B. Douglass, Dr. George Crane, and Hon. Richard Nixon. The complete program will be announced at a future date.

* * * * *

Laymen's Work Day at Moonelon A Great Success

Work Day at Moonelon (our Convention Assembly Ground), near Elon College, on Saturday, June 5, was a great success. Bernard Williams, the most efficient president of the Convention Laymen's Fellow-

ship, of Newport News, Va., was on hand at 7:00 a. m. to greet approximately 50 men from at least three conferences who had come to give a day's work for the development of Moonelon's building program. Tractors, a bulldozer, axes, swing blades, and other implements were there for the use of the men, and believe me before the day was over you could see results. The parking area had been cleared, the baseball field enlarged, the foundations dug for the Central Building, trees "whitewashed", underbrush cleared. These were some of the results that give evidence that we have a devoted group of Laymen, who are determined that our Young People shall have a Conference Center before the year is gone. One of the largest single church delegations came from our "baby church"—Center Church of South Boston, just organized within the past two months.

The day was not only profitable from good work done, but the fellowship was wonderful. At noon, a tired group of "fellows" gathered at the picnic area and were served a delicious lunch by the ladies of the Elon College Community Church. A good time was had by all.

Congratulations to the Moonelon Committee headed by Dr. Henry E. Robinson on a successful work day. Another such day will just about "fix" things up.

On Monday, June 7, it is expected
(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Managing Editor J. T. Kernodle

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$....., for which please send The Christian Sun
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From the EDITORIAL *Viewpoint*

Is the Cornerstone Missing?

Recent news dispatches related an account of how a cornerstone for a woman's dormitory at a New Jersey institution had been laid, only to be found missing the next day. This unusual occurrence naturally rated considerable attention.

To people of the church, in particular, this is not an unfamiliar episode. We have seen many a course of instruction with its chief cornerstone left out: the awakening of a growing mind to more effective living. We have heard (and, alas! have preached) many a sermon with its chief cornerstone left out—even Christ and his summons to men. We have participated in many a recruitment or evangelistic campaign with its chief cornerstone left out—even the warm, purposeful, implemented acceptance of a new way of life.

The trouble with much of our instruction and our work, in church and out, is that it lacks a cornerstone. We are so afraid we will not be broad and give the individual full sway to think for himself that we do not challenge him to think at all.

We should be "lively stones" as I Peter puts it.

We should not give a stone to those looking for sustenance. We should boldly accept the great Chief Cornerstone, even Christ, that the builders in so many places have rejected.

There is a good deal of effort expended in our churches and communities—needed effort—but it so often lacks a cornerstone, a supreme point or purpose. It is a question whether, in many of our programs and courses of instruction, especially in the summer, we do not leave out very largely the Chief Cornerstone, Christ, and concern ourselves about almost everything else.

Our churches, in the last analysis, will grow and prosper only as the spirit and teachings and power of the Saviour become living, dominant factors in the lives of our people. Let us set in place the Cornerstone, and let no one steal it from us. Let us watch, that, in carrying out some of the new pedagogical and scientific methods, we do not forget that in the structure of the Christian life and community, Christ is still the Chief Cornerstone.

RICHARD K. MORTON.

Counsel for 1954 Graduates

The world will make greater demands of the graduates of 1954 than it made of their parents. Present day graduates will have to compete in life with men and women who have had every advantage that the best schools can offer. Their parents had to compete with high school and college graduates. The 1954 graduate will have to compete with those who have not only graduated from college, but also with those who have specialized in their respective fields of activity by taking graduate courses in the great universities. I would urge the present day graduate also to seriously consider specialization, and then come back to their home community and render the largest possible service. Come back pledged to the task of making their community a model community of their state.

There are some who say that an education spoils people. A little of it is likely to spoil most anyone, but more of it soon brings a person back to his senses. The more people know, the less they think they know, and how little they really do know as compared to what there is to know.

Cultivate the disposition of perseverance. It is only the persevering men and women who arrive. Cyrus Field was defeated fifteen times in trying to lay the Atlantic Cable. He was told that it could not be done, and he was laughed at for continuing to try. But he persevered for nearly seventeen years,

and the sixteenth time he tried it, he was successful. There is no short-cut path to achievement, no royal road to learning, no golden highway to success.

Be stable, so the world will always know where to find you. The vacillating men and women who do not know their own minds are not in demand by the forces of progress. Make friends—but above all, choose good friends—the kind that will help you. A bad friendship has meant the ruin of many a boy and girl. It has caused the downfall of thousands. Make as many good friends as you can. Choose only such friends as have as high ideals in life as you yourself cherish. A good friend is one of the greatest inspirations of life. Charles Kingsley, asked by George Elliott what was the secret of his successful life, replied, "I had a friend." That has been the secret of the success of thousands—"a good friend to inspire them to do their best." You graduates of 1954 will need that inspiration.

It may sound like a contradiction to admonish you to select your enemies with the same precaution you do your friends. But it is equally important. Only men and women of flabby morals and shallow minds avoid making enemies. You will be known and the world will judge you, not only by the friends you make, but also by the enemies you make. Choose your enemies with discretion,

ROY C. HELFENSTEIN.

"If I Were Superintendent"

By W. W. SLOAN

Professor of Christian Education
at Elon College

I used to be a Sunday school superintendent. I have been director of religious education, and I have been a pastor of churches. Now, as a college teacher of religious education, I visit numerous Sunday schools and am asked how they can become better. Naturally, I wonder what I should do if I were superintendent again.

If I were again superintendent I would exert every effort to build loyalty to my local church. We sometimes find a Sunday school which was formed as a mission enterprise before the church was organized and is, therefore, older than the church to which it belongs. We often find Sunday schools which used to meet every Sunday, but "preaching" was held only once or twice a month. One or both of these facts gave some of our schools the feeling that they were the big thing, even more important than the church itself.

I should emphasize to myself, to my teachers and officers, and to the pupils that the Sunday school is not separate from or above the church. It is the educational branch of the church. I should refer to the school as the church school rather than the Sunday school. The first Sunday schools had no connection with the churches, but practically all Sunday schools today in America are parts of local churches, meet in church buildings, and therefore can be quite properly called church schools.

I should recognize my pastor as my superior. He is currently the head of the local church, and I am one of his assistants. Therefore I should consult him about the school, ask his advice, be very careful to make no change that he would not approve. I know of a church that used to be referred to as Mr. Jones' church, because Mr. Jones was the superintendent, and as such was a complete dictator. He made life miserable for the pastors who happened to serve that church. He made no study of improved methods, and ran the school as it had been run forty years before, except that it got steadily smaller.

If I were superintendent, I should want all officers and teachers in the school to be members of the church

of which the school is a part. In a church I used to serve, a high school teacher who lived in the community for twenty years kept his membership in another church. He felt he was being loyal to the church of his childhood and was doing the local church no harm. Should not the church be a local institution supported by the people living in its neighborhood? This man was hurting the church in which he was working despite his Christian character. When some new enterprise was under consideration he would get up and say, "I don't belong to this church, but if you go ahead with this you will want me to help pay for it. Therefore I should like to give my opinion." His opinion was generally good, but his introductory remarks suggested to young people that it was not essential for them to belong to the church.

There is one exception to requiring all teachers to be members of the local church. When my father retired from the ministry, several churches asked him to teach a series of lessons in adult classes about the history and organization of the denomination. Occasionally a guest teacher who is a specialist in some phase of Christianity may be invited in from another church for a series of lessons, even a quarter. Sometimes a good teacher may spend a winter or a summer in a community which is not his home and can be wisely used. But these are not regular, permanent members of the teaching staff. If people do not believe sufficiently in the local church to become members of it, they should not be used as teachers or officers in the church school or its adult classes. The same principle applies to other church organizations, such as women's societies, brotherhoods and older young people's societies.

If I were superintendent, I would want the officers and teachers of the school to make it a regular practice to attend the chief worship service of the church. The teacher cannot teach successfully unless he continues to learn. He must be an example to his pupils. In a school with which I am acquainted recognition was giv-

en a woman who had not missed a class for twenty years. When it was discovered that she had not been at the church worship service twenty times in the twenty years, some light was thrown upon the reason that her children had nothing to do with the church.

What if some children's departments of the school meet at the same hour as the chief worship service of the church? In this case, some provision needs to be made for the officers and teachers who are thus absent from this service. I should do my best to have them attend some other worship service as Sunday evening or midweek. If this proved impossible, I should develop two sets of officers and teachers—of course that is not easy to do. Each group would have an opportunity to attend the church's services of worship half the Sundays of the year.

If I were superintendent, I would determine that my adult classes be assets to the church, not organizations competing with the church. I once belonged to a men's class which bragged that its average attendance was more than a hundred. A survey revealed that a large majority of those men did not attend the church worship service. The class had become a substitute for the church. It had become a competing organization, using the facilities of its competitor. The teacher was preaching a sermon each Sunday. He was a better platform man than the pastor, but his message, while Christian, missed many of the factors of the Christian gospel. Men who were making the class a substitute for the church were getting an inadequate spiritual diet. Class loyalty, if not properly directed, can destroy loyalty to the church.

If I were superintendent, I should have all officers and teachers appointed by the governing body of the local church, the church council, or the board of deacons. The church school is not an independent organization, but an agency of the church. The religious education committee would nominate the officers and teachers after careful consideration, but would not appoint or elect them. That is the task of those responsible for the spiritual welfare of the entire church.

I should ask that appointments be made for only a year, in order that all church school officers and teachers would be in accord with the outlook and trend of the church. I re-

(Continued on page 12.)

Our Churches Report . . .

Elon College Pastor Resigns

Following the morning service of June 6, Rev. Howard P. Bozarth, of the Elon College Community Church tendered his resignation to the congregation, effective September 1, 1954. Rev. Mr. Bozarth has accepted a call to the School of Theology of Yankton College, Yankton, So. Dakota, where he will be Professor of Theology in that institution. Yankton is one of our older Congregational Christian colleges of the middle west, maintaining a close working relationship to the churches of the Dakotas and Nebraska. The School of Theology is a graduate school, offering training to prospective ministers at Yankton College, in Theology and related fields, enabling students to complete their pre-ministerial training in a period of five years from time of enrollment. Those wishing to take further graduate work can secure full credit for their work at Yankton in other seminaries of the middle west. The pastor of the Elon College church has looked forward to a teaching assignment, he stated in his resignation, in one of our denominational schools, and in going to Yankton, he returns to the area of which he is a native.

Rev. Mr. Bozarth came to Elon College from the United Church in Walpole, Mass., after a pastorate of eleven years there, and has served there since August of 1950. He has served the convention on its Board of Christian Education, The Committee on the Ministry, and other departments during his stay here; he was chairman of the Ministerial Retreat at Camp New Hope the past two years. He served as advisor to the Student Christian Association, the four years at Elon. He has written regularly for the Pilgrim Press publications used in adult classes throughout the country.

A fine beginning has been made in preparation for the building of a new church at Elon College, under Mr. Bozarth's leadership, and it is the hope of the church and all in the convention to see this work forwarded with strength under the leadership of his successor who will be chosen at the earliest possible date.

W. T. S.

New Churches Being Organized

Encouraging reports come from two new churches now in the initial stages of organization: Deer Park, near Newport News, under the leadership of Rev. A. L. Granger, Jr., Bayside, near Norfolk, under the leadership of Dr. W. M. Stevens. It is hoped that the Mission Board may be able to provide financial assistance to make additional leadership available for these promising new fields. The payment of your church's "Convention Home Mission" apportionment at this time will be of great assistance to your Mission Board.

Student Conferences to be Held Concurrently with World Assembly Meetings

While delegates to the Second Assembly of the World Council of Churches meet in Evanston, Illinois, this August, their student counterparts from the United States and nations all over the world will also be meeting to weigh together some of the same issues confronting their elders.

Plans for two week-end conferences of American and foreign students to be held concurrently with the World Assembly were announced, following the recent meeting of the executive committee of the United Student Christian Council in New York City.

Delegates to both conferences—an estimated 170 at each—will attend the open plenary sessions of the World Council, and many of the Assembly delegates will give leadership to the students in various meetings and discussion groups.

The first meeting, scheduled August 15-22, is for undergraduates, overseas students, faculty and student workers, and is being arranged in cooperation with the Student Volunteer Movement, one of the nation's oldest ecumenical student groups and also a unit of the National Council. Taking its theme from the World Council's, "Christ, the Hope of the World," it will concern itself with "Christian Hope and Our Life in the Church."

The second meeting, planned for August 23-30, is the Conference of
(Continued on page 15.)

Standing Committees of Southern Convention of Congregational Christian Churches

1954-56 BIENNIUM.

Finance—Stanley C. Harrell, Chairman; I. L. McDowell, S. H. Baskin, I. H. Vickery, W. Millard Stevens, George D. Colclough, S. H. Pell, Walter L. Cooper, Mrs. W. E. Wisseman, H. S. Harcastle.

Social Action—Thomas H. Britton, Chairman; Olin B. Pendleton, Charles M. Jones, Mrs. Allen Isley, Mrs. Cecil Whitlock.

Memoirs—Dr. I. W. Johnson, Chairman; Professor J. W. Barney, J. Frank Apple.

Stewardship Commission—Fred P. Register, Chairman; H. V. Harman, Russell V. Powell, Carl E. Wallace, Max Vestal.

Rural Church—James H. Lightbourne, Jr., Chairman; Ralph M. Galt, John R. Lackey, R. Eugene Tally, Earl T. Farrell.

The Ministry—H. S. Harcastle, Chairman; R. A. Whitten, Stanley C. Harrell, Fred P. Register, S. E. Madren, L. E. Smith, F. E. Reynolds, G. H. Veazey, W. E. Wiseman.

Evangelism and Spiritual Life—Wofford C. Timmons, Chairman; Melvin Dollar, J. E. Danieley, W. A. Grissom, R. T. Grissom, Roy C. Helfenstein.

Elon College Campaign Planning Committee (to work with Trustee Committee)—Jesse H. Dollar, Chairman; W. M. Stevens, Clarence A. Phillips, H. E. Robinson, Fred P. Register, F. C. Lester, Mrs. W. E. Wisseman, Wm. T. Scott and Miss Pattie Lee Coghill and conference presidents, ex-officio.

EXECUTIVE BOARD COMMITTEES.

Executive—Jesse H. Dollar, Chairman; George Colclough, Henry E. Robinson, Stanley C. Harrell, Mills E. Godwin, Jr., J. E. Danieley, Mrs. W. B. Williams.

Office Personnel—W. E. Wisseman, Chairman; Stanley C. Harrell, George D. Colclough, Wm. J. Andes.

A Correction

We deeply regret that in a recent issue of THE SUN an inexcusable typographical error appeared on the front page. The hymn, "God of Grace and God of Glory" was written by the eminent preacher, Dr. Harry Emerson Fosdick, who is also an outstanding hymnologist. We offer him our sincere apologies.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Presents Degrees and Diplomas to 75 Seniors

By LUTHER N. BYRD.

On May 31, at the concluding exercises of Elon's sixty-fourth annual commencement program, the college presented diplomas and degrees to seventy-five seniors. At the same time certificates were presented to 36 members of the college's commercial class, along with awards to other students for accomplishments and work in special fields.

The commencement program opened with the annual "Alumni Day" events on Saturday, when members of twelve graduating classes between 1894 and 1949 gathered back on the campus for reunions. Chief speaker at the alumni banquet was Mrs. Gwendolyn Patton Fogleman of Burlington, a member of the Class of 1927.

The baccalaureate sermon on Sunday was delivered by Dr. Aaron N. Meckel, pastor of the First Congregational Christian Church in Saint Petersburg, Florida. Other Sunday events were the annual vespers recital and the presentation by the Elon Choir of Faure's "Requiem" on Sunday evening.

The address to the seniors at the graduation program was by the Hon. Mills E. Godwin of Suffolk, Va. He was one of three men honored by the college with honorary degrees, others being Dr. Meckel, the baccalaureate minister, and Rev. Edward E. Martz of Pittsburgh, Pa.

Sixty-two of Elon's 75 graduating seniors are from North Carolina. Listed in alphabetical order of home towns, they are as follows:

Aberdeen—Lynwood Ivey.
 Albemarle—Thomas Madren.
 Burlington—Allie Abercrombie, Ann Abercrombie, Don Barrett, Ronald Black, York Brannock, Jr., Alice Cole, John Cummings, Kathleen Euliss, Ann Harris, Rovert Hayes, Lowell Kernodle, Ramona Kernodle, John Malone, Walter McCraw, Sarah Frances Miles, Marvin Moss, A. H. Patterson, Jr., Ervin Pennington, Amlia Phillips, Charles Phillips, Jr., Erwin Porterfield, William Ross, James Terrell and Betty Thompson.
 Durham—Jean James, Hugh Mc-

Farling, Joseph Parker and Norman Rinaldi.

Elon College—Mary Jo Johnson and Cooper Walker.

Erwin—Hoyt Fowier.

Gibsonville—Bernard Butler, Dolly Dennie and Emma Lou Warrick.

Godwin—Virginia Jernegan.

Graham—William Moore, Joseph McVey, John Owens, John Permar and Robert Stockard.

Greensboro—Joe Harvey, Judith Ingram, Calvin Michaels and Curtis Welborne.

Harrellsville—Walter O'Berry.

High Point—Nelvin Cooper.

Lawndale—Ernestine Bridges.

Mayodan—Robert Vernon.

Mebane—Richard Newman.

Mount Airy—William Snow.

Olivia—John Womack.

Ramseur—Elizabeth Stephenson.

Reidsville—Bob Peters.

Ribbins—Laverne Brady.

Roxboro—Leon Long.

Seagrove—Mary Lee Farlow.

Siler City—C. K. Siler.

Spring Hope—Annie Vince May.

Winston-Salem—Charles Schrader.

Graduates from Virginia were as follows:

Cypress Chapel—Phillip Mann.

Fieldale—Ned Gauldin.

Lynchburg—Jack Malloy.

Martinsville—Dwight Dillon.

Norfolk—Stanley Bunch.

Portsmouth—Gary Sears.

Winchester—Richard Pugh.

Graduates from six other states, listed in alphabetical order of states, are as follows:

Arkansas—Roger Phelps, Fort Smith.

Georgia—Sammy Nelson, LaGrange.

New Jersey—William Stoffel, Stratford.

New York—David Henry, Brooklyn.

Pennsylvania—John Olinger, Mt. Pleasant.

South Carolina—Carlton Langston, Timmons ville.

The 36 members of the commercial class, included 28 from North Carolina, seven from Virginia, and one from Georgia.

A diploma in voice was awarded to Judith Ingram of Greensboro, N. C.; a diploma in organ to Laverne Brady of Robbins, N. C., and a diploma

College. Several departmental certificates were also awarded.

The Monroe Awards, given each year to the boy and girl who have shown the most improvement in leadership and scholarship, were presented to Alden Owens of Westfield, N. C., and Sue Moore of Hurdle Mills, N. C. Certificates were also presented to ten Elon College students who had been chosen this year for membership in "Who's Who in American Universities and Colleges."

* * * * *

Increased College Enrollments May Be Cause for Concern

These wonderful days of high school graduations lead us to visions of ambitious young people seeking higher education at private or church related and state-endowed colleges and universities.

Summaries recently released by Frank Steinbrugge, publicity director of the National Association of Manufacturers, and compiled from a study entitled College Age Population trends—1940-1970, published by The Committee on Special Projects for the American Association of Collegiate Registrars and Admission Officers, give some interesting figures.

The reports show, for example, that there were 8,076,441 persons of college age in the United States in 1952, but by 1960 this figure would climb to 9,273,157. By 1970, if you can imagine it, the total number of persons of college age is estimated at 13,609,831.

The eight Southeastern States of Alabama, Florida, Georgia, Kentucky, North Carolina, South Carolina, Tennessee and Virginia, will have a 1870 college enrollment potential of 2,423,707. North Carolina will lead with an expected high of 407,344.

It is not too soon to think about college and university facilities for the period from 1960 to 1970. The "post-war babies" of 1945-46-47 will be of college age beginning in 1962-63-64.

The report states that "at the elementary and secondary school level, it is assumed that the educational needs of the children will be met by the local schools.

"This condition does not prevail at the college and university level. While it is true that many colleges and universities are supported, at least in part, by taxes; others are partially endowed, some are supported by m-

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Grateful Appreciation from North Carolina Conference

By MRS. W. T. SCOTT, *President*.

"The whole is greater than the sum of its parts," so said Miss Margaret Hargrove at one of our spring rallies. Now let's set that aside to simmer down, while we "cook up" this story on the sum totals of our recent missionary rallies, held in the seven districts of our North Carolina Conference. You did a splendid job, every one of you! As I look back on it all, I cannot find a flaw to pick. Please accept my very sincere and heartfelt appreciation for the love, loyalties, capabilities and downright hard work that went into the making of what we have acclaimed a grand success.

To our District Superintendents, Mesdames Cline, Estes, Pollard, Powell, Simmons, Sutton and Wright, we would give our first thanks. It fell their lot to map the plans to write the numerous letters, to attend many committee meetings, to supervise the printing of the programs, and to do all the other usual things assigned to a superintendent. How in the world they came through looking so pretty and presiding so well, is hard to understand. As president, I could not wish for greater nor more consecrated help. Thanks to my very choice superintendents!

We are especially grateful, too, for the "top notch" calibre of the speakers—for our national "top-most," Miss Margaret Hargrove, for our Convention "top-most," Mrs. W. B. Williams, and for our "top-most" advisor, Miss Pattie Lee Coghill, and for all those others of our North Carolina Conference whose very names suggest the thought, "They're tops, too." With this brand of Christian ingredients, our rallies were bound to turn out good. Thanks to each of you for making our programs so worthwhile.

Now, may I back up a bit, to become more specific and more personal?

To you, Margaret Hargrove, we are indeed beholden. Never can we remember having had a series of more meaningful and more soul-stirring messages given to us in such a schol-

arly fashion! Our one regret is that only the "rally troopers" got the full benefit of all the messages. Take it from us, she did a superb job. For six days Margaret poured out the profound truths in "The Heart of

A Southern Christian Attitude Toward Supreme Court Decision

Action of the Supreme Court of the United States recently in regard to segregation practices and laws, has finally concluded a chapter in the history of Social Action, as far as our United States Government is concerned. Echoes of disapproval are resounding in our ears from many of the political leaders of our Southern States. This disapproval will find companionship with the prejudices in the minds of many people.

We do not throw off easily that which has been taught from birth. But if we call ourselves Christians, we should conscientiously examine our feelings and do all within our power to overcome that which we know is contrary to the teachings of Jesus in regard to the sacredness of individuals. Then we will have gone a long way toward also closing a controversial chapter in the history of Christianity.

Therefore, the heart of the matter, as far as we are concerned, is that we be willing by concerted effort to overcome our feelings when they are both unlawful and unchristian. We can, for men through the ages have received power for this kind of effort and this kind of life from the life, death and resurrection of Jesus.

RACHEL WALLACE,
Social Action Chairman,
N. C. Woman's M. C.

the Matter," using six different approaches to the one and ever the same subject; arriving always at that central figure, Christ, and his Commission for us.

Let us share with you a few of her sermonette sentences, chosen from my notebook:

"Beware of what you set your heart on, for that you will surely get."

"The heart of the matter may be described in these three words, Come, Abide, Go."

"Our task begins with ourselves, then reaches into our community, our state, or nation, and into the uttermost parts of the world."

"To answer to His Call—this is My Task."

"We are part of the church and not an adjunct."

"Bishop Chen of China said, 'Recreate this world, O Lord, beginning with me.'"

"Hope springs not from what we have done, but from the task just begun."

"The message and heart of the gospel is not for personal comfort, solace and joy."

"If you are not a missionary, you are not a Christian."

Sincere thanks, Margaret, for the charm of your lovely personality and for all of the Christian influence which you spilled over on us. We loved having you in our Conference and shall look forward to your coming again soon.

How happy we were to have Tudor Williams! Come to think of it, we just couldn't get along without her. It was Tudor who provided the comfortable means of transportation for our team, not only in North Carolina, but also in Eastern Virginia and the Virginia Valley. It's fairly embarrassing, however, to think back on some of the hardships involved in her generous contributions. Looming large in my memory right now is that "wear and tear" on her Cadillac, which suffered a real blow just outside of Southern Pines. Yep! A small accident—no one hurt—car damaged—patrolman arrives and a wrecker takes control—Rally Team assigned to the high front seat of the dangling car—car admitted to garage for observation and two-day treatment—team receives royal hospitality in Southern Pines—thanks to Mr. and Mrs. Harry Pethick and Dr. and Mrs. Woffard Timmons.

These were all incidentals in the mind of Tudor. She had promised to bring to our Rallies the highlights and inspiration of the Sixth National Assembly of United Church Women, and this she did in beautiful fashion. Long will we remember the references to the praying and singing assembly and to the fact that "Christ Calls to Unity," to the thrilling choir of 300 voices, to the lovely voice and winning personality of Rosa Page Welch, to the colorful processional in which Tudor carried our denominational flag, to the inspiring messages from Mrs. Wyker, President Eisenhower, Dr. Nils Ferre, Dr. Henry Van Dusen, Dr. Mildred McAfee Horton, and all the others. "Surely God was in this place!" We appreciate the privilege of having our Convention presi-

(Continued on page 13.)

Program of the Twelfth Biennial Session of the General Council

NEW HAVEN, CONNECTICUT,
JUNE 23-30, 1954.

* * *

THEMES "*When I have done my duty, I can quietly leave issues and events with God, in whose hands alone they are.*"*

* * *

WEDNESDAY, JUNE 23, 1954.

2:00 Call to order and declaration of quorum by the moderator, Dr. Robert Cashman of Illinois.

Service conducted by the chaplain, the Rev. Stuart LeRoy Anderson of California.
Hymn 391: "The Church's One Foundation."

Constituting prayer by the Rev. Rockwell Harmon Potter of Connecticut.

Addresses of welcome by the Rev. David N. Beach, minister of the First Church of New Haven (Congregational), and Dr. Alfred Whiting Griswold, president of Yale University, introduced by the Rev. James F. English, the superintendent of the Connecticut Conference of Congregational Christian Churches.

Appointment of deacons, of official tellers and ushers of the meeting.

Announcement of nominations of assistants to the secretary for the meeting by Mrs. Elmer Otting of Massachusetts, chairman of the nominating committee.

Election of assistants to the secretary.

Presentation of the docket and motions relating to routine business.

Approval of General Council minutes of June 18 to 25, 1952.

Announcement of names of members of the resolutions committee.

Announcement of names of the committee to nominate the nominating committee.

Presentation of proposed amendments to the constitution, by laws and standing rules.

Reports by:

The associate minister and secretary of the General Council.

The secretary of the General Council.

The treasurer of the General Council.

The executive committee.

The corporation for the General Council.

Nomination and election of the moderator for the coming biennium.

First session of the 145th annual meeting of the American Board of Commissioners for Foreign Missions.

Address by the minister of the General Council.

Presentation of the moderator for the biennium.

Presentation of fraternal delegates:

From the American Unitarian Association.

From Universalist Church of America.

Nomination of secretary and associate secretary by the executive committee.

Introduction of other business, greetings, overtures and memorials.

7:30 Evening service, with the owning of the Covenant and the recognition of deacons and new superintendents, according to the *Directory for the Public Worship of God*, 1644.

The owning of the Covenant.

Recognition of new ministers of state conferences.

Address of the moderator of the General Council.

Installation of deacons.

Service of memorial and holy communion conducted by the minister of the Council, the chaplain, the Rev. Stuart LeRoy Anderson of California, and the Rev. Mary Ely Lyman of New York.

* * * * *

THURSDAY, JUNE 24, 1954.

8:30 Worship service conducted by the chaplain.

Business session of the Council:

Discussion and vote upon the proposed amendments to the constitution, bylaws and standing rules.

Preliminary report of the nominating committee.

Nominations from the floor,

Report of the Historical Society.

Presentation of the manuscript minutes of the meetings of the National Council of 1871 and 1874, by the Rev. Ralph A. Christie of the Connecticut Conference. Presentation of the Elias Smith gavel by the Rev. Warren H. Denison.

Report of the Commission on Interchurch Relations and Christian Unity.

Other business.

12:00 Recess.

2:00 Group meetings. The committee on group meetings is composed of Miss Margaret Blemker, the Rev. Ray Gibbons and the Rev. Harry T. Stock, chairman.

4:00 Hour of fellowship.

7:30 Evening service conducted by the members of the Board of Missions, "Beginnings in Connecticut, the Story of Our Mission to America."

* * * * *

FRIDAY, JUNE 25, 1954.

8:30 Worship service conducted by the chaplain.

Report of the Board of Home Missions.

Ninth biennial and eighteenth annual meeting of the Board of Home Missions, the Rev. Howard Stone Anderson, president, presiding.

12:00 Recess.

2:00 Group meetings.

4:00 Hour of fellowship.

7:30 Evening service conducted by the Council for Social Action and Churchmanship Awards. Address by Bishop G. Bromley Oxnam, D.D., of the Washington area of the Methodist Church.

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SATURDAY, JUNE 26, 1954.

8:30 Worship service conducted by the chaplain.

Report of the Missions Council.

Preliminary report of credentials committee.

Report of the Commission on Stewardship.

Business session of the Missions Council.

Report of the Service Committee.

Report on relief and reconstruction.

(Continued on page 13.)

*The words of this theme were written in 1654, just three hundred years ago, by John Davenport, the first minister of the First (Congregational) Church of New Haven, Connecticut.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

The House Family Returns to Elon

The House Family is now in the midst of returning to Elon College to spend the summer. In the early spring of 1953, President Smith of the college, came to visit us in Southern Pines and asked if we would be interested in going to the college in a dual role. At first, we weren't quite certain, but once decided, we looked forward to it and found it to be better than we had thought.

From the time we arrived until the day we left, all of us felt the moving "Elon Spirit." There is something very special about a small church school that knows each of its students and cares about their future. This was in sharp contrast to the large college I had attended and been a member of classes of 300 or 500 students.

The children liked the campus. They made friends with students, ran errands for them, and played with professors' children. They enjoyed staff members and liked the kitchen especially! Moonelon and College Pond held fun for them too.

Girls with whom we worked were very fine. Our dormitory lived a very democratic life—with 14 girls in residence, we were more like a big family. We knew each girl personally, knew her ambitions, depressions and heard about her dating plans! Our special interest was the ministerial students, for we have some ideas about their dreams and plans!

Between times, we enjoyed visits from visiting or passing-by clergy. The young people arrived for conferences, and the women came for the School of Missions.

It is with anticipation we return to our college. We like it all—staff, students, college pastor, townsfolk,, dining hall, Sunday night suppers, summer evening serenades, the squirrels, the Senior Oak—we even talk about college poison oak! We hope that many of you will plan to make "our college" YOUR COLLEGE.

* * * * *

The obligation of the person to develop himself is his first and most important obligation as a steward.

—J. Earl Crawford

"Keeping Them Babies Too Long"

By LAURA GRAY.

Issued by the National Kindergarten Association.

While sketching at a suburban roadside two small boys paused to watch me. The older child carried his coat and seemed to find it a bother. Both boys' shoes were untied.

"Why don't you put on your coat and tie your shoes?" I asked, noting how trailing laces kept tripping them up.

"Bobby's mom had no time to help us," the older boy complained. "We have been playing with Bobby, and we can't tie bows; I'm only five. Hi, Jim, can you tie bows?"

"Sure!" The newcomer seemed little older than the others.

"Will you tie our shoes?"

"Okay." Jim stooped and busied himself with the shoes. Then he jumped up and strode quickly away.

Howls of dismay drew my attention. "He did it wrong! Look!" I suppressed a giggle when I saw the shoe of one lad was tied to the shoe of the other, and glancing down the road I caught a roguish grin from the culprit as he turned the corner.

A young woman dashed out of a modern new house and came running. "Tommy, whatever is the matter with you two?" She immediately went to work on the tangled laces, while the boys kept up a stream of complaints. "Bobby's mother made us take our shoes off in the house." "And she wouldn't help us," pointing to me. "We asked her, but she wouldn't!"

"I hope these youngsters have not disturbed you," their mother said, smiling when the lads had been straightened out and the coat put on.

"No," I assured her. "I should have given them a hand, but once settled I find it difficult to put down my paints."

Not knowing much about children I concluded this was normal behavior for five-year-olds, but I received a surprise when I visited my friend, Nan, a few days later. Her little daughter Kathy, who was four, made friends at once, and showed me to my

room. "Mommy had to go for ice cream," she explained.

Just then Nan entered, apologizing for not being there to greet me.

"Don't worry," I answered. "Kathy has done all that."

"I'm glad; she's been a real help since I've been ill."

Lunch was beautifully set in the dining room. Kathy ate with manners of an adult and listened to the conversation, in which I noticed her mother was careful to include the child. The phone rang. Kathy breezed out of the room and was soon back. "Mommy, Mrs. Brown wants you to ring her after lunch. I told her we had a visitor." She looked at me with a smile.

Kathy helped with the dishwashing. When all was finished, her mother said, "The sun's out, Kathy, and there's Judy with her scooter. Put on your coat and hat and run out to play."

"I'll tie your shoes," I offered, when she brought out a red coat and a pair of brown oxfords.

"No, I can do it. I can tie bows—I'm four," she responded, and in no time the job was done.

"You have a wonderful little girl—so capable," I remarked when we were alone.

"Several have said that. Perhaps it is because I have been laid up a lot. Certainly Kathy has mastered many tasks which, otherwise, she never would have thought of attempting. Her dad bought her a one-egg poacher and taught her how to use it. The first egg slid onto the flour instead of onto the toast, but Frank laughed it off—got the dog in to eat it—and started Kathy with another. She glowed with delight when she carried in my breakfast, cooked all by herself.

"Most of us are happiest when doing needful work—children as well as adults. Youngsters could become useful much sooner than they do if we would let them. Babying sometimes becomes a habit, a habit that is carried too far into the years. The short span of childhood—the time when lifelong habits and ideals are established—is of terrific importance! none of it should be wasted."

It is one thing to be moved by events; it is another thing to be mastered by them. God said: "Be of good cheer; I have overcome the world."—Ralph W. Sockman.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Plans for the Young People's Conference at Elon

Plans for the Young People's Summer Conference at Elon College, June 13-19 are about set, and the time is ripe for the young people to start sending in their registrations.

This year, Rev. George D. Alley and Rev. Olin B. Pendleton will teach courses on the general theme, "Youth Believes"; Mrs. Olin B. Pendleton and Rev. Henry E. Robinson on the theme of the Bible, and Rev. Ralph M. Galt and Rev. Richard L. Jackson on the general theme of "Missions and Method."

A special treat will be the presence of Rev. Martin Eichrodt, young minister from Switzerland, who is to be at the summer conference in the Valley. An excellent program of recreation and fun is being planned.

Here are some important instructions for the young people who will be attending the conference:

WHEN TO COME: Plan to arrive about 4 p. m., on Sunday afternoon, June 13. Be sure to bring a *Picnic Supper*—the conference will furnish a drink.

WHAT TO BRING: Bring bed clothing, toilet articles, towels, etc., Bible, notebook, pencils flashlight, swimming suit, tennis racket, sneakers, etc. Girls will be expected to wear dresses to classes, meals and to night programs. During the recreation period in the afternoon, shorts, playsuits, etc., may be worn. Boys will be expected to wear slacks and sport shirts for classes, meals, programs, and can wear shorts, etc., for the recreation period.

Send your registration to Miss Pattie Lee Coghill, Box 336, Elon College, North Carolina.

JAS. H. LIGHTBOURNE,
Dean.

* * * * *

"Pilgrim Youth Fellowship"

It was only on February 25, 1954 that the Young People of the Elm Avenue Christian Church re-organized their Pilgrim Fellowship Meeting. Since then we have accomplished many interesting things and the Lord has richly blessed us.

We elected a very wonderful Christian couple to be our counslers and

also Christian officers. To install our officers we held our first young people's meeting on Sunday, with a Candlelight service. Those installed are as follows: Beulah Wetherebee, president; Gideon Auman, vice-president; Janet Richardson, secretary-treasurer; Jeannette Jefferson, song leader; Peggy Deans, pianist; Rev. and Mrs. J. A. Branch, counsellors.

We have held several socials to get new members. Some of those were: a Spaghetti Supper, a HoBo Party, and now we are working on a contest until July 4 with the losing side giving the winning side a "Chicken Dinner" while they eat "Beans."

Our Young People's group also sent delegates to the Pilgrim Fellowship Convention which was held April 24 and 25 in Burlington, N. C. Several other members also attended.

The youth held the morning service on Palm Sunday with many taking part in it. Also on Mother's Day we had a very beautiful service and plan to do the same for Father's Day, in appreciation of our wonderful parents.

In our young people's group we have many parents who have boys in the service for their country who are members of our group. We now are writing letters to each of them once a week, letting them know we are thinking and remembering them in prayer.

The aim and prayer of each of our members is to first win others to Christ, second, encourage others to attend our young people's meeting and last, but not least, trusting others might see Christ living in our lives.

In Christ,
JANET RICKARDSON,
Secretary.

* * * * *

Young People Meet

A somewhat smaller group than usual, but yet a house full, of the youth from the Western North Carolina Conference gathered at the Albemarle Congregational Christian Church on May 30, 1954, for their regular Fifth Sunday Youth Rally. In spite of conflicts such as graduation commencements and Memorial Sunday, several hundred youth were

present to represent their local church.

The meeting opened with registration and the opening worship service by the Asheboro young people under the leadership of Rev. Gale Brady. The roll call found 11 churches present with seven ministers. Miss Sylvia Coggins, of Sanford, who is vice-president made a report about her trip to New Haven in June as conference delegate to National Pilgrim Fellowship Council. Following the rally offering Miss Judy Yates, talented vocalist from Denton, rendered special music.

The theme of the rally was "Vacation Bible School Work" and the afternoon program consisted of group discussions on this topic. The group was divided into four sections which were lead by very capable leaders. Leader for the Kindergarten-Primary group was Mrs. Winfred Bray; Juniors, Mrs. Julius Rice; Junior High, Rev. Julius Rice; Arts and Crafts, Rev. James Madren and Rev. Silas Madren. Miss Pattie Lee Coghill led the closing discussion on methods of financing, schedules and publicity.

Following a very delicious picnic supper, a religious film, "Bible on the Table" was shown. In closing the group gathered in a friendship circle for the closing prayer by Rev. Avery Brown. The next rally is to be held in Randleman Christian Church on August 29, 1954.

THOMAS MADREN,
President.

COLLEGE ENROLLMENTS.

(Continued from page 7.)

municipalities, some are church affiliated and others are privately controlled and supported. Decisions must then be made concerning the amount of expansion each college or university can support. Undoubtedly it will be necessary to establish new schools and add branches to existing schools. The ultimate provision for the expanding number of college and university students will take years of planning and building."

These are the observations of registrars and enrollment officers. "We should begin heeding them now," says Mr. Steinbrugge, "so we can prevent the crowded conditions in colleges that now exist in elementary and secondary schools."

We of the Southern Convention should also take heed, if we are to provide for our own youth in the future that is just around the corner,

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Hosea Pleads With Israel"

LESSON XII—JUNE 20, 1954.

MEMORY SELECTION: "I desire goodness, and not sacrifice, and the knowledge of God more than burnt offerings." Hosea 6:6.

BACKGROUND SCRIPTURE: Hosea 4:6-7, 16.

DEVOTIONAL READING: Hosea 11:1-4; 14:1-4.

The best preaching comes not out of books, but out of life. Like a spider, a man must develop his message from within. A man's preaching is far more effective if he knows God than if he simply knows about God. Experience is the best teacher. A man should preach out of the overflow. Take the case of Hosea.

A Broken Home.

Hosea had a broken home. He was married to a woman named Gomer. She was an attractive, capable woman. But for some reason she grew tired of her husband Hosea. Perhaps, like so many preachers, he was so busy that he neglected her to some extent. At any rate, she left him, went away with another man, and lived with him. As is so often the case, the man became tired of her and abandoned her. She went from bad to worse, and finally skidded to the bottom—she was actually put up and sold as a slave.

A Broken Heart.

The thing just about broke Hosea's heart. He loved Gomer, and nothing she did kept him from loving her. When he heard that she was going to be sold, he went downtown and bought her himself, and brought her back to the homeplace. He put her on probation, as it were for a while, and eventually took her back into the home. His love would not let her go. And that love was a redemptive factor in her life.

A Lesson is Learned.

As Hosea thought about his experiences he learned a lesson about God. Here was he, a mere man, loving a woman who had been untrue to him, and who had broken his heart. Could there possibly be any analogy there to the way in which God felt toward Israel, his espoused people? Could it be that God still

loved Israel in spite of her unfaithfulness and her backsliding? Could it be that behind and beyond his justice there was mercy? As he thought on these things it dawned upon him that this was indeed a parable of the love of God, and his justice tempered with mercy. The sin and sorrieness of Israel had broken God's heart, but it had not hardened it. As a God of justice he would have to execute judgment on the unfaithful nation, but as a God of mercy and love, he would not hold his anger forever, and he would abundantly pardon and joyously receive his unfaithful spouse again. Amos emphasized the justice of God; Hosea emphasized the love of God.

A Judgment is Pronounced.

The nation had sinned, and sin would bring inevitable and inescapable punishment. The formalism of religion, the social degeneracy of the people, the immorality of the leaders, the hardness of heart of the wealthy, the disloyalty of the nation was bringing doom and even destruction on the nation. It was the hard lot of Hosea to proclaim the judgment of the Almighty. The judgment of the Lord are true and righteous altogether. "There is a harvest appointed for thee, O Judah. . . ." What a nation sows, it, like a man reaps. It broke Hosea's heart to preach this, but preach it he must.

A Restoration is Promised.

Amos went only so far as to pronounce doom. Hosea went further and promised restoration. God's heart had been crushed by the errant, profligate Israel, but he would not give her up. He will smite her for her sins, but in the end he will bind up her wounds, take her back to "His House" and they would start all over again. The law and justice came by Amos, but mercy and love came with Hosea.

A Principle is Proclaimed.

"For I desire goodness and not sacrifice, and the knowledge of God more than burnt offerings." There was plenty of religion in Hosea's day, but it was formal religion. There was too much sham in it, too little life in it. Their goodness was like a morning cloud, fair-looking, promis-

ing, but lacking substantiality and producing nothing.

How much of our religion is a sham and a fraud! How much of our righteousness is cheap and meaningless! How often are we thinking more of ourselves when we worship than of God! How imperceptibly does our religion change our disposition or affect our conduct! How often is our religion confined to an hour or two in a colistered place on Sunday, and then forgot throughout the week! All too often we have a form of godliness but we deny the power thereof. God demands a right spirit within and not a material sacrifice for show.

"And he will come as the rain, as the latter rain that watereth the earth." God's judgments are punitive and redemptive. He punishes that he may heal. He executes judgment because he must. He shows mercy because he loves. This does not mean that we can sin with impunity. But it does mean that if any man does sin, he has an Advocate with the Father, even Jesus Christ. And it means that if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

IF I WERE SUPERINTENDENT.

(Continued from page 5.)

cently visited a church whose deacons and pastor had decided to use a religious education motion picture to develop the evangelical work of the church. Before coming to this decision, the officers had seen the picture themselves. The day I visited the church the teacher of one of the adult classes spent the entire lesson period attacking all motion pictures. He had a right to his convictions, but he was disrupting the church by criticising a program carefully planned by the deacons. Because of him that church is failing to be a united force for Christianity in the community. I should not want any part of my school to be fighting the program of the church. I should want my school to be completely loyal to the church, to be the educational agency of the church.

There are a lot more things that I should try to do if I were superintendent again, but I should put first on my list this matter of getting the school to be a loyal part of the church.

PROGRAM OF THE TWELFTH
BIENNIAL SESSION OF THE
GENERAL COUNCIL.

(Continued from page 9.)

12:00 Recess.

2:00 Report of the Board of Review of the Council for Social Action.

4:30 Reception by the moderator and Mrs. Cashman for the moderator-elect, to which all delegates are invited.

7:30 Evening service conducted by members of the Laymen's Fellowship and the Fellowship of Congregational Christian Women. Mrs. W. Bayard Buckham, president, National Fellowship of Congregational Christian Women, presiding. Dedication of The Woman's Gift. The speakers: Dr. and Mrs. Elton Trueblood of Earlham College.

* * * * *

SUNDAY, JUNE 27, 1954.

11:00 The Council service, conducted by the Rev. Fred Sherman Buschmeyer, associate minister of the council. The Rev. Fred Hoskins of Illinois will preach the council sermon.

2:30 Laymen's meeting.
Women's meeting.

7:30 Evening service celebrating the Church Building Loan Fund.

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MONDAY, JUNE 28, 1954.

8:30 Worship service conducted by the chaplain.

Report of the American Board of Commissioners for Foreign Missions.

Second sessions of the 145th annual meeting of the American Board of Commissioners for Foreign Missions. Dr. Ronald Bridges, president, presiding.

12:00 Recess.

2:00 Group meetings.

4:00 Hour of fellowship.

7:30 Evening service conducted by the American Board of Commissioners for Foreign Missions. Installation of the executive vice-president, Dr. Alford Carleton. Address by the Hon. Chester A. Bowles.

TUESDAY, JUNE 29, 1954.

8:30 Worship service conducted by the chaplain.

Report of the Council for Social Action.

Meeting of the Council for Social Action.

Report of the Annuity Fund for Congregational Ministers.

Report of the Retirement Fund for lay workers.

Report of the Department of the Ministry.

First report of the resolutions committee.

Report of the International Congregational Council, by Miss Dorothy Biggs of London, England.

2:00 Presentation of the findings of the group meetings.

4:00 Hour of fellowship.

7:30 Evening service conducted by Pilgrim Fellowship.
Address by Dr. W. A. Visser 't Hooft.

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WEDNESDAY, JUNE 30, 1954.

8:30 Business session of the council.

Report of the committee on conscientious objectors.

Final report of the nominating committee.

Announcement of the names of the nominating committee for the coming biennium.

Final report of the resolutions committee.

Report of the committee on credentials.

Appointment of the chairman of the committee on resolutions for the coming biennium.

A word about Pilgrim Place and Plymouth Place.

Report of the National Council of the Churches of Christ in the U. S. A.

Report of the World Council of Churches.

Report of the American Bible Society.

Report from the seminaries.

Final session of the annual meetings of the American Board of Commissioners for Foreign Missions.

Meeting of the General Convention of the Christian Church.

Meeting of the National Council of Congregational Churches.

11:30 Closing service:

The transmitting of the moderator's cross.

"The Song of Moses and the Lamb" (Revelation 15).

Benediction from the Cambridge Platform.

2:00 Extra session, if needed.

GRATEFUL APPRECIATION
FROM NORTH CAROLINA
CONFERENCE.

(Continued from page 8.)

dent with us for our North Carolina Rallies—thanks again, Tudor.

Now the after midnight oil is burning low, and still I am conscious of the fact that I have not expressed gratitude for the fine worship services led by Mesdames Bray, Grissom, Madren, Petersen, Pethick and Welch and for those professional strokes of art found in the talks on "Women at Worship" conducted by Mesdames Andes, Jackson, Lester, Robinson, Wallace and Wisseman. Really, these should all be published. Without them, our Rallies would have been sadly lacking. Thank you, everyone, very much!

We have saved a special word of appreciation and thanks for the wonderful job done by the host churches. Everywhere we received a cordial welcome and comfortable entertainment. Everywhere the churches had that "new look"—clean from top to bottom and decorated beautifully with flowers. In every instance, the local society president was on hand to extend words of welcome. The host minister, too, was right there, giving his time and self completely to our happiness. We appreciate such genuine hospitality.

To each and every one who attended our Rallies, we give thanks. We have an extra special thanks for the twenty-five ministers who came, indicating their interest and lending their support.

Now we have left our first thought "simmering" for so long that it has no doubt "boiled away." But add up, if you will, all that we as lay witnesses have done and are doing in our missionary work—and mathematics could never give the sum total of all that we have accomplished.

Tasks done in the name and spirit of our Lord always tend to multiply beyond our count, thus making it impossible to give sum totals of our Rallies. The whole is greater than the sum of its parts!

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Last week I wrote that we needed baseball and softball equipment. I had just mailed the letter when I walked B. G. York from the Rowland Bible Class, Greensboro, with more than \$100.00 worth of balls, gloves, bats, catcher's mit and mask. Was I glad! Yes, but not as happy as the children themselves. So many classes, churches, friends, find so many ways of being good to us here. Every day I am inspired with the kindness of someone.

In this report you will see an item of \$41.98 from Colgate-Palm Olive Company. That represents coupons which friends have sent in to us. We also get checks from General Mills Company. They do not amount to so much, but every bit helps, and we do greatly appreciate all the effort that goes into collecting them for us. If they are coupons, send them to us. If they turn out to be of no value to us, they would likely be of less value to you. Bundle them up and send them in.

Have you been keeping up with the monthly reports from our fine church in Reidsville, the Rev. Tucker G. Humphries, pastor? The Reidsville Church carries on a big missionary program and other outside benevolences, and yet their contributions to the orphanage are good: January \$73.00, February \$64.00, March \$96.00, April \$66.00, and May \$63.00. When there are so many that do so well, why bring up Reidsville? Because I am clearing the kitchen of cooking and children next Saturday so they can come over and lay a tile floor over the kitchen floor, hall and dishwashing and refrigerator room. They have been doing so many good things for us and for individual children whom they sponsor. They enjoy their work, and no other work is neglected because they look out for the homeless children taken in by the church.

And while you are reading this report, look at that offering from the Durham Sunday School. They are faithful monthly contributors. And you may not be as cognizant as I am of it, but Asheville is one of our good monthly givers. In fact there are about 75 churches out of the 200 that give us something practically every month. By the way, is your Sun-

day school numbered in that list? We need every Sunday school on the monthly giving list. Said one:

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land."

If every member of every church in our Convention gave one thin dime each month, it would bring us in \$42,000.00, not counting the Thanksgiving offering. One dime a month! Well, maybe the orphanage is not to be blamed for our "always needing so much money for everything in the Southern Convention." One dime a month! No one of us can do very much about our college, or orphanage, or missions, or Christian education. But one dime a month for each of these—not a dime a day, nor a dime a week, but *a dime a month!* Say, until we give more, let us holler less.

Anyway, what I know is: If more people gave just as much as some do now give, we would all have plenty to do our share of the Kingdom work. We need to reach more people. And thank you for listening!

JOHN G. TRUITT,
Superintendent.

NOTE.—Help John G. reach more people by getting a subscription to THE SUN. If each one will get one, it will double his prospect list.—Ed.

REPORT FOR JUNE 3, 1954.

Commodities for the Week.

Woman's Missionary Society, South Norfolk Christian Church, Coupons.
J. H. Johnson, Norfolk, Va., 50 copies of "The Upper Room."
Rowland Bible Class, First Cong. Christian Ch., Greensboro, N. C., Softball equipment and fishing tackle.

Sunday School Monthly Offerings.	
Amount brought forward	\$ 6,023.49
Eastern N. C. Conference:	
Ebenezer	\$ 18.95
Mt. Auburn S. S.	5.00
Niagara	10.00
	33.95
Eastern Va. Conference:	
Liberty Springs S. S. ...	\$ 20.00
Mt. Carmel S. S.	14.11
	34.11
N. C. and Va. Conference:	
Durham S. S.	\$ 69.26
Mt. Zion S. S.	6.87
Reidsville S. S.	63.00
Union, (Va.) S. S.	5.00
	144.13
Western N. C. Conference:	
Pleasant Union	\$ 14.21
	14.21
Virginia Valley Conference:	
Newport S. S.	\$ 28.64
	28.64
Total	\$ 255.04
Grand total	\$ 6,278.53

Special Offerings.	
Amount brought forward	\$17,029.95
Colgate-Palmolive Co.—	
for coupons	\$ 41.98
Chester H. Roth Co., Inc.	
(interest)	30.00
New Lebanon, Kellam	
Grove and Mt. Bethel	
Churches, Special	71.44
Mr. and Mrs. Thomas	
Brown, Elon College, N.	
C.	12.75
In Memory of William O.	
Truitt	7.50
In Memory of Mrs. Geo.	
T. Dickie	10.00
Special Gifts	228.02
	401.69
Grand total	\$17,431.64
Total for the week	\$ 656.73
Total for the year	\$23,710.17

Don't forget your Cent-a-Meal boxes during the month of June. It will soon be time to turn them in.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt

Christian Orphanage

Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

BOWDEN.

Whereas, on May 6, 1954, Mr. Raleigh T. Bowden, a member of Mt. Carmel Congregational Christian Church, a faithful deacon, and a friend to all who knew him, passed away. We, as a church wish to record our appreciation for all he has meant to the church and our sorrow in our loss.

Thefore, be it resolved:

1. That the congregation has suffered a loss in its membership and the loss of a sincere friend and neighbor who was willing to lend a helping hand to all who needed.

2. That we realize that God doeth all things well and that our loss is his eternal gain.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun for publication and a copy be placed on our church records.

Respectfully submitted,
Mrs. JULIAN CARR,
Mrs. OTIS JOYNER,
Committee.

BRADSHAW.

God, in his infinite wisdom, has called to his eternal reward our beloved member, Mr. Lloyd Bradshaw, whose death occurred on March 2, 1954. The Mt. Carmel Christian Church, in which he was a member, desires to record our sorrow in his passing.

Thefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we extend to his loved ones our sincere and heartfelt sympathy and pray God's blessings may rest upon them.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun for publication and a copy be placed on our church records.

Respectfully submitted,
Mrs. JULIAN CARR,
Mrs. OTIS JOYNER,
Committee.

CARR.

Whereas, God, in his infinite power and wisdom, has seen fit to call from our midst our friend and neighbor, Joseph A. Carr.

Be it resolved:

1. That we submit to God's will and way, for he knows what is best.

2. That we extend anew our sympathy to his family, praying that in their sorrow they may find the peace of God that passeth all understanding.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun for publication and a copy be placed on our church records.

Respectfully submitted,
Mrs. JULIAN CARR,
Mrs. OTIS JOYNER,
Committee.

COPELAND.

Whereas, it has pleased our heavenly Father, in his infinite wisdom, to remove from our midst, our beloved friend, Mr. Joseph S. Copeland, we wish to pay tribute to his memory.

Thefore, be it resolved:

1. That we bow in humble submission to his Master's will.

2. That we extend our deepest sympathy to his loved ones.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun for publication and a copy be placed on our church records.

Respectfully submitted,
Mrs. JULIAN CARR,
Mrs. OTIS JOYNER,
Committee.

CROP Appeals for More Clothing

"The need for clothing in some areas of the world is at present even greater than that for food." This statement by B. Tartt Bell, chairman of the Overseas Relief Committee of the N. C. Council of Churches, was made in announcing plans for a state-wide appeal for clothing to be collected during the month of June for shipment overseas. He went on to say that 5,000,000 pounds of clothing and bedding is the estimate of relief leaders to cover current needs in Europe and Asia.

Meeting with Mr. Bell recently to map details of the drive was Rev. Morton R. Kurtz, executive director of the N. C. Council of Churches, and Rev. Carl R. Key, N. C. CROP director. The Council of Churches together with Church World Service and CROP, is co-sponsoring the new clothing project.

On the local level, ministerial associations, councils of church women, and service groups such as the Jaycees, are working in close cooperation with the sponsoring agencies.

The North Carolina goal for this year is 100,000 pounds of clothing. Any article of usable men's, women's and children's apparel, cloth, cotton and shoes, are acceptable. Clothes collected will be gathered at the seven area centers maintained by the project in Asheville, Charlotte, Durham, Fayetteville, Greenville, Raleigh and Winston-Salem. From these points, trucks from the nearest of the Church World Service shipping centers, at New Windsor, Maryland, will come as needed to pick up the garments. Collections in other cities can be arranged if a sufficient amount of clothing to warrant a special truck can be gathered.

June is only the initial phase of this year-around project, and clothing may be sent at any time during the year to the area collecting centers, as well as to other communities in the state.

Further information on the project can be obtained by writing to Rev. Cary R. Key, Box 6637, College Station, Durham, N. C.

WORKDAY AT MOONELON.

(Continued from page 3.)

that the footings for the Central building will be poured under the leadership of Bill Mahan of Union Ridge, Carl Monroe of Greensboro, "First", and other leaders.

Funds are being raised by the Laymen for the Central Building. The cost will be approximately \$15,000. If your Laymen's group has not sent a contribution, or if your church has not, won't you please send your contribution to the Convention Office at once? It is needed. You can help, and we believe you will.

W. T. S.

* * * * *

Laymen's Banquet Photos Available

Superintendent Scott has a dozen photographs of the Laymen's Banquet held at Suffolk Christian Church, April 27, in connection with the Southern Convention session. These photographs are available at \$1.00 each. You may receive yours by sending \$1.00, name and address to Supt. Scott, Elon College, N. C.

STUDENTS' CONFERENCE.

(Continued from page 6.)

World's Student Christian Federation, the world-wide student organization which unites Christian young people in 56 nations of the world. Delegates will be graduate and theological students, plus faculty, student workers and other students from overseas.

Highlighting the undergraduate conference will be a series of discussions on the witness of the church in different parts of the world. Leaders will include Methodist Bishop G. Bromley Oxnam, and Rajah Manikam, "roving ambassador" in East Asia for the World Council and the International Missionary Council, whose topic will be the work of the church in Asia. It is hoped also to have a representative from Czechoslovakia to speak on the church in a Communist country, and a representative from South Africa.

Leaders for the World Federation Conference will include Bishop Hans Lilje of Germany, president of the Lutheran World Federation; Dr. Dennis Mumby, member of the faculty of Aberdeen University, Scotland, and Professor Henrik Kraemer, director of the Ecumenical Institute, Bossey, Switzerland. The opening address will be presented by Phillips Maury, general secretary of the Federation.

"TWO DAYS"

By ROBERT J. BURDETTE

THERE are two days of the week about which I never worry; two care-free days, kept sacredly free from fear and apprehension.

One of these days is "yestrday." Yesterday, with all its cares and frets, with all its pains and aches, all its faults and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought. I cannot unsay a word that I said on yesterday. All that it holds of my life, of wrongs, regret and sorrow, is in the hands of the Mighty Love that can bring the honey out of the rock and sweet waters out of the bitterest desert—that love which can make the wrong things right; that can turn weeping into laughing, that can give beauty for ashes, the garment of praise for the spirit of heaviness, the joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

The other day, about which I do not worry, is "to-morrow." To-morrow, with all its possibilities, adversities, burdens, perils, its large promise and poor performances, its failures and mistakes, is as far beyond the reach of my mastery as is its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping or threatening clouds. But it will rise. Until then, the same love and patience that hold yesterday, also hold to-morrow, and I have no possession in that unborn day of grace.

There is left for myself, then, but one day of the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man can resist the temptations of today. He, who has carefully measured out for us the cares and burdens of today, gives with them the promise: "As the day, so shall thy strength be." But when we wilfully add the burdens of those two awful eternities—yesterday and to-morrow—such burdens as only the mighty God can sustain—we break down. It is not the experience of today that drives men mad. It is the remorse for something which happened yesterday; the dread of what to-morrow may disclose.

These are God's days. Leave them to him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is man's day. Nay, rather that is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God, the Almighty and All-loving, takes care of yesterday and to-morrow.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, JUNE 17, 1954

NUMBER 24

"Will We Barter Our Souls?"

By W. MILLARD STEVENS



AM NO Pious Puritan. It has always been my desire to be patient and understanding of our human frailties and weaknesses. However, the time must always come when all of us must stand up and say "No" to these human weaknesses. That time has come with reference to our abandonment of sacred ideals and the acceptance of material motivations. The increased commercialism of Sunday is one demonstration and example of this. Little by little we are allowing our souls to be bartered by commercial interest for a "mess of pottage." How long are we as Christian people going to give in to this? Are we going to live our lives by a Christian theology or by a cultural theology? We cannot escape these questions. I for one refuse to place Christian sanction on custom. Unless we begin to practice our faith in our social and economic relationships, that faith will soon disappear. In my humble judgment, too many of us are reserving for ourselves a place in whatever hell eternity will offer by our refusal to stand against materialism in our own lives and community and our failure to worship God and stand for the forces of Christ in his church.

News Flashes

Rev. Carl R. Key of Durham, N. C., state CROP director, is supplying the pulpits at Union Church, Virgilina, and Hebron Church, Nelson, Virginia, during June and July.

There will be no CHRISTIAN SUN next week. Under the policy of issuing only fifty issues a year, the Board of Publications has specified that the last weeks in June and December be omitted.

Congratulations to Rev. Raymond A. Dudley, secretary for India and Ceylon of the American Board, and always welcome visitor to the Southern Convention area, who received an LL.D. degree from Olivet College, Michigan, where he preached the Baccalaureate sermon this year.

We are presenting in this issue another of Dr. Aaron N. Meckel's fine sermons. Dr. Meckel is the pastor of the First Congregational Church of St. Petersburg, Florida and an outstanding minister of our denomination. He preached the baccalaureate sermon at the recent commencement at Elon College.

A Singing Convention was held on Sunday, June 13, at our Seagrove Church. The program consisted of members by the various visiting choirs, youth groups, etc. All the churches of the Western North Carolina Conference were invited to attend this convention and to take part on the program, as well as the churches of other denominations in the Seagrove community.

The Elon College Sustaining Fund

The Elon College Sustaining Fund was voted by the Southern Convention in its 1950 session. At that time there was a sharp reduction in the number of veterans who were enrolling under their Educational Benefits, with a consequent falling off in the total enrollment of Elon College.

The 1950 vote was as follows: "We recommend that in addition to the regular apportionment for the college the Convention approve, and through its conferences and churches engage in an effort to raise a minimum of \$1.00 per member annually for a sustaining fund for Elon College." The 1952 session of the Convention

voted to approve and continue the sustaining fund for the biennium ending with the conference year 1953-54.

The recent session of the Convention voted to increase the amount of the regular apportionment for Elon College, but did not continue the sustaining fund beyond the present conference year. This is to make it perfectly clear that the sustaining fund is a regularly Convention approved call upon the churches for this conference year.

STANLEY C. HARRELL,
Chairman, Convention
Finance Committee.

Center Church of South Boston Organizes Church School

The recently organized Center Congregational Christian Church, South Boston, Virginia, with its building site at Centerville, enrolled 47 members at its first session of its church school on Sunday, June 13, 10:00 a. m., at the elementary school in Halifax.

The report of Center Church's Committee on Christian Education was given to the opening session of the church school by the pastor, Rev. Mark W. Andes. The following officers and teachers of the church school were nominated by the committee and elected by the school in session:

Charlie T. Guthrie, superintendent; E. M. Walton, assistant superintendent; L. T. Ferrell, secretary; Mrs. Carlton Powell, assistant secretary; H. L. Martin and Joe Powell, greeters.

Nursery Department—Mrs. L. T. Ferrell, superintendent; Mrs. H. C. Landrum, Mrs. H. L. Martin.

Kindergarten Department—Mrs. T. S. Earp, superintendent; Mrs. Joe Powell.

Primary Department—Miss Patti Adams, superintendent; Mrs. J. J. Franklin, Miss Willie Adams.

Junior Department—Mrs. E. M. Walton, superintendent; Mrs. Charlie Guthrie.

Intermediate Department—Mrs. M. W. Andes, superintendent; Mrs. Howard Burton.

Young Adult Department—T. S. Earp, superintendent.

Adult Department—Irvine Anderson, superintendent; Herbert C. Landrum.

The church school will be held every Sunday morning at ten o'clock, with morning worship to follow at the eleven o'clock hour.

Convention Home Mission Funds Badly Needed Now!

If your church has not paid its apportionment for Convention Home Missions for the 1953-54 Conference Year, won't you send what you can on this apportionment to the Southern Convention Office, Elon College, N. C., at once?

Three new churches have been recently started:

Center Congregational Christian Church, South Boston, Va., was organized in January with 58 charter members. Rev. Mark Andes moved his residence there May 1, and a full time program has started. The first Sunday school session, on June 13, was attended by approximately 50 persons, and services are being held in the Halifax elementary school. Spacious lots have been purchased on U. S. Route 501 at Centerville, between South Boston and Halifax, and bids on construction of the church's first building are now being received. This work is of great promise, but the Mission Board is supporting the work heavily. Funds are badly needed by the board at this time.

Bayside, near Norfolk, is another new work being undertaken under the sponsorship of the Christian Temple, Dr. W. Millard Stevens, minister. A survey has been made, and Dr. Stevens has been working with an interested group. Rev. Ernest Brickhouse is at work full time in this new work, with the cooperation of Christian Temple. A Sunday school has been organized, and as of June 13, regular services are being held at Bayside. The Mission Board is supporting this promising new church. Your Convention Home Mission gifts will help greatly now.

Deer Park, near Newport News, is the third new work just begun. Rev. A. Ianson Granger, Jr., minister of our Newport News Church, together with members of the church and interested persons in Deer Park community, made a survey of this growing community. At the first service, 75 persons were in attendance. Mr. Granger, with the assistance of a Summer Student Service worker provided by the Board of Christian Education and the Mission Board, is carrying on this work of great promise. The Mission Board is also sponsoring this work. Your financial support at this time will greatly assist in this important work.

WM. T. SCOTT, Ex. Sec'y,
The Mission Board.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Measmer President of Men at Shallow Well

The men of the Shallow Well Congregational Christian Church of Sanford, N. C., met on Wednesday, June 9 for the purpose of organizing a Laymen's Fellowship. The men brought picnic baskets and spread a bountiful feast on tables in the basement of the church building. Rev. Julius Rice gave the prayer of thanks and invocation. The coffee was prepared and served by the men, who also did the chores of dishwashing and general KP.

Dean J. Earl Danieley of Elon College, vice-president of the Laymen's Fellowship of the Southern Convention, spoke to the group concerning the Laymen's Fellowship, its importance, purpose and program. He stressed the fact that if the work of the church is to be done, the church membership, including the men, must rise up and do it. He pointed out that one of the purposes of the fellowship is to promote evangelism. He described an evangelist as anyone who knows the good news of the Gospel of Jesus Christ and who believes in it enough to share it with his neighbors. Emphasis was placed on the motto of the Laymen's Fellowship, which calls for every man to be a builder—for his community, his church and his Christ.

Percy Measmer was elected president; Charlie Watson, vice-president, and Harold Mansfield, secretary-treasurer. The group decided to hold monthly meetings on Tuesday after the third Sunday in each month.

* * * * *

Security and Responsibilities

PROGRAM FOR JULY.

SUGGESTED HYMNS: "Are Ye Able?"
"Trust and Obey."

SUGGESTED SCRIPTURE: St. Matthew 7: 21-27.

PRAYER: "We lift up our community to Thee, O Lord, and ask that we may be empowered to employ our talents in making it and the church truly Christian. Amen."

MEDITATION: Security and Responsibilities.

Today the people of the world are searching desperately for some thing

that they can trust or have a belief in, that will offer them security and comfort. Some are trying for things of monetary value, thinking that it will bring to them a position in life that will surely be secure and comfortable, while others are looking for political power to offer very much the same. Neither of these is so very detrimental to an individual if properly handled. We need to have things of monetary value for earthly security and comfort and we also need to have a government to govern the people. The truth, however, is there is no real security or comfort in these things. The real security and comfort comes from within, that of spiritual nature. To gain this we need to have a belief in Christ.

The belief that I have in Christ offers me a real way of life, the Christian way, in it one can find all that he is looking for, if he is looking for the good. In this way of life we find peace of mind, comfort, security and many special blessings.

The Christian way offers responsibilities. I believe that we should not hesitate to accept these, for in so doing we enter into the work that God intended to be our part in extending the Kingdom into the hearts of men everywhere. These responsibilities begin in the home. We have a definite obligation of being a Christian example before our children that they may know the way and believe.

To all Christians there come re-
(Continued on page 14.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORIAL STAFF

Editor (In interim) J. T. Kernodle
Managing Editor J. T. Kernodle

Contributing Editors—Roy C. Helfenstein, Henry E. Robinson, W. Millard Stevens, Stanley C. Harrell, Richard W. Morton, Jas. H. Lightbourne, Jr.

Departmental Editors—Convention, Wm. T. Scott; Laymen's Fellowship, J. E. Danieley; Woman's Work, Mrs. F. C. Lester; Young People's Work, Thomas W. Madren; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Hardecastle.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Reminiscences

When this issue of The Christian Sun has left the press been stamped and wrapped, and gone into the mail, the writer will have rounded out thirty-two years of service with our church paper. During these years he has acted as publisher, as managing editor, and in times of emergency as interim editor, as well as manager of the plant in which it has been printed.

During this period four editors have served The Christian Sun. Dr. J. Pressley Barrett served twice previously as its editor, becoming editor on February 10, 1879 and serving for two years; and after an intermission of about eighteen months, again becoming editor and serving until November, 1891, Dr. Barrett was again elected editor of The Christian Sun at the biennial session of the Southern Convention held in Suffolk, Virginia, on May 5, 1922. He edited the first issue of The Sun published in Richmond on July 6 of that year, and served until his death on May 1, 1924.

The Convention, which was in session at that time, elected Dr. J. O. Atkinson, also a former editor, as editor. Dr. Atkinson served until 1936, with the exception of six or more months, when because of his ill health, Dr. Stanley C. Harrell, then president of the Convention, called upon the managing editor to serve as interim editor as well. After Dr. Atkinson retired, Rev. F. C. Lester became the editor for four years. He was, in turn, succeeded by the late Dr. Robert Lee House, who served until his untimely death early in 1953. Dr. House was the only resident editor to serve during this writer's tenure of office, he being pastor of our Richmond, Virginia Church for ten years of his editorship. All of these editors served on a part-time basis, with the exception of Dr. Barrett's last year of service.

For the past seventeen months, the editorship of The Sun has been on a "spare-time" basis. In addition to the work devolving upon the managing editor, as such, there has been the necessity of carrying on a regular business. Many of the hours given to The Sun were those that might normally have belonged to recreation or rest, for there were not enough working hours in the day to divide. The time has not been regretted, but its lack is mentioned to explain, not to excuse, some of the "boners" that may have crept into The Sun's columns from time to time. The writer has served without financial remuneration, but there has been a satisfaction in believing that his efforts have been appreciated, at least by some, which far outweighs any payment that might have been made.

When we took over the job, we asked six men to assist us so far as the writing of editorials and special articles. They were: Roy C. Helfenstein, Henry E. Robinson, W. Millard Stevens, Stanley C. Harrell, James H. Lightbourne, Jr., of the Convention, and Richard W. Morton of the Southeast Convention and pastor of First Church in Jacksonville, Florida. All of these have responded in a way which has made The Christian Sun a much better and more readable paper than it otherwise could have been. Roy Helfenstein, being close at hand, had much of the brunt to bear, and it would be hard to put into words my gratitude to Richard Morton for the help that he has given.

All that has been written is about the day that is spent. But tomorrow is a new day. With it comes a new editor—yet one whose service to the Convention and the Kingdom is not new.

Shortly after assuming our interim job, we picked the man we wanted for editor if it were still to be our lot to work with The Sun. We approached him several times, asking him to take the interim job, but to no avail. But finally Stanley Harrell could no longer refuse the combined voices of those in the Southern Convention who thought that he should take upon himself another burden for the church that he has ever served so well. He was unanimously elected at the last session of the Convention, and will take over with the Issue of July 1.

It would be sheer waste of time to try and tell our constituents about our incoming editor. Many of them know him as well, perhaps better than the writer. Here, however, are some coincidences: Both of us came from Eastern Virginia; both went to school at Elon College, being in school there at the same time, though the writer finished one year earlier; both came to Richmond, our new editor to study at Union Theological Seminary where he received his B. D. degree, and the writer to go in business; both served in the first World War, he as a chaplain, the writer as a soldier; both married Elon College graduates, and are glad they did; both have endeavored, each in his own way to serve the church we love, he as a minister, the writer as a layman.

In the task that lies before Stanley Harrell as editor of The Sun, I pledge him hearty support, and it is my sincere wish that we both working together may, with the cooperation of our entire constituency, see The Sun rise to even greater heights of service to the cause of the Kingdom than it has in the past.

J. T. K.

We Need Pentecost in '54

By DR. RICHARD K. MORTON
Jacksonville, Florida

Some Methodist friends invited me to give a Thanksgiving message in their church. I arrived early, and was having a pleasant chat with the organist about the service planned, when the sexton rang the church bell. I noticed at once that the vigor with which this heavy bell was rung set up a vibration which could be felt on the pulpit platform. It fairly shook. This thrilled me, for I thought: How completely right that the pulpit should be shaken and stirred by a great call and action from above! How much this is needed! Pentecost may be past as a part of the church calendar—but it, like Easter, should be celebrated every Sunday, every day in the year!

We have not been shaken and stirred enough! Our services, of course, are carefully arranged, and they are usually carried through according to plan. But so often we get the impression that nothing—or at least not enough—happened.

In our Congregational Christian tradition, we are not primarily concerned with fulfilling a schedule of church-year ceremonies and conducting so many appropriate rituals. We are concerned about people—about getting them closer to Christ, about guiding them toward fullness of life. We are not seeking simply to build churches—we want to build lives! We do not simply want to honor some pious traditions—we want to inspire some practical action!

We want and we need the influence of Pentecost throughout the year—to stir us and enlist us, to remind us that religion is power and religion is light upon our way. Particularly do we want it to remind us of what our Christian fellowship can do as a group. The church acting collectively can be very impressive and important.

What happens so often is that our formal church life is set in deep ruts and routines. Things are simply done that way, that's all, and change is suspect. Morning worship at 11 o'clock, Wednesday meeting, women's auxiliary Tuesday at 2 p. m.—and so on. It is all planned—and all good—and goes on month after month in the same way. That is regarded as church life and as functioning

Christianity? Is it? Is that all that the times frequently require?

The minister happens to make a practical suggestion or point to a blessing that could be brought to someone? Does anyone remember?

A new family comes one Sunday morning. They are greeted, of course, in a friendly way—one must make them feel welcome, naturally. Then what?

Among the membership and the attending friends of the church talk among the people shows that one family may be having it financially a bit hard, and another needs counselling on a problem which cannot very well simply be dumped in the minister's lap. Is there any likelihood that anything would be done about this? If someone needed a little money, would the means of getting it from a church group be so rusty and complicated and slow that it would not be worth the trouble?

Some chairs need fixing, some people need to be interviewed about helping to set up outdoor services or for permission to leave leaflets for summer visitors. Is there any way of getting such work done, or does it remain just talk?

In almost every church there is sure to be a list of more or less inactive people—those who attend very rarely, and about whom little is known. Who is going to find out—and when? Do we stir ourselves to make ordinary efforts to re-interest our people and to bring our lists up to date?

Does anything startling ever happen in our group? If not, why not? If our brand of faith is moribund and vague and unchallenging, what chance has it to appeal to others who look from the outside?

None of us has to be told that some of our churches have limited means, and they have not the money to do what they ought to do. But none is so poor, so small, so beset, that it cannot do something. Are there not those among us who have let go a weak stair or burned-out lights or battered chairs or a number of battered hymnals or a ragged Bible or alter or Communion-table cloth? We just have not bothered about them. But they make their impression upon

our visitors. Where there is no air conditioning, that occasionally means that no effort whatever is made to make the church sanctuary and other rooms tolerable in hot, muggy weather. When people are made comfortable elsewhere, it is not hard to see why many do not care to suffer when in church.

Other folks could sometimes be brought to church by automobile if some members were interested enough to offer this service. Helpfulness could also be extended in many ways to those handicapped in some way.

We need many in whom the word of the Lord is in the heart as a burning fire, many in whom some great eagerness or enthusiasm has come forward and taken possession of them. We need many, in other words, who have had a visitation of the Holy Spirit, who feel as if they have been given a message or a task or a great blessing. We need those who have thrown off the spirit and symbols of all bondage, and who are new creatures in Christ and who will never tire to proclaim his word and do his will.

Our churches, our individual lives, must be more stirred, and they must take the field more to witness for their faith.

A man once pointed out a minor stairway in his church. He told me that that, to him, was a memorial stairway, for the reason that he remembered when, at a much younger age, he had bounded up the stairway to get going on a thrilling project, and had bumped his head. I wish more would bump their heads!

In another community they had been having a great deal of trouble trying to hold a small church together. Workers drifted off to their suburban homes and interests, and others wanted to go to larger and more flourishing churches. New projects, however, were started. One of them involved a picnic for a large busload of children. When nearly back home, the bus had an accident, and several children were injured. While this was distressing in many ways, it brought action from many families hitherto uninterested. All the community rose to do what could be done to help the children and their families and to insure that the church met its obligations involved in this misfortune.

In an area well known to me, a church group was going along at a quiet, dignified, but rather ineffec-

(Continued on page 15.)

The General Council . . .

The Biennial Session of the General Council of Congregational Christian Churches

The democratic church and the democratic state have grown up together in the American tradition; and among those churches whose history blends uniquely with our early American history are the Congregational Christian Churches.

While Congregational Christian churches are established in practically every state in the union, with some of the largest in the Mid West and on the Pacific coast, New England is still the ancestral home of the Pilgrim churches, and in New England alone are 1584 such churches.

It is in the heart of these 1584 churches that the twelfth biennial session of the General Council will meet, at Yale University, New Haven, Connecticut, June 23 to 30, 1954.

It is estimated that attendance at these sessions will be around 2300 delegates and associate delegates from the Atlantic to the Pacific, as well as from Hawaii and Puerto Rico, plus a thousand or more other Congregational Christians from all over the United States, nationals and missionaries from many parts of the world, and "fraternal delegates" from other denominations.

Reports which will be made to the council show a net gain of over 42,000 in church membership during the biennium since the council last met; \$8,780,004 given to the Christian World Mission of these churches, and \$76,370,495 raised and spent for local church expenses—all three totals are the highest in the history of the denomination.

With the General Council sessions will be meetings of the national societies of the denomination, namely, the American Board of Commissioners for Foreign Missions, holding its 145th annual meeting; the Board of Home Missions; the Council for Social Action; the National Laymen's Fellowship; the National Fellowship of Congregational Christian Women, etc.

The business sessions of the General Council, with Dr. Robert Cushman, moderator, of Chicago, Ill., presiding, will include reports of com-

missions, committees and executives; the election of officers, including the moderator for the next biennium; discussions and resolutions on matters relative to the good of the whole fellowship, ranging from constitutional rights and liberties to recommendations concerning the "take home pay" of the average minister.

Considerable discussion is anticipated following the report of the Board of Review on the Council for Social Action, which will be made on Saturday afternoon, June 26, and which will contain not only findings, but nine recommendations.

Speakers of national and international repute will be heard during the council, among them Bishop G. Bromley Oxnam of New York City, and Dr. David Elton Trueblood, new Chief of Religious Policy for the United States Information Agency; Honorable Chester Bowles of Essex, Conn., former United States Ambassador to India, and Dr. W. A. Visser 't Hooft of Geneva, Switzerland, the general secretary of the World Council of Churches.

The chaplain of the entire council meeting will be Dr. Stuart Leroy Anderson, president of the Pacific School of Religion, Berkeley, Calif. The theme of the council will be the historic words of the first minister of the New Haven colony, the Rev. John Davenport, spoken 300 years ago: "When I have done my duty, I can quietly leave issues and events with God, in whose hands alone they are."

The council sermon, on Sunday morning, June 27, will be preached by Dr. Fred Hoskins of Oak Park, Illinois.

The General Council will open at 2:00 p. m., on Wednesday afternoon, June 23, with the constituting prayer being made by Dr. Rockwell Harmon Potter, dean emeritus of Hartford Theological Seminary and for fifteen years the president of the American Board.

Addresses of welcome will be made by the minister of the First Church of New Haven, Rev. D. N. Beach, and by Dr. James F. English, superintendent of the Connecticut Conference of Congregational Christian Churches. Dr. Alfred Whiting Griswold, president of Yale University,

will give the welcome to Yale University.

The council will divide itself into fourteen study groups on three afternoons, with carefully selected leaders and informed resource persons. The subjects, which will cover a wide range, including "The Christian in His Vocation," "Christian Education in the Church," "The Impact of Our Citizenship at Home and Abroad," "The World Mission of the Church," and "The Church and Social Action," have been arranged by Dr. Harry T. Stock, general secretary of the Division of Christian Education. It is expected that some direct recommendations will come from certain of these group meetings to the council for action.

There will be several pre-session meetings taking place in New Haven prior to the official opening of the General Council. These will include a Spiritual Life Mission under the auspices of the Commission on Evangelism; a plenary session of the American Board of Foreign Missions, a meeting of the directors of the Home Mission Board, and one of the directors of the Council for Social Action, and a session of the Congregational Christian Historical Society.

The National Council of Pilgrim Fellowship.

While their elders are meeting in the General Council sessions at Yale University, over two hundred representative young members of the Pilgrim Fellowship will meet for study, spiritual refreshment and fun in Yale Divinity School close by.

The Pilgrim Fellowship across the United States and in Hawaii, Mexico and Puerto Rico, has over 180,000 members in the 12 to 26 age group. In addition to 262 duly elected delegates, there will be present adult leaders and guests from other lands.

There will be "workshops" each morning, following chapel under the chaplain, Rev. Oliver Powell of Worcester, Mass, in which the young people will discuss Christian Faith, Christian Action and Christian Fellowship. The afternoons will include "buzz sessions" with smaller groups talking seriously about entering the ministry, the mission field, Christian education work, college and military service.

Rev. Henry R. Rust, national secretary of Young People's Work, says

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

A Second Beginning

In 1889 when workmen were clearing what is now Elon College Campus for the erection of college buildings, many trees were destroyed that were not marked to be taken out. A small sapling was bent and otherwise damaged. Through the appeals of one interested, this sapling was permitted to stand. It has lived through the years and grown to considerable size. It is not a straight tree; it is a crooked tree. It is the most famous tree on the campus today. It is affectionately known as Senior Oak. Even though it is a full grown tree, it still bears the marks of an injury that it suffered more than a half-century ago.

Since 1946, with the exception of a year's interruption, Elon College has been conducting a campaign to secure \$2,500,000 as a development and stabilization fund. In the spring of 1953, in compliance with an official request from the Executive Committee of the Southern Convention of Congregational Christian Churches, the campaign for the college was discontinued until the Building Fund Campaign could be launched and completed, or until January 1, 1954. At the time of this interruption, the college had secured in pledges and cash, \$1,324,000, or a little more than half way the goal.

By action of the Convention in biennial session and direction of the Board of Trustees of Elon College, the college administration was authorized to renew this campaign and to take whatever steps may seem advisable and profitable to complete the campaign. The officials of the Convention were directed by the Convention and requested by the Board of Trustees to join with the college officials in forming a new organization to reactivate the campaign. To renew this campaign will be a difficult undertaking. Disrupted organizations do not resuscitate themselves as easily or as perfectly as nature does. The interruption of the white oak sapling on Elon College Campus perhaps made it more attractive and more serviceable than it would have been had it not been injured. The matter of reactivating and of completing the Elon College Campaign,

after its interruption, will be difficult, but let us hope and trust that its conduct and final completion may be more successful than if it had never been interrupted. The final outcome of this united effort in behalf of our college will depend upon each and all of us who are interested in the college. If everyone does his duty, bears his part of the responsibility and does not fail in the least, success is assured, and the college is again on the march.

* * * * *

Apportionment Giving

The seasons of the year have much to do with conditions in general and with crops in particular. For the past two years and more, Elon College and the surrounding communities have suffered severely from the heat and lack of rains. The early part of this week, the weather became extremely hot and the skies were not cloudy. Everybody was wondering if we were in for another hot, dry summer and barren harvest. Last evening, Wednesday, at nightfall, there came a thunderstorm that with it brought refreshing showers in abundance. This morning the grass and the trees and the crops are green and refreshed. The birds are singing their happy songs from the tree tops; an inspiring and invigorating summer morning.

Would you like to refresh the college in its efforts to serve humanity in general and the church in particular and cheer the hearts of those who by official appointment must bear the heat and the burdens of the day? A liberal contribution (payment on conference apportionment) from your church or Sunday school, and from all other churches and Sunday schools in the Convention would transform the atmosphere of the college from a depressed feeling to an enthusiastic outlook and aggressive efforts for the future of our college. A contribution in advance would serve greatly to push the college on forward another step toward success and its established goal. The goal of the college is of necessity the goal of the church. Together we will go forward and together we stand still. We are one and the same, engaged in united ef-

forts for the one cause, the coming of the Kingdom of God in the hearts of men.

Previously reported \$ 3,473.96

Eastern Va. Conference:	
Newport News S. S.	\$ 25.00
Liberty Spring	147.00
Rosemont	50.00
Oakland S. S.	35.26
Windsor S. S.	24.20
N. C. and Va. Conference:	
Greensboro, First	\$ 48.45
Western N. C. Conference:	
Ramsey S. S.	\$ 60.00
Virginia Valley Conference:	
Bethel S. S.	\$ 28.73
Mt. Olivet (G) S. S.	8.25
	426.89

Total to date \$ 3,900.85

THE NATIONAL COUNCIL OF PILGRIM FELLOWSHIP.

(Continued from page 6.)

"This means that there will be basic consideration of Christian faith for young people and how youth can know about and participate in the Christian World Mission of the Congregational Christian Churches and also in interfaith, international and intergroup fellowship."

The president of the National Pilgrim Fellowship, Nicholas Piediscalzi of Chicago, Ill. and Yale Divinity School, will preach the council sermon on Sunday morning, June 27, in the Church of the Redeemer.

The Present officers of the fellowship are: Nicholas Piediscalzi, Chicago, Ill., president; James Price, Los Angeles, Calif., vice-president; Norman Noe Greeley, Col., secretary; Sara Lee Babcock, Cleveland, Ohio, assistant secretary; Curtis Young, Durham, N. C., Faith Commission chairman; Anne Moseley, Pasadena, Calif., Action Commission chairman, and Rick Mawson, Greeley, Col., Fellowship Commission chairman.

During the business sessions, the young people will elect new national officers.

Among the highlights of the program will be a pageant play, "They Made a Path," presented on Sunday evening by the Pilgrim Fellowship of the First Congregational Church of Holyoke, Mass., and directed by Broadway and TV star, Peter Harris; a "Town Meeting of the World" on Thursday evening, June 24; and an international banquet on Friday evening, June 25.

You can put it down for a fact that the mind stops growing when the head starts swelling.

—Exchange.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Elon News from Pennsylvania

Mrs. W. W. Sloan, president of the Elon College Women's Society during the past years, pauses between planes in Pittsburgh, Pennsylvania, to write the following report for this page:

"Our World Day of Prayer program this year was scheduled in co-operation with the Elon College High School. Our speakers, Mrs. Joe Hess of India, and Violet Zarou and Laila Khoury of Jordan, were well received. They shared their message also before an enthusiastic audience of Negro high school and grade children.

"Our May Fellowship was a supper program to which the women of the Shallow Well Church were invited. As a get-acquainted feature, the women, who were seated companionably at card tables, competed in telling interesting incidents of their childhood or youthful days. Some of them kept us on the edge of our chair! A 'Mother of the Year' was elected. Each of the guests and each of the mothers nominated by the circles received and wore a red rose. Group singing of familiar songs and hymns rounded out the fellowship."

We hope we shall be having other messages from the Sloans as they wing their way to Australia, New Zealand, and the countries for study this coming year.

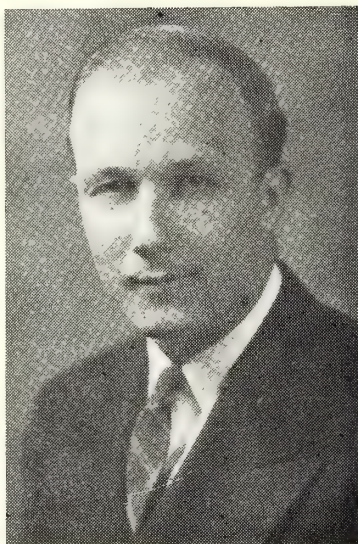
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Rev. William J. Andes to Teach at School of Missions

The Reverend William J. Andes, who is to teach a course on "The City Church" (our home mission study for next year) at the School of Missions, July 13-16, is a native of Harrisonburg, Virginia, and attended Rockingham County schools. He attended Bridgewater College for two years, transferring to Elon College for the last two years of college work. While at Elon, he was elected president of the student body. He graduated in 1935. He received his Bachelor of Divinity degree from the School of Religion of Duke University in 1941. His graduate thesis was written in the field of home missions.

"Bill," as he is familiarly known, has served churches in the Valley Conference, a number of churches as student pastor, Hank's Chapel, Happy Home, and at the present time is the pastor of United Church in Winston-Salem, and Pfafftown.

He has served as secretary of the Valley Conference, president of the North Carolina and Virginia Conference, and Forsyth County CROP chairman, which county outstripped



REV. WM. J. ANDES

all others in North Carolina in contributions under his leadership. At present, he is chairman of the Board of Christian Education of the Southern Convention, the secretary of the North Carolina and Virginia Conference, and president of the Winston-Salem Ministerial Association.

Mr. Andes married the former Carey Atkins of High Point, N. C., in 1940, and they have one son, David, ten years of age.

MRS. MARK W. ANDES

* * * * *

We Need Women Leaders

A speech by Rev. Morton Kurtz, executive secretary of the North Carolina Council of Churches on May Fellowship Day, reminded us that women were the members of a "minority group" in many denominations, without the right to hold office, become ministers, or perform many jobs permitted the men.

A speech on "The Legal Status of Women in North Carolina" (which included comparisons from Virginia) heard recently, reminded us that women have come a long way in the last fifty years in the matter of legal rights.

How about us in the Southern Convention?

So far as I can discover, no officer of the Southern Convention has ever been a woman, nor has the editor of THE CHRISTIAN SUN. In the history of that august organization, since back in the 1860's, so far as I know, with the exception of the Mission Board, which had for the previous biennium Mrs. John G. Truitt serving in that capacity.

Why not?

Is it because our churches are predominantly male in membership? The totals will show that we have more women members in the Southern Convention than men.

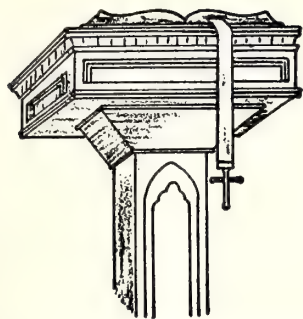
Is it because our denomination does not permit such, as some denominations do not? No. The moderator of our General Council has been a woman in recent years, the chairman of our Missions Council has been a woman. There are women ministers in our denomination, one of whom was featured in write-ups concerning outstanding ministers in a national magazine last winter, and another of whom has won recent recognition for a sermon in a contest for women ministers of all denominations.

Is it because the women in our churches are "dumber" than the men? That is a moot question, but one would be willing to bet that on the average the women had made just as good, if not better, grades in school than the men.

Is it because the women have their own organization, and thus do not need to be officials of the Southern Convention? Well, the Laymen have their own organization, their own page in THE SUN, too.

Maybe someone can tell us the answer. If so, we should be interested to have it for publication on this page—it must come to us with a name signed, but could be published anonymously if a husband's wrath was feared!

Of course, the Southern Convention has just met and elected officers, so this may seem a poor time to raise the question. However, a minority group always has to work a long time to get recognition, so perhaps starting two years ahead of the next election is not such a bad idea after all!



"What About Spiritual Healing?"

A Sermon

By REV. AARON N. MECKEL, D. D.
St. Petersburg, Florida.

"And he could do there no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."
—Mark 6: 5-6.

An article entitled, "Master, Heal Him," appeared in one of our popular magazines not long ago. It concerned a man named Bob Stout, who had been seriously injured in a train accident, but was almost miraculously healed by prayer. In fact, when his life was despaired of by the physicians, yet Bob's wife never lost faith. She trusted that God would restore her husband. While he lay almost at death's door, Bob's wife and pastor and fellow-church members prayed for the Master to heal him. And the Master did.

When the story of this healing got out, there was skepticism in some quarters. It seemed that even some of the clergy doubted the methods Bob's pastor had employed. Were these good people just fooling themselves, and was the recovery of their friend just a stroke of sheer luck? In fact, let us query even deeper: when we pray for God to heal our sick and ailing, do we really believe that he can do it? Is it not true that, altogether too much, we of the orthodox churches have surrendered this ministry of healing over to the sects and cults on the periphery of religion? How about it?

When recently a large healing tent was erected on the edge of our city, someone called me up to say,—"You believe in spiritual healing, don't you?" "Why yes," I replied,— "that is I believe in the power of Jesus Christ to heal." "Then," said the voice on the other end of the line,— "then you should attend these tent meetings. You would see things that would warm the cockles of your heart!"

Well, I am not prepared to stand in this pulpit and endorse, wholesale, the methods of tent-healers. You would hardly expect me to do that. However, I am willing to say this: that we of the regular churches can hardly afford to look "down our noses" at these simple Pentecostal folk who pray for the healing of their sick and claim to work miracles of faith. I believe they have something to teach us more sophisticated folk, in terms of simple, childlike, availing faith. We too need to "turn our faith loose."

Long ago Jesus himself returned to his home town of Nazareth in the power of the Spirit. He was prepared to do great things for God there. But a look at the sixth chapter of Mark's gospel will reveal how the home-folk cold-shouldered him! "Why, who does he think he is anyway? We know all about him! He had a carpenter's shop down one of our side streets before he got fool notions into his head. And what is more, his mother and sisters and brothers are members of our synagogue." As he said, "a prophet is without honor among his own kin-folk." And the net result of his visit to Nazareth was that he could do no mighty work there. He managed somehow to lay his hands on a few sick people and heal them. But "no mighty works!" And then this added touch: "And he marveled at their unbelief!" To Jesus, not skepticism, but faith is the normal, healthy attitude in life. He just couldn't understand their tragic lack of faith.

By and large, here in America, we are badly confused in our thought on this whole subject. This fact was rather humorously brought home to me recently. I had driven my car into a garage for some repair work. The mechanic had overheard the foreman address me as "Doctor Meckel." When he had finished repairing my car, this mechanic came to me and said: "You're a doctor, aren't you?" I hastened to make clear that I was not at all the kind of doctor he had in mind. "Not an M.D.," I tried to make plain, "but a D.D." But he went right on telling me how he had sustained some cuts on his finger. Again I intercepted him, saying—"But you see, I'm a pastor, not a physician." Bless his simple heart! That mechanic didn't know a pastor from a poster! He insisted on asking me for medical advice. I finally suggested to him that he might try dipping his finger in some boric acid

solution. As I left he called after me saying: "Good bye, Doc. Thanks ever so much for the help!"

In view of all the confusion there is on the subject, what can we believe about spiritual healing? In this message I want to stress a few convictions which I believe to be pertinent, and which I hope will be helpful to my readers.

To begin with, there can be no reasonable doubt but that healing is an integral part of the Christian Gospel. You just can't leave it out and retain the Good News of Jesus Christ. It looks at us from the joyous pages of the New Testament. Here are two rather obvious facts: Jesus Christ himself healed the sick. And he gave to his disciples power over disease.

The Great Physician himself had compassion on the multitude. As William Newton Clark has said, his healing miracles are the outgrowth of that compassion. We read that, when he spoke, the power of God was present to heal. On more than one occasion they bring the sick and lame, the halt and blind to him, from all directions. And we read that he laid his hands on every one of them, and healed them.

Dr. Raymond Calkins related how he heard Dr. Richard C. Cabot, renowned physician and scholar, read a paper on psychotherapy. At the close of the paper, Dr. Cabot was asked by one present: "That kind of thing would not be possible, would it, in a case of organic disease like cancer?" The reply of the famous research physician is worth noting: "I have never heard of a case of cancer being cured in that way. But I would like to say this—I have never yet found myself in the presence of any disease which I myself feel unable to cure, or which I have never heard of anyone else curing in that way, without saying to myself—'If there were some one here who had one hundred times the personality that we have, that disease might be cured in that way.'" Raymond Calkins rightly adds that it was the magnitude of Jesus' personality that healed others. It was the impact of that profound personality on other lives that worked miracles of cure.

And that power and strength and purity of his overflowed in the lives of the disciples he sent out to heal. They had no power apart from him, as neither do we. He told them to go out and heal the sick. And they did.

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

The Party and Gretchen

By INA E. LINDSLEY.

It was while in a summer cottage near a lake that Marian first saw Gretchen, only then she didn't find out her name or anything, for she couldn't understand a word that Gretchen said.

"She talked fast," Marian explained to her mother later, "and the words sounded funny. I couldn't tell what she was talking about at all. She has two long braids of yellow hair, and she lives in that farmhouse where you got the eggs."

"Oh!" answered Marian's mother, beginning to understand. "She must be the little German girl then. It was only a few months ago that her parents came from Germany. I think she is lonesome here, where there are no little German girls to play with her."

"Couldn't Margery and Louise and I ask her to come to the party tomorrow afternoon?" asked Marian quickly. "Still," she added, "how could we ask her when she can't understand what we say?"

The little girls thought and thought. Finally they concluded she would be apt to understand if they went after her the next afternoon before the party began.

"We can make motions to show her what we want her to do," said Margery.

Marian's mother came out and said, "The little German girl's name is Gretchen. I have talked to her father, who understands a little English."

The next afternoon, while Louise stayed at the cottage to greet the other little girls who were to come to the party, Marian and Margery hurried down the path that led to the house where Gretchen lived.

The little German girl smiled and pointed to some chairs on the porch. But when Marian and Margery had smiled, too, they had made many motions to explain what they wanted her to do, the little girl went into the house. Very soon she came out again, wearing a different dress, and with her yellow hair smoothly brushed and braided,

At the party it was fun to show Gretchen how to play games. All the girls tried to think of games that were easy to explain with motions.

Marian had hardly started to explain hide-and-seek by pointing to the goal, covering up her eyes, and pointing out hiding places, when Gretchen smiled and nodded her head in a way that showed she understood all about that game. She was quick to understand the way to play other games, too.

Finally Gretchen smiled and made motions to show the others how to play a game that she knew. And when she had made many, many motions, the other girls understood what she meant. Then they smiled and nodded, just as Gretchen had when she understood about the other games.

When the party was over the little German girl didn't say she had had a good time. She couldn't, you see, in words that the others could understand. Still all the girls could tell by the way she smiled that that was what Gretchen wanted to say.

"We all had so much fun today," Marian said to her mother that night. "I know Gretchen had a good time, too, by the way she smiled when she went home."

"I am glad you thought to ask her," Marian's mother answered. "Little girls of different countries enjoy the same games, even though they can't understand the words of those from another country."

"And I guess," concluded Marian, "that smiling must mean the same in all the countries."—*The Story Hour*.

* * * * *

"Anxious Mother"

By ELSIE F. KARTACK.

Issued by the National Kindergarten Association.

I met a newcomer in our town. My first impression was, "What an attractive young woman!" but I soon found that when not talking she always seemed to have a worried look. After a number of meetings, she confided to me that she was a failure as a mother. Her children, she said, were unruly and disobedient, especially when there was company. I decided to call on her to see what the situation was,

I had just seated myself when a lovely two-year-old toddled into the room. She walked over to me, looked me over seriously and then climbed into my lap, nestled comfortably in my arms and in a few minutes was peacefully asleep. A little later a five-year-old boy came in. He, too, looked me over and then said seriously, "I'd like to kiss you." Though surprised, I offered my cheek for his voluntary expression of friendliness, saying, "Thank you, I would like to have you kiss me." These two incidents of the afternoon's call were not commented on by the mother, for she knew that this would not be a wise thing to do in the presence of the children.

A few days later I saw her alone and said, "I see nothing wrong in the behavior of your children; I think they are very loving and well-behaved."

To this she replied, "Oh, no, they aren't. Their usual greeting to my friends is something rude or saucy. Occasionally it is even a kick or a slap. You must have had some special charm for them. I couldn't believe my eyes when I saw the way they behaved toward you. What did you do? My anxiety over their actions has grown so that I dread to see anyone come in."

Right then and there I saw the cause of the children's misbehavior. It was the mother's anxiety and fear that they would do some thing wrong. I remembered what Prof. O'Shay, a one-time teacher of psychology at the University of Wisconsin, had to say about a mother's anxiety concerning her children's behavior when company is present. The children sense the mother's thought and recognize that something out of the ordinary is expected of them. Not knowing just what it is, their actions break out in disorder, to the mother's embarrassment and chagrin. I pointed out to this mother where she might be at fault and suggested she release the children from her own fears and expect them to do what is right.

My understanding of the child nature, through many years of experience with young children as a kindergarten director and a close observation of their reaction to a calm, poised thought and expectancy of orderly action from them, had brought an entirely different reaction from these children than that which had been produced by their mother's thought. The little girl had felt

(Continued on page 11.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips from Tom

The summer camps at Crabtree, Bay Side, Powell's Fort Camp and Elon seem to be doing fine. Let us hear from your youth group, if any of your young people attended.

* * *

It was the privilege of this writer to participate as an usher in the wedding of Mr. and Mrs. Reuben S. Askew, Jr. A very beautiful and impressive ceremony was conducted in the bride's church, Christian Temple, Norfolk, Virginia, by her pastor, Dr. W. Millard Stevens.

* * *

On two separate days, I attended the camping sessions at the Crabtree, Junior High Camp. In a later issue I will give some of my impressions of the camp.

* * *

As many of you already know, our capable leader and friend, Miss Pattie Lee Coghill, has resigned her position as educational secretary. I would like for several of the youth of our group to write a note for publication on this page concerning their experiences with Pattie Lee, in camp or in Bible school. I believe we owe her a word of personal appreciation for her work with the youth in our church.

* * *

Is your youth group, dead, alive, or just "getting by"? Let us hear from you today. Write and make use of our page in THE SUN before we lose it.

* * * * *

Youth Enjoy Outing

The young people's class of the Plymouth Congregational Christian Church Sunday School spent the day recently on a picnic outing at White Lake, N. C.

About 30 young people from this church in the Eastern Carolina Conference went on the trip. A full day of hiking, swimming and recreation was in store for all of them. The trip was most enjoyable, though several cases of sunburn followed.

The adult advisers for this group are Mr. Johnny Russell and Mrs. Lucy Bowling.

Rumors

Someone said the Central Virginia Valley Conference young people were to have a Youth Rally. Did they? I never heard.

The youth of a church in the Western Carolina Conference had a project to build a church hut. What has happened to this?

A group of young people in the Eastern Virginia Conference had a Lord's Acre project. That's excellent. Let's hear about it.

The youth of a North Carolina and Virginia Conference church were to hold a raical worship program. Did they?

These are only rumors. Let's make them news. Write about the activities of your youth group today. It's important for all.

* * * * *

"Cupid's Column"

Cupid does not have all the facts on several cases. All possible information was not received. But Cupid has heard rumors concerning the engagement and wedding of Miss Virginia Jernigan to Mr. Warren Matthews. Both were students at Elon College. Warren is now doing graduate work at Hartford Seminary in Connecticut. He is reported as doing summer pastoral work in Nebraska.

* * *

Cupid has also heard of the proposed wedding of Miss Jean Brown, daughter of Rev. Avery Brown. She was a student at Elon College. We would like further information for Cupid.

* * * * *

United Student Council Executive Committee Makes Plans

The executive committee of the United Student Christian Council met in New York City the middle of last month to make plans for the months ahead. This council is the coordinating body for the nation's major Protestant student organizations; and through the programs of its 13 member movements, it reaches students on 800 campuses in the United States,

One of the items of business was arranged for two delegated conferences to be held at the same time as the sessions of the World Council in Evanston, Illinois in August. Full particulars of these conferences were given in last week's CHRISTIAN SUN.

In addition to this, the USCC executive committee also:

1. Announced plans for its annual Assembly, September 5-10, to be held on the campus of Western College for Women, Oxford, Ohio, and set up four pre-assembly study committees dealing with the whole of Christian student movements in relation to their responsibilities in areas of political concern, the university, the church and the student community on the campus.

2. Registered concern for closer integration of foreign students in this country into the life of student Christian work.

3. Listed plans for a consultation late this year dealing with the relationship of the student Christian community to the graduate student and to develop a program of work in this area.

4. Voted to refer to its Assembly a recommendation that the Student Volunteer Movement serve the Council as its Commission on World Mission.

Dr. Bryant Drake, who is director of College Work of the Congregational Christian Church, presided at the meeting. The student chairman is William Metcalf, a member of the Presbyterian Church, USA. Dr. Ruth Wick of Stamford, Conn., is the executive director of the council.

"ANXIOUS MOTHER."

(Continued from page 10.)

calmness and security, with the result that she had quietly fallen asleep. The little boy had felt love and understanding and had instinctively drawn near to respond in affection.

This mother readily saw that it was she and not the children who was at fault, and she quickly set about to correct her own thinking, and within a short time another call at the house revealed there was now order, not only by the children but also in the appearance of the house, for the children were doing their part in producing this order and harmony. Quietness and serenity prevailed, though nothing of the children's normal, active life had been taken away.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Judgment Comes to Israel"

LESSON XIII—JUNE 27, 1954.

MEMORY SELECTION: "*The ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein.*"—Hosea 14: 9.

BACKGROUND SCRIPTURE: II Kings 17: 5-18.

DEVOTIONAL READING: Psalm 85:1-17.

The Catastrophe.

At long last the sins of Israel found her out. They had been like a cancer, at first unrecognized, but gradually, increasingly, eating at the vitals of her life, until at long last, they brought about her death.

The judgment which the prophets had announced was executed. The king of Assyria, Sargon, came up to Samaria with a large army, laid siege to the city for three years, and finally captured it. He carried the people away into captivity. And thus came to an end forever the Kingdom of Israel. The date is well worth remembering, 722 B. C.

The immediate cause of Sargon's foray against Israel was the ill-advised effort of King Hoshea to join Egypt in a war against this powerful emperor, and his refusal longer to pay tribute to this ruler. But that was but an incident in the long chain of events which brought about Israel's downfall, and which characterized her policy and practice of idolatry and disobedience.

It is aptly illustrated in a story which the writer read years ago. According to that story, an Indian living in the Great Lakes section wanted to trap an eagle which made its home near his home. Accordingly he put some attractive bait on a large rock on which the eagle was accustomed to stand, and from which it caught fish from the lake. Later he placed a trap on the rock, but made no effort to spring the trap at first. Then, after the eagle had become accustomed to the whole set up, and familiarity had bred contempt, he baited the trap with an especially attractive piece of bait, and when the eagle went into the trap to get the bait, the old Indian hid in the bushes nearby pulled a string which sprang the trap, and he had the eagle,

"When," asked the teller of this story, "was the eagle trapped? When the Indian pulled the string and sprang the trap? Yes, in a way. But actually, he was caught the first time he dallied with the temptation, and took the proffered bait." Thus it was with Israel. She was caught when Sargon took Samaria and carried the people away into captivity, but she was really caught when she began long before to worship idols, to look with interest upon the idols of Canaan, to forget God, and to neglect to worship him.

The Cause.

"And it was so, because the children of Israel had sinned against Jehovah, their God, who brought them out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the nations . . . and did secretly things that were not right against Jehovah, their God; and they built them high places in their cities . . . and they set them up pillars and Asherim upon every high hill . . . and there they burnt incense in the high places . . . and they wrought wicked things to provoke Jehovah to anger . . . and they served idols."

Why did this catastrophe happen, and happen to the Chosen People? What was the cause of this catastrophe? It was sin. And when sin, like a cancer has run its course, it brings death. The Israelites were doomed the moment they began to worship the gods of heathen nations, when they bowed down to idols, when they built high places and burnt incense on those altars, when they did publicly and privately, the things that were an offense to Jehovah. What happened to them was because they had sinned against Jehovah. There is irony in the word Jehovah. Jehovah is the name of the "Covenant God," the One who had chosen Israel for himself, the One who had brought them out of bondage, cared for them in the wilderness, and brought them into a land flowing with milk and honey. To all their sins they added the worst sin, the sin of ingratitude.

Nor had God failed to warn his people. "Yet Jehovah testified unto Israel, and unto Judah, by every prophet and every seer, saying, Turn ye

from your evil ways, and keep my commandments and statutes . . . " "Notwithstanding, they would not hear, but hardened their necks, like to the necks of their fathers, who believed not in their God." They had been duly and abundantly warned. Elijah, Amos, Hosea, and the other prophets had constantly warned the nation against the doom that was inevitable unless the nation repented and changed its ways. But they had been warned in vain. Behold now their house was left desolate. God will not leave himself without witness. He warns those who are bent on evil. He seeks to restrain those who do wrong. He seeks to save those who are bent on self-destruction.

The Consequence.

"Therefore, Jehovah was very angry with Israel and removed them out of his sight; there was none left but the tribe of Judah." It is as exact as a mathematical formula. Disobedience brings punishment. Sin brings forth death. It may be a long drawn out process, but it is inevitable.

Thus did Northern Israel, the Ten Tribes, go into captivity. Thus did Israel perish as a nation. There have been various conjectures as to what became of them. As conjectures, they are interesting, but the fact is that nobody knows. Like the "Lost Colony" on Roanoke Island, nobody knows what became of them. As to where they went nobody knows. As to why they went, anybody can plainly see. "It was so because the children of Israel had sinned against Jehovah, their God."

The Contemporary Implication.

"Whatsoever things were written aforetime were written for our instruction . . ." Here is written in letters that anybody can read the working out of the divine processes of history, and the certainty of divine judgment and punishment on the sins of a nation, as well as of an individual. It seems a far cry from comparatively little Israel with her limited resources, to America and the other nations of our modern world, with their might and material resources and power. It seems as if it just could not happen here. But it could happen here! That needs to be said again and again. Recall the lessons of recent weeks and refresh your memories on the sins which the prophets denounced, and the underlying causes of the impending breakdown

(Continued on page 15.)

"WHAT ABOUT SPIRITUAL HEALING?"

(Continued from page 9.)

All in all, it was an Apostolic Ministry, with signs following.

But now we must qualify that first statement of ours somewhat when we say that, although Jesus did heal the sick, he did not make bodily healing the center of his ministry. Over there at Nazareth he laid his hands on a few sick folk and healed them—that was all. We find him imploring those whom he heals not to make a gig noise about it. Why? Because he knew himself to be the Son of God who came as the Great Physician of the soul. The body would in time decompose into its native elements. But the soul, that was destined for immortality. In fact, it seems that the body cures flow from healing at a much deeper level, that of the heart. "Christ Jesus came into the world to save sinners." (I Tim. 1:15). He came that men might be spiritually reborn from above. He was concerned that the prodigal who had lost his way, might return again to the Father's house. Again and again his words ring out—"Thy sins be forgiven thee. Rise, take up thy bed and walk!"

Almost twenty centuries before we moderns made mention of psychosomatic medicine, the Great Physician knew all about it! How well he knew that our bodies cannot be healthy if our minds and hearts are sick!

Dr. C. H. Dodd, who has studied the original Gospel sources as have few scholars, says: "It appears that the authority of Jesus penetrated to the subconscious depths of personality, where so many mysterious disorders of mind and body have their source." Yes, he understood men fully and spoke to the inner springs of the soul. And the soul heard and responded. He gave men the desire to be well. He gave them the will to live.

When recently I asked a leading psychiatrist what he made of the statement in the Apostles' Creed—"I believe in the forgiveness of sins"—he made an amazing reply. "Apart from the knowledge of that," he said—"none of my patients ever really get well. The forgiveness of sins is the basic therapy."

According to the Mayo Clinic, about seventy-five percent of illnesses are emotionally induced. Dr. Alfred Adler insists that most of the ills of human personality are due to our

stubborn resistance to the truth Jesus taught, namely, that it is more blessed to give than receive. That is, we need to get out of ourselves out of morbid self-preoccupation. We need quite literally to give ourselves away to Christ and for his fellow men.

"I have found out," said a physician to a man who consulted him, "what is the matter with you. You are allergic to yourself!"

Again, let those who desire to be well (and to remain well), realize the tremendous power of suggestion, both in its negative and positive aspects. Believe it or not, we can actually think and talk ourselves into invalidism. Our Lord goes to Nazareth to do mighty works for God. The lame, and halt, and blind stretch out arms of entreaty to him. The Kingdom of God wishes to come in power in Nazareth. But unbelief and stupid cynicism stay the mighty hand of God. The very atmosphere is poisoned with suspicion. Talk about the power of negative suggestion! You surely have it there. Not long ago I read this statement by an American statesman: "There will be no depression in America unless we talk ourselves into one!"

A doctor, seeing the streets of Rochester, Minnesota, filled, and clinics packed with people asked a physician if it was a festival day. "I'll tell you what happens. John goes down the street and remarks to a friend that he has a heart ailment. His friend begins to feel that the same thing is wrong with him. Fear of heart trouble grows and spreads like an epidemic. And we get the wreckage here."

Now, turn from the power of negative suggestion to the power of positive, spiritual suggestion, as it is felt in the worship of God in just such a church as this today. See what we do: We dare to turn our faith loose! To affirm that God is present in the power of his holy, life-giving, Spirit. That Jesus Christ is the "same yesterday, today, and forever," that he is a living Christ present where his friends gather in his name. Here are people healed of fear, guilt, anxiety and depression of spirit. Here they are released to serve and witness. In our balcony there sat a visitor beside one of our workers. Presently these words were spoken: "I worshipped in this church some years ago. Things haven't gone well with me since I've been away. I said to myself—if I can just get inside that church again, and sit, and listen,

and worship, I will be well.'" And then this, "I feel better already."

There you have the exercise of simple child-like faith: "If I can touch but the hem of his garment, I shall be healed!" It is not we who heal, but the Great Physician who releases healing, whole-making power, through us.

"We touch him in life's throng and press,
And we are whole again."

It happens—it should happen—in the Christian churches of America every Sunday.

One more question: there remains the mystery of the unhealed. We all know of sincere and earnest Christians who have prayed for bodily healing, but seemingly in vain. Not all were healed in Jesus' day. Let's be honest and frank about it. What shall we say?

I have purposely used the word "mystery" in speaking of the unhealed. There are so many factors involved in the subtle relationship of the human mind and body that we, as yet, know nothing about. It is here, I believe, that God uses dedicated physicians and nurses as part of his great healing ministry. If the pain cannot be removed, then it can be made more bearable. All honor to the gallant physician and nurses who give themselves to the alleviation of human pain and misery.

But even more to the point, we have all known persons with ailing bodies but radiant spirits. They come "Smilin' Through." Even on an invalid's couch, the "Soul can split the sky in two and let the face of God shine through." Such gallant souls make us healthier ones ashamed of our futile complainings. They witness for Christ with their very sufferings.

Then there is the healing of the Resurrection, when God has promised to give his faithful sufferers a spiritual and immortal body. "This corruptible must put on incorruption, and this mortal must put on immortality." The radiant Paul knew what it meant to go about with a severe bodily handicap. And so he spoke of the body as an old "tent" that must soon come down. "For we know that if the mere tent, which is our earthly house, is taken down, we have in heaven a building from God, a house not made by human hands, but eternal!" (II Cor. 5:1, Weymouth). No wonder he could shout, "Thanks be to God who gives us the

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thanks to everyone for this good report. I try to teach every child here that "thank you" are two words far more important than "help me." To be sure a call for help is right and proper at the time of real need. The S. O. S. of a ship foundering at sea is a distress-call for help, and is worthy to be heard. A child lost on the street, confused and afraid may rightly ask for help. A person in a burning building—where I once was—may call for help. No, "help me" is not a wrong phrase when rightly used. Our whole basis of dependence upon God and a major part of prayer may be a living soul's desire for sustenance and help from above.

But "thank you," why they are the humble, beautiful words of gratitude. I rhyme it in my own verses as follows:

"HELP ME" AND "THANK YOU"

"Help me" is important
As everyone must know,
Helping on each other
Makes life worthwhile below;
"Help me" is the signal
Of ships at sea distressed,
"Help me" brings the answer
By which the ships are blessed.

Equally important—
We never need be told—
Are certain words spoken
Worth more than wheat or gold;
Must never be omitted,
Lest one be crass and rude,
Must be spoken humbly
Expressing gratitude:

"Thank You!"

These lines came to me as I rode along thinking of a very kind deed done for the orphanage by a good friend. It is important that we express our gratitude to scores and scores of people who never forget these little children here.

It is a very busy time here these days. All the bigger boys are out in the fields with the farmers making hay, chopping and replanting corn and silo; helping in the dairy and everywhere around. The girls are doing their share around the kitchen, diningroom, inside the buildings and out on the lawn. There is plenty of time for rest and play, and plenty of good things to eat.

But the main burden of this letter is to say thank you for all you are doing to help us here. We do greatly appreciate it, and we realize that thank you are two of the most beautiful words in the English language. But happy is the man who pulls his share in life whether anyone ever says to him thank you or not.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 10, 1954.

Commodities for the Week.

Coupons:

Mrs. T. G. Proctor, Sanford, N. C.
Mrs. Joe K. Landrum, Vernon Hill, Va.
Holy Neck Missionary Aid Society, Holland, Va.

Mrs. James M. Bradshaw, Franklin, Va.
A Friend, Winston-Salem, N. C.
Mrs. H. W. Trump, Sr., Suffolk, Va.

Coupons and Buttons:

Sophia Missionary Society.

Coupons, Buttons & Clothing:

Mr. & Mrs. A. L. Murray, Haw River, N. C.
Clothing & Costume Jewelry:
Civinettes, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward \$ 6,278.53

Eastern N. C. Conference:

Morrisville \$ 10.00
10.00

Eastern Va. Conference:

Bethlehem (Nans) S. S. \$ 31.35
Christian Temple 20.00
51.35

N. C. and Va. Conference:

Greensboro, Calvary, S. S. \$ 15.00
Hebron 10.00
25.00

Western N. C. Conference:

Smithwood \$ 45.00
45.00

Virginia Valley Conference:

Winchester S. S. \$ 8.34
8.34

Total \$ 139.69

Grand total \$ 6,418.22

Special Offerings.

Amount brought forward \$17,431.64
Class No. 15, First Christian Ch., Reidsville, N. C. \$ 15.00
Stevens Holland, Randleman, N. C. 25.00
Wachovia Bank & Trust Co. (dividend) 36.00
John Chamblin, Gibsonville, N. C. 1.50
Woman's Convention of the Southern Convention 12.00
Missionary Society, Cong. Christian Ch., Lincoln, Kansas 5.00
Mary Sue Brittle S. S. Class 5.00
Special Gifts 352.60

452.10

Grand total \$17,883.74

Total for the week \$ 591.79

Total for the year \$24,301.96

SECURITY AND RESPONSIBILITIES.

(Continued from page 3.)

sponsibilities to the church. I believe that no one should turn aside anything that is asked by the church without careful thought being given. It may seem that many of the responsible tasks that are offered are more than we are able to do. My personal experience has been that I have never felt that I was worthy or qualified for a given responsibility, and too, I always thought that some other person could do the job better, however, with the help of God, and a good try, I find that there is a great blessing in store and life has been greatly enriched by so doing. God blesses when we are willing to accept responsibilities, then perform

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

WE NEED PENTECOST IN '54.

(Continued from page 5.)

tive pace when a young athlete came into the community and pointed out how much the neighborhood needed a recreation and fellowship area—a place to sit in the shade, have a picnic, play a game, and so on. He interested a near-by church to head a movement to secure an open field and to equip it for recreational purposes. This brought great interest in the church itself, and Sunday afternoons song services, with brief message, were arranged, assisted by a good public address system.

Nothing will stir churches like practicing some of the beliefs they regard as so important.

As they help a young couple who, perhaps, were having it hard financially or whose marriage was threatened by misunderstanding, they become stirred and renewed. As they go out to homes and hospitals, bringing words of faith and cheer and join in prayer to heal and renew.

God will stir us and renew us if we give him a chance. Our churches can have a real, moving, genuine revival of interest and faith if they want it. We must seek, above all, to have the indwelling Holy Spirit; we must pray; and we must work. We must not be content with letting affairs go droning on just as they always do—and then surely nothing will happen!

Let's have Pentecost in our lives, our homes, and our churches throughout 1954!

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

and breakup of the nation, and you will see how much meaning this story has for us in our time. Idolatry, intemperance, materialism, corruption, Sabbath desecration, neglect of worship, miscarriage of justice, class consciousness, reliance on military power and military alliances, secularism—the organization of life without God—lack of vital religion, love of ease, luxurious living—these and other sins caused it to happen there. They just as surely will cause it to happen here.

A few years ago a cartoonist pictured Civilization, a forlorn figure with bedraggled hair, exposed to a terrible thunderstorm. In despair, she had thrown herself upon a large rock, trying to hide her face and crying, "Has God forgotten us?" Old

Father Time, writing his book of history near-by sagely replies, "No, he has not forgotten you, but you have been neglecting him." "Be with us yet, lest we forget, lest we forget!"

Based on "International Sunday School Lessons;" Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

"WHAT ABOUT SPIRITUAL HEALING?"

(Continued from page 13.)

victory through our Lord Jesus Christ."

Dr. Bruce Wright tells of hearing Fannie Crosby, blind hymn writer, sing one of her hymns before a packed audience in Carnegie Hall. It was the beloved hymn "Some Day the Silver Cord Will Break." There was a heavenly radiance on her face as she sang,

"And I shall see him face to face,
And tell the story saved by
grace."

It was when she put special emphasis on the word "see" that a thrill went through the audience. You could never forget it. Fannie Crosby was thinking, was she not, of the healing of the Resurrection? Her blind eyes would be opened, and she was to see her Saviour, face to face.

Then let me never complain nor ever limit the power of my Master through stubborn unbelief. Never! Let me be a channel of sunshine and healing to others in their sufferings. Yes, let me look away from my weaknesses, to Christ in his power and his strength. And let me pray, as did those first disciples, astounded as they were in his presence—"Lord increase my faith!"

SECURITY AND RESPONSIBILITIES.

(Continued from page 14.)

them in the best way we know. So often we miss the boat in the story of the talents as told by Christ. We try to determine how many talents we have rather than using the one or more that we already possess.

I believe that as a Christian I have an obligation to the community, state, nation and world in which I live. There is no suffering, at any place, that I should not be concerned about. There are millions of people in the world that are without food and clothing. There are a great number that suffer from disease.

There are many that have never heard of the Christ, that I claim to know. Here again the task is larger than I am able to do alone. It will take all the other Christians joining in a united effort to alleviate the needs of the world. Yes, I must remind you that with the privilege of being a Christian come responsibilities. It is not only true in the Christian way of living, it is true of all privileges. I challenge all men everywhere to a closer communion with the Christ, my Saviour.

I believe that in living as a Christian we live a life of service, not a life of do nothing, first for the sake of Christ, ourselves and others.

I furthermore, challenge the laymen of our Fellowship to join me in this declaration, "Some may choose to serve other gods, but as for me and my house, we will serve the Lord." This I believe to be right, this I believe to be good for all, for in so doing we may have peace of mind, contentment, security and comfort as only God can give it, and a life of usefulness in the service of one who sitteth as Judge Supreme, before whom we shall come and hear, either "depart for I know you not" or "well done, good and faithful servant, enter thou into the joy of thy Lord." This I believe.

Questions for Discussion.

1. What is real security?
2. Why should Christians have heavy responsibilities?
3. How can the church best enter community life?
4. When should the church declare itself on political issues?
5. What are the responsibilities facing you as a layman?

Special Note.

Mr. S. H. Pell of Ramseur, North Carolina was the author of this meditation. Mr. Pell is a farmer and worker in a textile mill; he was the organizer and first chairman of the Laymen's Fellowship of the Western North Carolina Conference and has long been active in his local church as a deacon and teacher of a Young Adult Sunday school class.

The Seagrove Church has spent over \$1,200 on landscaping, grassing and laying of walks. This improvement program not only makes the property more useable, but beautifies the church grounds. Rev. Rosser Lee Clapp is the pastor of our Seagrove Church.

"The Quest of an Ideal"

By ROY C. HELFENSTEIN, D. D.

Pastor of First Church, Richmond, Virginia

The quest of an ideal is the glory of human life. It is the distinguishing characteristic of the human family. The quest of an ideal—the search for something better and for the best—separates mankind from all the rest of the animal kingdom.

The horse pursues no ideal of greater strength or greater swiftness. It simply responds to whatever endowment nature has given. The song bird pursues no ideal of improving its quality of voice, or of increasing its repertoire of note combinations to enhance its power to gladden the human heart. The song bird today sings the same song, without any modifications or variation, as was sung by its first ancestors at creation's dawn. It sings because it is its nature to sing. All life, except human, is but a response to nature's endowment.

But not so with man. He has an inborn desire to enlarge upon nature's endowment, to realize even more than nature has bequeathed, to improve upon the past, to surpass his ancestors in their accomplishments and their capacity for service. For man, life is a constant pursuit after higher, and even higher ideals.

The robin and the mocking bird this spring built the same kind of nest in your lawn tree, and built it in the same kind of way as robins and mocking birds have been building their nests from the beginning of time, for birds build their nests and live their lives by the impulse of instinct.

But man does his work and lives his life by the motive power of ideals. Man does not build or finish his home in the same way, and of the same plan today as he did a thousand years ago. He is always finding ways to improve upon the past. The anthropologist tells us that in the beginning, man's place of abode was inferior even to that of the birds and the beasts. Sometimes primitive man followed the example of the animals that live underground and used the caves provided by nature for his dwelling place. Sometimes he followed the example of the climbing animals, and with branches and leaves fixed his resting place in the forks of the trees. He had no houses or artificial dwellings of any kind in those days, for he had no tools with which to

build. We are told by students of antiquity that the first shelter man built for himself had but one wall made of sticks and mud. If the wind blew from the west, he got on the east side of the shelter; if it blew from the east, he got on the west side. He shifted the wall to protect himself when the wind blew from the north or the south. And had it not been for his quest of an ideal, we would have been living in the same way to this day. But he had an ideal of a shelter which would not necessitate such inconveniences upon his part, so instead of having just one wall to protect him from the east wind and the west wind, he built one like it to protect him from the north and south, shifting his position as circumstances demanded, and later he put on the other two sides so he wouldn't have to change his position with any change of wind. And still his protection was not complete, for when it rained, the rain beat down through the branches of the trees upon his upturned face. So he made a roof, and the reed thatched hut of the Indian wigwam type was the result of man's first quest of an ideal shelter.

From that crude beginning has evolved the modern home.

Not only in architecture, but in every interest common to man, each generation has followed the gleam of its own ideal, making improvement and advancement over the creative powers of the preceding generations.

Who has not been filled with wonderment when first he became aware of the marvelous climb humanity has made from the dim, dark past to the enlightened present? How interesting is the evolution of language, the development of means of communication between individuals. How wonderful is the development not only of architecture, but of agriculture, commerce, science and religion.

The quest for the ideal, the search for something better, has given us all our present day advantages. Had it not been for the quest of the ideal in the past, today we would have no houses, no railways, no seamships, no automobiles, no schools, no churches, and none of the countless modern inventions for convenience and efficiency such as we enjoy.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

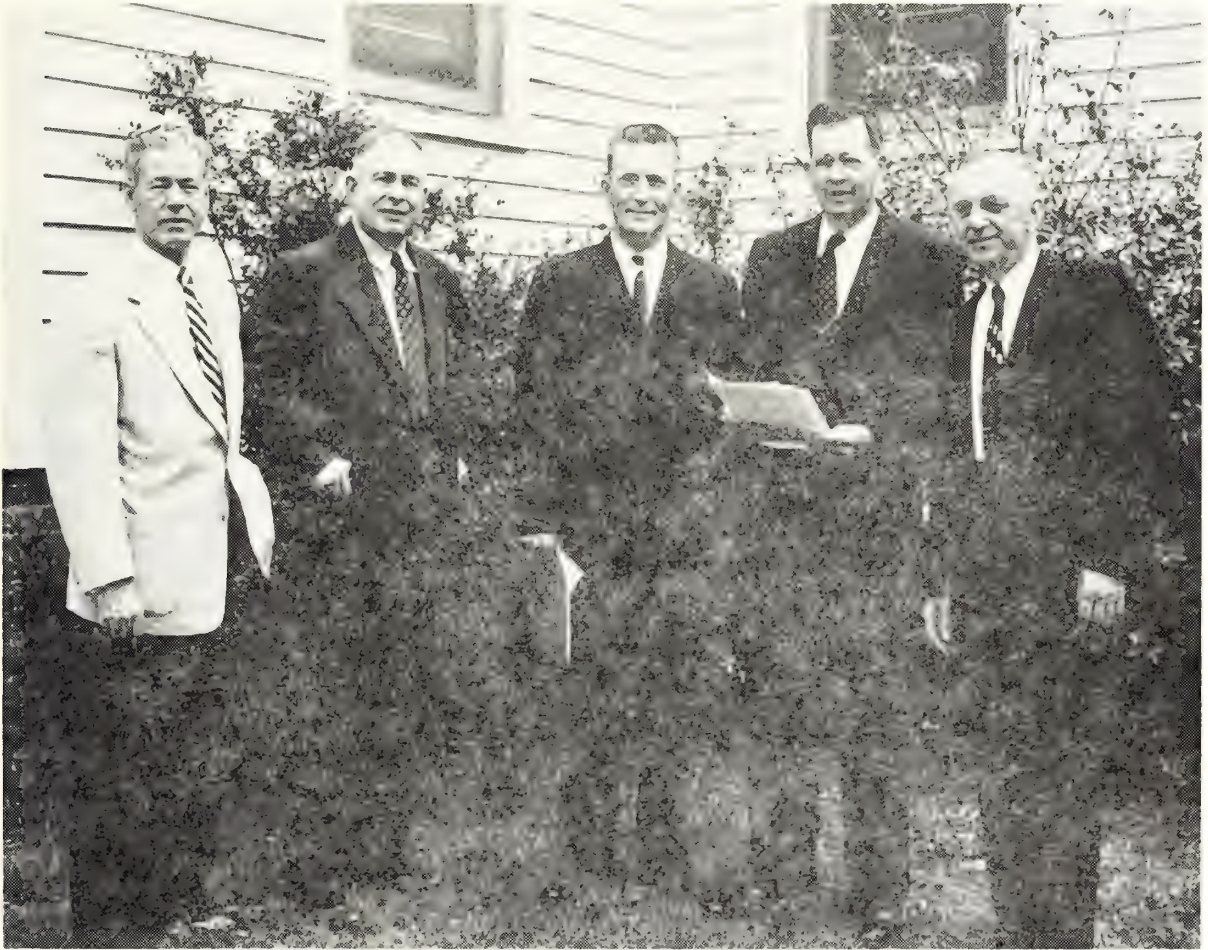
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, JULY 1, 1954

NUMBER 25

The Sun's New Editor and a Group of Convention Officials



Shown above at the extreme right is Dr. Stanley C. Harrell who was elected editor of The Christian Sun at the recent biennial session of the Southern Convention and assumes his position with this issue. Others shown, from left to right, are George D. Colclough, former treasurer, and now vice-president of the Convention; J. T. Kernodle, managing editor of The Sun; Dr. Jesse H. Dollar, recently elected Convention president, and Dr. Henry E. Robinson, secretary. Other Convention officials are Walter L. Cooper, treasurer; J. W. Barney, historian, and Dr. Wm. T. Scott, superintendent.

News Flashes

We wish for our readers a safe and sane and glorious Fourth of July!

Dr. Wm. T. Scott attended the General Council as a member of the Nominating Committee and a Corresponding Member of the Executive Committee, representing the South-east.

For the picture on the front page this week we are indebted to Mr. Preston Charles of the *Norfolk Virginian-Pilot* and Mr. J. T. McClenny of Suffolk, the photographer and a good member of our Suffolk church.

At the Pre-Council Seminar on Evangelism held in New Haven, on June 22, Dr. R. C. Helfenstein of our Richmond church was one of the speakers, his subject being Seasonal Evangelism and the Preaching Mission."

In this issue of THE SUN we print the first of the letters from Dr. and Mrs. Sloan, who are on an extended trip to the Orient. Though he states in the letter that they had not yet been on foreign soil, the letter itself was later mailed in New Zealand.

The Eastern Virginia Sunday School Convention has invited Dr. W. E. Wisseman of Greensboro, N. C., to speak at its annual meeting on July 21, at Franklin, Virginia. His subject will be "The Importance of the Sunday School as a Part of the Church." The three North Carolina Conferences have asked Dr. Wisseman to speak on the same subject at the following places: Oak Level on July 7, Needham's Grove on July 13, and Hopedale on July 15.

Six representatives of the Youth Fellowship of First Church, Richmond, had charge of the morning worship service on Sunday, June 27, in the absence of Dr. Helfenstein, who was attending the General Council sessions in New Haven, Conn. The sermon for the day, especially prepared by the pastor, was presented by Russell Seldon. Other young people participating in the service were Joy Gravely, who presided, Peggy Proctor, Carroll Gravely, William Blaylock, and Shirley Parsons. Mrs. Virginia Dofflemeyer sang a solo.

Independance Day, 1954!



Our National Hymn

A FOURTH OF JULY STORY

By H. H. SMITH.

While "The Star-Spangled Banner" is prescribed by army and navy regulations as our national anthem, "My Country, 'Tis of Thee," is our popular national hymn. Samuel Francis Smith, who was a class-mate of Oliver Wendell Holmes at Harvard, is the author of "My Country, 'Tis of Thee." In a class poem, Dr. Holmes once described him thus:

And there's a fine youngster of excellent pith,
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free—
Just read on his medal, "My country," "of thee."

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

It was while he was a student for the Baptist ministry, at Andover Theological Seminary, that he wrote "America." It was written in less than an hour. Dr. Tillett, in the *Methodist Hymnal Annotated*, says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become so by virtue of their loftiness of

poetic thought and expression, but because they have in them that indefinable simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When someone expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I don't share this regret. On the contrary, I deem it a new and beautiful bond of union between the mother country and her daughter."

It was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street Church, Boston.

The following verses, published in the *Boston Courier* in 1885, indicate the wide use our public schools have made of this national song:

PASSING THE PRIMARY SCHOOL.

Again each morning as we pass
The city streets along,
We hear the voices of the class
Ring out the nation's song.

The small boys' treble piping clear,
The bigger boys' low growl,
And from the boy who has no ear
A weird, discordant howl.

With swelling hearts we hear them sing
"My Country, 'Tis of Thee—"
From childish throats the anthem ring,
"Sweet land of liberty."

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

Work Day at "Moonelon" Success

About sixty men from churches in both states put in three hundred man-hours on June 5 at "Moonelon," Elon College, N. C. "Moonelon," as our readers know, is being developed as a conference center and assembly grounds with a major portion of the improvements having been undertaken by the Laymen's Fellowship of the convention.

A bulldozer, three tractors, a shovel, two trucks, and many smaller tools including power saws cleared, cleaned, scraped, dug, and in general made a fine start on the project. Footings were dug for the new building, the ball field was enlarged, a parking area was cleared, trees were white-washed in the picnic area, the trim on the lodge was painted, and much underbrush removed from around the lake. The swimming pool had been previously scrubbed out and the diving board was set in place with water gathering for swimming.

The ladies of the Elon Community Church served a barbecue dinner and young people peddled soda during the day. The weather was ideal.

Since June 5 the road has been widened and graded with storm drains installed. The footings of the new building have been poured with mason work to be started as of June 21 under the supervision of the Building Committee, T. A. Vincent, chairman. Carl Monroe of Greensboro is supervising construction. Mrs. H. W. Gerringer of the Berea Church and family will take engagement dates for the use of "Moonelon" by church groups. This family has already moved into the lodge. Rev. J. S. Graves of Burlington is chairman of the Properties Committee in Charge of activities at the conference center. The pool is already in use and was greatly enjoyed by the Elon Young Peoples Conference in session June 13-19.

The Finance Committee is charged with raising funds to keep our building program moving ahead. About \$3,000 is in hand but much more is needed. All laymen's groups, individuals, and classes are urged to make their solicitations and forward

checks marker "Moonelon" to the convention office. Care is being taken to see that all conference Laymen's Fellowships will receive credit. Dr. Henry E. Robinson is chairman of the Finance Committee.

A meeting of the full committee in charge of the entire project met at Elon June 17 to set policies and map plans for the immediate future.

H. E. ROBINSON.

North Carolina and Virginia Sunday School Convention

The 1954 meeting of the North Carolina and Virginia Sunday School Convention will be held at Hopedale Church, near Burlington, North Carolina, on Thursday, July 15, beginning at 10:00 a. m.

Groups of young people from two of the churches in the North Carolina and Virginia Conference will give devotional services at the opening of the morning and afternoon sessions.

The featured address for the meeting of the Sunday School Convention will be given by Dr. W. E. Wiseman, pastor of First Congregational Christian Church, Greensboro, N. C. Dr. Wiseman will speak on the topic "The Place of the Sunday School in the Church."

A panel made up of leaders of the North Carolina and Virginia Conference and Sunday School Conven-

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORIAL STAFF

Editor S. C. Harrell
Managing Editor J. T. Kernodle

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The Christian Sun Subscription Blank

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Editorial Policy

To be elected to the position formerly graced by such notables as Drs. J. O. Atkinson, F. C. Lester and Robert Lee House, to say nothing of their predecessors who wrought nobly and well, is a signal honor. I acknowledge with humility and appreciation the confidence in me, expressed in the vote of the Southern Convention to elect me Editor of The Christian Sun. It will be my pleasure to do my best to live up to the trust.

The step from the pulpit to the editor's chair does not now appear to be as easy as one might suppose. If as we go along, "preachments" raise their heads in places where they do not belong, the reader's indulgence and sympathy are respectfully solicited. After all, the habits of a life-time are not easily shaken off.

This may be reassuring: drastic changes will not be precipitately made. Such thinking as has been done relative to future policies has, of necessity, been sandwiched in with the manifold duties of the pastorate. This situation will continue for a time; therefore our readers are requested to keep that fact in mind.

All interested parties will probably agree that the main and only reason for the continuance of The Christian Sun is to promote the work of the churches of our fellowship within the bounds of the Southern Convention. There is however a wide difference of opinion as to what will best promote the work of the churches in the Southern Convention. This difference of opinion must always be recognized.

The Christian Sun is the medium to carry to our constituency the goals and objectives for which the churches are working. These goals and objectives are adopted by the Convention in its biennial sessions. Every church is entitled to representation in the Convention, and every ordained minister is a voting member. But not all those who may and should attend the Convention are there. Of those who do attend, only a few try to take back to their churches the full message of what was done. It is the task of The Christian Sun to acquaint our people with the over-all program.

The columns of The Christian Sun are open to

all of our churches and people. This affords a splendid opportunity for every church to know what the other churches are doing. Under Congregational Christian polity the local church enjoys a large measure of liberty and independence. There is no definitive program of activities formulated and handed down to the local church. Yet all the churches are working together in a common cause. How can they work together in cooperation and coordination unless each church knows what the other churches are doing? And how can all the churches know unless each church reports its outstanding achievements?

At this point we would like to raise a question. How much does the average church member know about what sister denominations are doing, even though they are working in the same area in which he lives? Should Mr. Average Church Member have this information? Should The Christian Sun attempt to impart to him a little of this information from time to time?

The church is working in the midst of a social order which is beset, and oftentimes bewildered, by moral and social issues which vitally affect the well-being of both the church and the social order. The church member has a twofold interest in these social issues. He is interested in them as a church member. He is also interested in them as a citizen. There will be wide differences of opinion as to how best to deal with such issues. These differences of opinion present a challenge which the church periodical cannot afford to ignore.

It shall be our purpose to try to do two things. We shall try to make The Christian Sun the sort of church paper which our people would like to have. But we shall also have to work within the frame of reference of what we believe The Christian Sun ought to be. Much has been said about what The Christian Sun ought to be and how it can be improved. If you have pertinent ideas concerning these two themes, send them to the editor. He does not promise to try them all at once; but he does promise to give each of them careful consideration, and to try as many of them as possible.

STANLEY C. HARRELL.

The Sloans Cross the International Date Line

Now that we are south of the equator and expect, within five minutes, to cross the international date line, it is time to report on the first part of our trip around the world.

To date we have been in no foreign country, for Canton Island which we have just left is jointly owned by the United States and Great Britain and flies the American flag, while Hawaii is definitely very much a part of the United States.

The most interesting thing about us seems to be our tickets. Each of them has eighty-four pages. They call for travel on forty different planes on eighteen airlines. I am writing this in our ninth plane. At every airport, when our tickets have been checked, someone has called other employees to see our tickets; no one has ever seen such extensive ones before.

The Hawaiian lei (rimes with say) is a great institution. Can't we adopt it in North Carolina? On every special occasion one's friends place a lei, or garland of flowers, about his neck. A kiss always goes with the lei. For a fifty-cent lei, one can kiss the prettiest girl in Honolulu—and there are a lot of pretty ones. However, the nicer, heavier leis cost several dollars.

We were greeted with leis on our arrival at the airport and when we left. At a reception given us by some of the leading ministers of Honolulu Mrs. Sloan was "lei-ed." Harry S. Truman fell into strong disfavor the first time he visited Hawaii, because he removed his leis after a few minutes. The Hawaiian is proud of his flowers; they grow in profusion the year around.

Hawaii is the world in miniature. People from all parts of the world have found it an ideal place in which to live. They very quickly become enthusiastic Americans. Although the largest element in Hawaii is of Japanese ancestry, the FBI was unable to find a single case of sabotage on the islands during World War II. The attack upon Pearl Harbor welded the people into a united whole. We found numerous interesting stories about Pearl Harbor Day and the subsequent black-out.

Young men of Japanese ancestry rushed to volunteer for the armed services and won more medals for heroism than any other group.

Hawaii definitely should be the 49th State. Wages and taxes already average a bit higher than on the mainland. Statehood for Hawaii would greatly increase the respect in which America is held in the Orient and would help the world learn that our talk about democracy is much more real than much of the world thinks it is.

We were surprised to find how many friends we have in Hawaii—friends Mrs. Sloan knew in Washington, college and seminary friends of mine, and even a young woman who was in my New Testament adult education class at Elon College.

Some of our friends discovered that we like Chinese food. Within eight days we were guests at three monstrous Chinese feasts. Friends in Portland, Oregon, who first learned to use chop-sticks while our guests at the Ding Ho in Burlington, wanted to show us their proficiency and took us to a large Chinese restaurant in Portland. A college friend of mine repeated this in Honolulu. And last night we were guests at a dinner at a Chinese church celebrating its seventy-fifth anniversary. Two large tents had been erected in front of the church. Eight hundred adults were seated at tables there, while the children were served in the parish hall. The meal was listed in the program as a nine-course dinner, but according to my count, there were twelve courses—not counting the orchids given to each guest.

This is one of the numerous Congregational churches in Hawaii. The first Christian work in Hawaii was under the leadership of that denomination. By 1863 practically all Hawaiians had become Christian, the church became self-supporting, and the mission work moved elsewhere. However, other denominations still consider Hawaii a mission field, for many thousands of non-Christians have since come into Hawaii from China and Japan. The Filipino and Puertorican immigrants have largely been Roman Catholics; the Ko-

reans and Portuguese, Protestants, Honolulu has a number of Buddhist, Shinto and Taoist places of worship. It is not only a racial but a religious melting-pot. Last spring's World-Day of Prayer was participated in by Buddhists, Jews and Christians.

In the past, certain churches were considered Japanese, others Chinese, and still others Caucasian. These distinctions are rapidly disappearing. The Union Congregational Christian Church, with 2300 members, used to be considered the leading "Caucasian" church. Today more than 60 per cent of its Sunday school members are Orientals and many of the church officers are non-Caucasians. The "Church of the Crossroads," another Congregational church group, is very proud of its highly mixed membership. Hawaiians are demonstrating Paul's statement that in Christ there is neither Jew nor Greek.

W. W. SLOAN.

Ancient Drinking Cup Presented to Yale Divinity School by Pastor of the Richmond Church

During General Council Week, Dr. Roy C. Helfenstein, the pastor of the First Congregational Christian Church of Richmond, Virginia, presented to the Yale Divinity School a greatly prized and ancient Drinking Cup which archaeologists say is of the type of cup used by Jesus and the disciples when instituting "The Lord's Supper." This rare specimen was secured by Dr. Helfenstein at an excavation site off King David Street in the oldest part of Jerusalem during a trip to the Holy Land. An exact likeness of the cup is in the Museum of the University of Jerusalem and is dated 227 B. C.

This rare and priceless cup has been used at the Maundy Thursday Communion Service each year during Dr. Helfenstein's pastorate in Richmond, as it was likewise used in the last two of his former pastorates.

Dr. Helfenstein gave the cup to the Yale Divinity School, his Alma Mater, in memory of his only son, Dwight, who had planned to attend Yale in preparation for the ministry, but who lost his life at the age of 18 in combat in Germany during the historic Rhur Drive. The cup is to be placed in the Library of the Yale Divinity School.

One of Richmond's leading cabinet makers and a member of the local

(Continued on page 13.)

Our Churches Report . . .

Vacation Bible School at Hunterdale Christian Church

The Community Vacation Bible School was held at the Hunterdale Christian Church, near Franklin, Virginia, from June 11 to 18, 1954. Classes were held each day from 9:00 to 11:40 for Kindergarten, Primary and Junior children. Nearly 100 children, with 20 teachers and helpers made up the vacation school, with Mrs. Clyde Fields as director.

Integrated courses on the "Life and Teachings of Jesus" were used for all classes. There were three Kindergarten classes, four Primary classes and two Junior classes. The children and staff came from the Hunterdale-Bethel community.

Various groups from Hunterdale Christian Church furnished refreshments for each day. On the closing day, Friday, June 18, a picnic lunch was enjoyed by the children and the staff.

The commencement program was held on Friday at 8:00 p. m., in the Fellowship Hall of the church. The classes shared what they had learned and done during the school with their parents and friends. Each department shared an equal amount of time for the commencement program. Certificates of attendance and achievement were given to all the children meeting the requirements.

The missionary project undertaken by the school was the sending of American baby chicks to the poor farmers and families of Egypt through Heifer Projects, Inc. The American chickens lay twice as many eggs and grow twice as large as the Egyptian chicken. It costs about 25 cents to send a chick by air express to some Egyptian farmer. The Egyptian families are given a flock of 15 chicks to care for and seem to be quite grateful for the American chicks. Well over 100 chicks were sent by the children of the Hunterdale Vacation School.

Mrs. Clyde Fields, the director of the school, expressed her gratitude to the parents and school staff for making the school a success.

After a tour of the class rooms where the handwork projects were

on display, parents and children together expressed their desire to make plans for another such school for the next year.

"World's Fair" at Asheboro Church

This year the Asheboro Church, instead of having the regular vacation Bible school, tried an experiment in missionary education. For several weeks, each class in the Sunday school devoted time to studying some phase of our denomination's missionary activity. This included, of course, a background study of the area, as well as finding out about our own missionaries and their work.

The classes studied as follows:

Kindergarten—Peurto Rico, Mrs. Roy Moore.

First Grade—Africa, Mrs. Jim Flynt.

Second Grade—India, Mrs. Helen Beane.

Third Grade—Micronesia, W. H. Hughes, Jr.

Fourth Grade—Mexico, Jim Flynt.

Fifth Grade—Japan, Mr. and Mrs. Orva Brown.

Sixth Grade—Greece, Mr. and Mrs. A. B. Caviness, Jr.

Intermediates—Turkey, Mr. and Mrs. Chester Branson.

Young People—Church-Related Colleges, John Griffin.

Young Adults—China, F. C. Lester.

Friendly Class (Women)—Ceylon, Mrs. Street Morgan.

Truitt Class (Women)—Philippines, Mrs. F. C. Lester.

Wright-Keeling Class (Men)—Service Committee, H. L. Beane.

On Sunday morning, June 13, the classes completed their exhibits during the Sunday school hour, and Dr. Lester preached on "Our Christian World Mission." In the evening a "World's Fair" was held, with a program presented by several of the classes and a filmstrip showing our work in Mexico, called "The Waking Giant." Following the program, to which some 130 people came, each classroom was visited. Here were people in costume, maps of the countries studied, things from those countries, and even refreshments served

by some of the groups. Clothing to be sent through our Service Committee for overseas relief was brought for the project sponsored by the men's class.

All in all, the study and the exhibit were very successful. We recommend this plan to other churches in our area.

MRS. F. C. LESTER.

Home-Coming at Leaksville

Sunday, June 13, 1954, was Home-Coming and Memorial Day at Leaksville Congregational Christian Church, Rev. R. E. Newton, pastor. Beginning with Sunday School at ten o'clock the program continued until 3:30 in the afternoon. K. T. Rothgeb is the efficient superintendent of the Sunday school.

An excellent program was prepared by the committee of which B. F. McDaniel was chairman. At the eleven o'clock service a visiting minister was the preacher. Rev. Max Martin Eikrodt, of Basil, Switzerland, delivered a message based on the story of the two men who traveled on the road from Jerusalem to Emmaus on the resurrection morning. He reminded us that often when the great disappointments of life come upon us that Jesus Christ is near us if we would only recognize him.

At noon a delicious basket luncheon was served to a record congregation. People from Washington, D. C., Maryland, West Virginia and other states were represented. A real fellowship was enjoyed.

The afternoon program began with a devotional service conducted by Page Painter, of Leaksville, a student of Hartford Seminary, where he is studying for the ministry. Several quartet numbers were offered by local young people.

Following the devotional service, G. H. Clark, District Agricultural Agent, delivered an address on the influence of the small church and the small community upon the larger towns and cities. He pointed out that the larger communities did not have a sufficient number of births to carry on without the influx of people from the rural areas. The moral and religious effect upon the towns and cities is great.

In addition to the excellent musical selections contributed by the local quartet, composed of Richard and Page Painter and Miss Charlotte
(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Young People's Conference at Elon College

The Young People's Summer Conference of the Southern Convention is in session at Elon College the week of June 13. The youngsters arrived Sunday afternoon, enjoyed a picnic supper on the grounds at six o'clock. Members of the conference brought their own supper with them. The college prepared tables and furnished drinks for the occasion. After the picnic supper vespers were held on the South Campus. They were welcomed by the president of the college and addressed by Dr. W. T. Scott, superintendent of the Southern Convention, and James H. Lightbourne, Jr. Mr. Lightbourne is Dean of the summer conference and is doing a very excellent job. The enrollment for the conference is larger this year than formerly. There are enrolled 104 young men and young women from our churches in Virginia and North Carolina. There are fifteen members on the faculty, making a total of 119 for the school. There are 38 churches of the convention represented, 21 of these churches are from the Eastern Virginia Conference. The loyalty and support of the churches in Eastern Virginia are most encouraging. Elon College is delighted to have this group of young people on its campus. This is one group of young people not enrolled as students at Elon College on its campus who are all members of our church. We are delighted to have them visit the college, see something of the campus, the accommodations, and to feel the spirit of the campus. Previous years we have had students to enroll in the college as a result of this conference. We are hoping that the same may be true of the group this year. It is always wholesome and helpful when the young people from our churches come to Elon College for their college training. The conference will close Saturday morning after breakfast.

All youngsters seem to be having a delightful time and I am sure a very helpful and profitable experience while here. I wish to express my appreciation of the presence of the members of the faculty and the services that they are rendering. It is good to experience the cooperation of

our ministers and co-laborers in the church.

N. C. AND VA. SUNDAY SCHOOL CONVENTION.

(Continued from page 3.)

tion will demonstrate the functions of a local church's Board of Christian Education and Worker's Council. Special emphasis will be placed on such topics as: The Church and Sunday School Library, The Parent Council, The Daily Vacation Bible School, Sunday School Literature, and Why Have a Board of Christian Education or a Worker's Council in the Local Church.

The individual Sunday schools make up the North Carolina and Virginia Sunday School Convention will be asked to make reports on the most outstanding item of their year's work.

Past sessions of the North Carolina and Virginia Sunday School Convention have been highly successful and worthwhile and have been well attended. It is sincerely hoped that the 1954 session will find all Sunday schools in the North Carolina and Virginia Conference represented and participating in the program of the Sunday School Convention.

All Sunday schools in the North Carolina and Virginia Sunday School Convention appreciate the invitation of the people of the Hopedale Church to hold their 1954 session there and are looking forward to a worthwhile and enjoyable day on Thursday, July 15, 1954.

It is sincerely hoped that all Sunday schools in the North Carolina and Virginia Sunday School Convention are making plans to have delegates present for the 1954 meeting of the convention.

M. T. GARREN,
President.

OUR CHURCHES REPORT.

(Continued from page 6.)

Rothgeb and Miss Jane Short, the musical program was highlighted by the singing of the Candlelighters of Woodstock. This chorus of male voices, under the direction of Floyd W. Haines, a business man of Woodstock, is composed of men of Woodstock, Fort Valley and the vicinity.

Altogether the day was an enjoyable, inspiring and profitable one.

—Page News and Courier.

Student Summer Service Work in the Virginia Valley

Miss Patsy Tate from near, Burlington, North Carolina, is in the Shenandoah Valley for four weeks to help lead in four vacation Bible schools. Miss Tate will be a senior in Elon College next year, where she is majoring in Religious Education. She is supported in her work by the Student Summer Service system of the Congregational Christian Church. She is already receiving enthusiastic response at the first of these schools.

The Vacation Bible School for the Bethlehem and Concord churches has been in progress the week of June 20 in the new church building at Tenth Legion. The enrollment has reached seventy-four lively children. The final program to which the public was invited was on Sunday morning at 11:00 o'clock.

Woods Chapel, northeast or New Market, is having the benefit of Miss Tate's services during the present week. The Vacation Bible School at Woods Chapel began June 28, and will close July 2. The hours are from 9:00 to 11:30 a. m. A teachers meeting with Miss Tate was held in connection with the Woman's Missionary Society meeting at the home of Mrs. Cecil Stroop on last Friday evening.

Miss Tate will be teaching at the Mt. Olivet Church near McGaheysville, from July 5 to 9. The pastor, Rev. Henry V. Harman of Elkton, is planning the school.

During her final week in the Valley, Miss Tate is scheduled to teach and lead the school at Wissler's Chapel north of Quicksburg. The congregation there voted to have their school from July 12 to 16. The children of Palmyra Church are invited to attend either the Woods Chapel or the Wissler's Chapel school.

RALPH M. GALT.

Since our last report Burlington, First Church, Mt. Pleasant and Randleman have sent in Church Building Loan Fund Declarations of Purpose. The amounts of their pledges were, respectively, \$6,390, \$187 and \$215.

If industry is clean and has no dirty hands to hide, it should be proud to display its purity.

—Robert W. Sparks.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Editor of Woman's Page to Take a Vacation

The editor of this page expects to be in attendance at the General Council of Congregational Christian Churches in New Haven, Connecticut when you read this. Following the Council meeting she expects to go with her family to Vermont where they will spend several weeks in the area from which her parents originally came.

All of which, being interpreted, means: Do not send any material to the editor of this page for printing before August 1. If you have material with current news value, please send it to the new editor of THE SUN, Dr. Stanley C. Harrell, 1010 W. Markham Avenue, Durham, North Carolina, and mark it "Women's Page." Thanks!

* * * * *

The Riggs Unable to Attend School of Missions

The committee arranging for the School of Missions regrets that Dr. and Mrs. Ed Riggs of China and India cannot be at the School of Missions, as originally planned. As readers of THE SUN know, from recent letters from the Riggs, they are planning to work with the Department of Public Health in Georgia during their furlough period. This job begins on July 1, and it will be impossible for them to take "time out" so soon after starting upon this new work.

However, the Speakers' Bureau of our denomination has arranged for an able substitute—Miss Miriam Brown, about whom you can read elsewhere on this page. Our study for next year will be India, so we feel fortunate to have as our resource leader at the School of Missions someone who has as wide a background experience in that country as has Miss Brown.

Unfortunately, the programs were printed before the change was made, and so you will need to remember in telling about plans for the School of Missions that it is Miss Brown who is the visiting missionary teacher and speaker,

Miriam Dalton Brown Will Speak At the School of Missions

"India is the largest democracy in the world. The Indian people feel a strong kinship to Americans through the sharing of democratic ideals," says Miriam Dalton Brown, a Congregational Christian educator from Madura, India who will speak at the School of Missions at Elon College, July 13-16, according to announcement by Mrs. H. G. Ballinger, chairman.



MISS MIRIAM DALTON BROWN

Since 1937, Miss Brown has been serving under the American Board of Commissioners for Foreign Missions, first among the Marathi and then among the Tamil peoples. She is manager of the Lucy Perry Noble Institute, which is called "Rachanyapuram" in Tamil, and means, "Place of Salvation." It is a fine Christian school and community center which is reclaiming Indian girls and women from poverty stricken villages. It does not educate them away from the village economy to which they must return, but specializes in teaching them helpful crafts including agriculture, so that they can earn their own living in their home towns.

"The sympathy, understanding, and aid which we as church people offer in the name of Christ is of the greatest value in India today. Her

leaders and people appreciate the pioneering of Christian missions in education, medicine, and social work. Our efforts are directed toward assisting the Indian church in its task of evangelization and Christian nurture, help to the needy, and the training of young people for posts of responsible leadership in many walks of life," says Miss Brown.

When Miss Brown first went to India as an educational and social worker, she was stationed in the Criminal Tribe Settlement in Sholapur in the Marathi Area, but shortly thereafter she went to the faculty of Capron Hall School for Girls in Madura where she worked with Tamil people. Since 1948, she has been manager of the Lucy Perry Noble Institute.

She has been in the center of one of the terrible famine areas where the drought, which has continued for six consecutive years, has wrought heart breaking havoc. Her school has been a refuge for girls and women for the entire area. With a tragic procession of starving children coming to its gates, Miss Brown brings back with her deep thanks to the churches of America for the gifts of food and clothing from them and other groups like CARE and Church World Service.

"We cannot thank you adequately," she wrote from India. "All we can do is to tell you that your interest and help is remaking lives. What we need now is money to buy milk powder and vitamins to feed our many undernourished children... India has made tremendous strides in many directions since the war. It is tragic that this long failure of crops is hindering her so badly now. This is the time for us to show that we are good neighbors in our Lord's sense of the term. The Point Four program helps, but at the moment no matter how good one's agricultural techniques, one cannot run a farm without water. This is our sixth year of drought."

There is a strong Communist movement in India which has flourished in the hardship caused by the six-year drought, Miss Brown points out, but it is being fought relentlessly by both the Central and State Governments.

New England born and bred, Miss Brown was educated at Boston University; the American International College; and Hartford Theological School.

Package From India

And, speaking of India, the Asheboro Woman's Society, upon receipt of a letter from Mrs. W. E. Wisseman, friendly service chairman, ordered a parcel for \$25 from one of our Indian missions containing articles from there for resale. They thought it would be the end of the summer before it arrived, but it came by the first of June, in time for a "World's Fair" exhibit by the Asheboro Church on June 13. This means that societies wishing to have such articles for sale in a fall bazaar still have plenty of time to order one of these packages—and you will be thrilled at the contents as are the Asheboro women.

This will help the mission which is trying to help the people become self-supporting, will give your people a glimpse of articles from another country, and (if you sell at a profit) may give your women some extra money.

* * * * *

Program of Ninth Annual School of Missions of the Woman's Missionary Convention

TUESDAY THROUGH FRIDAY

July 13, 14, 15, 16, 1954

Elon College, North Carolina

* * *

THEMES FOR 1954-1955

Mission: Home Theme—"The City."

Foreign Theme—"India, Pakistan and Ceylon."

Bible Study—Book of Acts.

Program—"Out of the Heart of the Gospel."

* * *

TUESDAY, JULY 13

1:00 Registration (West Dormitory).

Afternoon Session

Whitley Memorial Auditorium

Mrs. W. E. Wisseman, Presiding.

2:30 Call to Order.

Worship Service—Mrs. Carl Dawson.

Greetings—Dr. L. E. Smith.

Greetings—Dr. W. T. Scott.

Introductions.

Announcements.

Presentation of the Program—Mrs. H. G. Ballinger.

Presentation of Literature — Miss Pattie Lee Coghill.

Hymn.

Prayer.

4:00 Visit to Book Store.

6:00 Dinner (College Dining Hall).

Evening Session

6:45 Tour of the College.

(Directed by Dr. Smith).

7:45 Vespers on lawn—Mrs. Mark Andes.

8:30 Get Acquainted Party (Presented by the Ladies of the Pleasant Ridge Church).

WEDNESDAY, JULY 14

Mrs. H. G. Ballinger, Presiding.

7:30 Morning Watch—Mrs. Garland Spratley.

8:00 Breakfast.

8:50 Quiet Music.

9:00 Bible Study—Dr. Hardecastle.

9:50 Methods of teaching Bible Study—Mrs. Ralph Galt.

10:10 Visit to Book Store.

10:40 The City—Rev. W. J. Andes. Hymn.

11:35 India, Pakistan and Ceylon—Miriam Dalton Brown.

12:45 Lunch.

Afternoon Session

Mrs. Carl Wallace, Presiding

2:30 Hymn.

Prayer.

Officers Training Class—Mrs. Richard Jackson.

3:45 Friendly Service Projects—Mrs. W. E. Wisseman.

4:00 Trip to the Orphanage—Conducted by Mrs. J. G. Truitt.

5:00 Picnic at Moonclon. Group singing and vespers.

Evening Session

Mrs. Ray Gordon, Presiding

8:00 Prelude.

Hymn.

Prayer.

Visual Aids—Mrs. Harry Nelson.

Film—"In The Beginning."

Family Altar—West Dormitory Hall —Mrs. June Joy House.

* * *

THURSDAY, JULY 15

Morning Session

Mrs. H. G. Ballinger, Presiding

7:30 Morning Watch—Mrs. Cecil Whitlock.

8:00 Breakfast.

8:50 Quiet Music.

9:00 Bible Study—Dr. Hardecastle.

9:50 Methods of teaching Bible Study—Mrs. Ralph Galt.

10:10 Visit to Book Store.

10:40 The City—Rev. W. J. Andes. Hymn.

11:35 India, Pakistan and Ceylon—Miriam Dalton Brown.

12:45 Lunch.

Afternoon Session

Miss Pattie Lee Coghill, Presiding

2:30 Hymn.

Prayer.

Memorial Service—Mrs. W. B. Williams.

Worship Workshop—Miss Virginia Brinkley.

4:00 Close of afternoon session.

6:00 Dinner.

Evening Session

Mrs. W. B. Williams, Presiding

8:00 Prelude.

Hymn.

Recognition Service.

Address.

Communion Hymn.

Communion Service—Conducted by Rev. Richard Jackson.

* * *

FRIDAY, JULY 16

Morning Session

Mrs. H. G. Ballinger, Presiding

7:30 Morning Watch—Mrs. W. T. Scott,

8:00 Breakfast.

8:50 Quiet Music.

9:00 Bible Study—Dr. Hardecastle.

9:50 Methods of teaching Bible Study—Mrs. Ralph Galt.

10:10 Break.

10:30 The City—Rev. W. J. Andes.

11:20 India—Miriam Dalton Brown.

12:00 Reports and Impressions.

Closing Moments.

12:45 Lunch.

SCHOOL OF MISSIONS COMMITTEE

Mrs. H. G. Ballinger.

Mrs. Carl Wallace.

Mrs. Ray Gordon.

Mrs. W. B. Williams.

Miss Pattie Lee Coghill.

BUSINESS MANAGER

Mrs. M. F. Hall.

REGISTRAR

Miss Ruth Dunn.

HOSTESS

Mrs. George D. Colelough.

Mrs. Ray Gordan, Assistant.

DINING HALL HOSTESS

Mrs. Cecil Whitlock.

* * *

BE SURE TO VISIT THE BOOK STORE AT EVERY OPPORTUNITY.

* * * * *

Report of Treasurer of the North Carolina Woman's Conference

QUARTER ENDING JUNE 15, 1954.

Following is the Quarterly Report of the Treasurer of the North Carolina Woman's Missionary Conference:

RECEIPTS.

Woman's Societies.

Albemarle	\$ 18.75
Amelia	5.00
Antioch	5.00
Apple's Chapel	16.17
Asheboro	35.00
Auburn	3.00
Berea	10.00
Beulah	11.33
Beverly Hills	12.00
Burlington	267.85
Carolina	6.00
Concord	6.25
Damascus	2.50
Durham	76.81
Elon College	117.70
Flint Hill (R)	3.75
Gibsonville	26.00
Greensboro, First Ch. ...	116.00
Greensboro, Palm Street .	19.00
Hank's Chapel	12.00
Happy Home	20.00
Haw River	12.50
Henderson	35.00
High Point	6.25
Hines' Chapel	10.00
Hopedale	18.68
Ingram, Virginia	14.10
Kallam's Grove	2.50
Liberty, Vance	50.00
Long's Chapel	12.50
Mount Bethel	10.00
Mount Gilead	11.00
New Lebanon	15.00
Pfafftown	7.50
Pleasant Grove, N. C. ...	5.00

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Last Sunday we heard Dean Danieley preach in the absence of the college pastor. This was not the first time we had ever heard him preach, for he supplied at Southern Pines during Dr. House's illness and made many friends there. We knew him as a friend, as a member of a fine family, and the father of Ned who has a sparkle and a special locomotion all his own.

But when we heard him preach last Sunday, it was something new for we heard him with different ears and saw him with different eyes because we have sat in his classroom and heard him teach science. There has been a time when many older people and some wise people have said: "God and Science do not go together." Dr. Danieley (he got his Ph.D. from Chapel Hill just last month) blends his beliefs and makes the wonders of God's Universe seem in their right proportion. Now, science isn't our field, and never will be, but we are proud and happy to say that Elon has been blessed by this young man.

Things are always happening on a campus. Week before last the young people came to hold their conference. They made a lot of noise, had a lot of fun and did some serious work. We enjoyed their leaders very much. Some of them were old friends like Dean J. H. Lightbourne, Jr., the Rev. Richard Jackson and Dr. Henry E. Robinson. We knew Mrs. Ralph Galt and felt that we knew her husband too! The Olin Pendleton's came from Norfolk and the Rev. George D. Alley of Suffolk who proved himself as an able doctor of injured heels, sore toes and sick middles.

Perhaps the most colorful leader was Max Martin Eichrodt who hails from Basel, Switzerland. He is very blond, tall and fair. He speaks precise English, quite British because he spent some months there, and sings amusing songs in German, French and Italian. He can sing the high, clear Alps yodel and swoop to the depths! For the past winter he has been studying at Hartford Seminary and then summer finds him in many conferences of Congregational Chris-

tian young people as a world friendship leader. It would be nice if more of us could know Christians like Max Martin Eichrodt. He is going to the meeting of the World Council of Churches before returning to Switzerland this fall.

Many pass these portals—give us a little, and we hope, take a little with them.

Do you know that THE SUN has a new editor? He is a wonderful person and we wish him well as he begins. I admire him as a minister, like him as a friend, and recall that he and my father were first cousins. A welcome to Dr. Harrell.

* * * * *

A Few Safety Habits

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Let us think for a few minutes about the importance of forming safety habits.

Just yesterday, at about six in the afternoon, we, my husband and I, stopped our car to wait for the green light at what is usually a busy intersection in the suburb of Lakewood, Ohio, where we live. It was a dark, rainy Sunday, with not another car nor person in sight. Suddenly I heard a tap on the car-door window, on my husband's side. Glancing up I saw a man with a sinister-looking face, almost covered with heavy black whiskers and beard, peering in at us, his hand on the door of the car. Roos, intently watching the light, did not hear nor see the unwelcome stranger, whose appearance so clearly threatened danger. Nervously, I called out to my husband, "Go! Go! Go!" My excitement, however, upset Ross so that he slowed down after starting instead of stepping up the speed. It seemed as though we would never get far enough away from that huge dark figure.

Nevertheless, in a very few moments we were at a safe distance, and my heart sang with greatfulness that we had recently acquired the habit of locking our doors after entering the car. The man had tried the door and failing to open it he, no doubt, had hoped his tap would cause the driver to lower the window.

This experience made me realize, more than ever, the importance of teaching our children all kinds of safety habits.

I have a friend who is extremely careful to have her two children habitually safety-law abiding. When the three ride in their car, Connie and Carl sit quietly and calmly, as they have been taught to do. No fear is expressed. It is just a hard-and-fast rule, understood and taken for granted.

A small cousin of mine once fell from a moving automobile. "I do not trust even so-called locked doors!" the mother declares when discussing her firm stand on safety measures. "The youngsters must sit still when in the car. They entertain themselves by watching from their windows or playing quiet talking games. When they return home they let out their pent-up spirits with lively games, running and romping."

As another safety precaution this mother has taught the children to put their toys away in boxes or on shelves, so that there is no chance to trip over them. Having a definite place for things, as these children do, always impresses me. Only recently, I am ashamed to say, have I formed this habit, which had I acquired in the past would have saved hours of hunting and a good deal of wear and tear on emotions.

I once lost a Liberty bond, a Christmas gift. After much searching by the entire family, Teresa, our faithful cook, found it among discarded wrappings in a wastebasket in the basement. My dad, bless him, who was always pointing out, "You're so careless, dear!" had never done anything constructive to guide me in the other direction.

Returning to my safety-conscious friend of whom I was speaking, her youngsters, on arriving from school, put coats, hats, caps, mittens and galoshes in place immediately. "Boys and girls are happier when they're orderly," Carl's and Connie's mother will tell you. "I helped my son and daughter to form these habits and they know now that it's their responsibility to keep them active."

Our next-door neighbor is careful, too. He insists on an extra light being carried on his son's bicycle as soon as it is dusk. Even the younger boy's wagon has a light on dark days.

Another neighbor teaches her daughters to glance ahead and to look down whenever they are about to

(Continued on page 11.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

News Notes

The Western North Carolina Youth Fellowship sent Sylvia Coggins of Sanford as a delegate to the National Pilgrim Fellowship being held at Yale Divinity School, New Haven, Conn. Miss Coggins is the vice-president of the W. N. C. Youth organization and a good worker in the local group at Grace's Chapel.

* * *

Three student workers were reported as being at Crabtree Camp for the past two weeks. They were Miss Betty Vann Sharpe of Graham, Miss Patsy Fuller of Epsom, and Miss Patsy Tate of Mebane. These workers and others are also helping in Bible schools this summer.

* * * * *

Activities of New Hope Youth

The Youth Fellowship of the New Hope Congregational Christian Church, Route 1, Louisburg, N. C., reports a very active season.

One project this year is to buy a mimeograph machine for the church. We take an offering each Sunday night. We gave the seniors of our high school who are in our church a supper at Pullen Park on June 12.

Rev. Carl Wallace has asked the Youth Fellowship at New Hope to hold the worship service at the Sunday School Convention which will be at Oak Level on July 8. We accepted and hope to do a good job.

BETTY ARNOLD, *Reporter*.

* * * * *

Junior Youth Fellowship of Liberty (Vance) Reports

The Junior Youth Fellowship of the Liberty (Vance) Congregational Christian Church takes great pride in its report of a very successful and active season.

This church in the Epsom community has some very faithful young people and they are doing what the leaders suggest for them to do, such as learning Bible verses that tell them how good their Heavenly Father is.

We have been collecting old scrap iron around in the community, and Mr. Fuller is selling it for us. From this we plan to finance a social and

weiner roast at our play ground back of the church annex.

We have an out-door fireplace and a nice table out in the play ground. We and the Senior Fellowship group use it for such socials.

Each person is given a part on the worship programs. It is nice to hear the sentence prayers from some so young. We have a little boy who read the scripture who is only six years old, and he did it beautifully. If the parents would take as much interest as these boys and girls, our room would overflow.

Mr. Fuller gave a picnic supper for all the boys and girls under twelve years of age. There were 33 present. This group is our future church. We will go to Henderson this Sunday night in a joint meeting which we all enjoy.

The leaders are hoping to train up a minister from this group. We have six juniors who attended the camp at Crabtree Creek.

F. B. FULLER, JR.,

Reporter.

* * * * *

A Report on the Summer Camp at Crabtree Creek

When this is being written the grown-ups of our church have gone to the General Council, the young people have been in conference at Elon, and the younger generation has been to Crabtree Creek for camp. Here is a Crabtree Creek report by one of the campers:

* * *

We went by car with Miss Pattie Lee Coghill. She picked me up at Elon and stopped in Gibsonville for two boys, Larry and Charles Hershey. We went to our cabins, put up our stuff and then went to supper.

The next morning we had breakfast for which some of our group had worked (called K. P.). First came our discovery groups with games, stories and talks. Then we went to the swimming hole and followed it with lunch.

At lunch, Mr. Wallace (Rev. Carl Wallace), the leader of the camp, said: "This afternoon after the rest period, we are going on a nature hike with a North Carolina Forest Ranger." When that was over, we

had swimming again and then supper. Back to cabins and played until the whistle blew, when we went to the Ball Park for Vesper Services. The different Discovery groups had the Vespers each night. Games and stunts were held in the dining hall that night. The last night, instead of going to the dining hall to eat, we had a cook-out, so we could cook our own hamburgers on our home-made stoves. After that we went for a two-mile hike to the Raleigh-Durham Airport, which is near Crabtree. We watched some of the planes land and take off. Then we came back. We went to different cabins, and our counselors read us Bible stories and had prayer. Then lights out and good night!

When I came home to Elon I gave my mother the rocks I had collected at the Rock Quarry where we went the second day. I picked up iron, quartz, sandstone, granite and shale. We both like and collect rocks and stones.

I stayed in the cabin with my old friend, Harry Lester, whom I last played with in California, Dennis Morgan from my old town, Southern Pines, and Larry, who was new, and Bobby Ray, who was also new. Other friends from Southern Pines were Dianne Gorman, Donna Dawson and Jimmy Parker. I saw Wally Wallace again. I liked David Stucky and Mr. Rich who were counselors.

We came back in the car with bedding, lanterns and suitcases. Pattie Lee saw us back safely. My mother was waiting on the porch, and my sisters had gone to the Parkers in Southern Pines to visit. I hope that many boys and girls will go to Crabtree next year or any church camp, for they are the best. I think they will like nature and craft work, music and vespers.

JONATHAN HOUSE.

FOR OUR CHILDREN.

(Continued from page 10.)

alight from a bus, so as to know in advance where they are going to step.

If these and many other safety habits are developed it is not needful to keep harping and cautioning. A child with a little timely help learns good habits easily and then practices them automatically, scarcely thinking of them at the time they put them to use. Fear stifles the power to think clearly, but good safety habits build confidence and self-reliance; they are a wonderful protection in time of need.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Are We Growing as Christians?

LESSON II—JULY 11, 1954.

MEMORY SELECTION: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ."—II Peter 3:18.

SCRIPTURE BACKGROUND: I Corinthians 3:1-3, Ephesians 4:11-16, II Peter 1:5-8; 3:18.

DEVOTIONAL READING: Ephesians 4:25; 5:2.

Today's lesson walks up to us, grabs us by the shoulders, looks straight into our eyes and asks "Are you growing as a Christian?" It is a disturbing question. It goes deep. It searches the heart. It does not ask "Are you a good fellow? Are you about as good as the average member of the church? Are you as good as you were this time last year? Do you go to church? Do you give something to the church? Are you a Christian?" They are good questions, but they are not the most important question, or the question asked by today's lesson. That question is "Are you growing as a Christian?" Are you really better than you were last year? Are you growing? Do you have an increasing mastery over that evil habit? Are you more kind toward others? Have you conquered your prejudice toward the people of other races and religions? Is prayer more meaningful to you? Do you worry and fret and complain less? Do you know Christ better? Are you following him more loyally? Are you growing in grace and in the knowledge of Jesus Christ? Are you still trying to learn? Is your face still toward the light? Are you willing to get out of the rut and make a new adventure with God? Is religion more real and more vital than it was at this time last year? "Are you growing as a Christian? Are you more Christ-like?" That is the question. It is a stabbing, sobering question. But it is a sound one. Oliver Crownwell once said, "He who stops being better stops being good." He was saying in one way that Paul said in another way—we are to press toward the prize of the high calling in Christ Jesus, or saying what Peter said, that we are to grow in grace and in the

knowledge of our Lord and Saviour Jesus Christ.

Babes in Christ.

It is no disgrace to be a babe in Christ. We must be babes in Christ if we are to be a Christian at all. We must be born as a babe again, or born anew, or born from above. And as a person comes into the world as a babe in body, so does he come into the Kingdom as a babe in Christ. He is spiritually immature, undeveloped, a babe in Christ. That is no disgrace. It needs must be.

But it is a disgrace and a disaster to remain a babe. I had a friend once who had a daughter born into the world who never was anything but a child. Although that baby girl did grow up somewhat in body, she was never anything but a baby. She never walked a step, she never spoke a word, she never fed herself—she was as helpless as a new-born baby. And although she lived for eighteen or more years, she remained a baby. It was a great tragedy to her fine parents, and to those of us who knew them and loved them.

But that girl was a symbol of many who are babes in Christ in the spirit. They have confessed Christ, accepted Christ, been enrolled among the members of the church, the body of Christ, and that was about all. They have not grown in grace or in a knowledge of him. They have to be fed milk, and not meat. They cannot walk on their own feet. They cannot talk the language of the things of the spirit. They are children, and alas, childish. There are many men and women with strong, able bodies, and keen, well-trained minds, who are babes in the things of the spirit. They have not grown as a Christian should and could and must grow.

Growing Up in Christ.

Now growth is subject to law. What would happen to a baby, even if he were born with a healthy and vigorous body and a normal mind, if no attention were given to the matter of growth? Suppose he was never given anything to eat or to drink, if he never took any exercise, if no provision was taken to guard him against disease and disaster, if he were never sent to school or given

any training in life! Well, a soul is subject to the laws of growth. Granted the presence of the Spirit at the new birth or at conversion, that soul must be nurtured, it must be given attention, it must be fed, it must be nurtured, it must be exercised. Growth in the Christian life does not happen, willy-nilly. The soul grows by contact and communion with God in Christ.

Grown-Up Babies.

Paul had a problem on his hands—some great big grown-up folks who were acting like children or babies. He referred to them as "babes in Christ" and he tells them why. They were bickering and quarreling and "acting up." There was jealousy and strife among them. He told them they were carnal. It is a strong hard word, and as used in this connection it means, "worldly, not spiritual, pertaining to the fleshly nature." All right, says Paul, if you want to act like babies I will have to feed you with milk instead of beefsteak.

The readers of these notes do not have to be told that there are many grown-up folks in the world, and in the churches, who are babies. They are just like a boy who takes his bat and ball off in a huff if his playmates wont allow him to be the first batter, or to play a certain position. And what minister is there who does not know the pettiness and the childishness of some of his people. It would be comic if it were not tragic to see how some grown-up folks act. And alas, some preachers also sometimes act like little children.

The Measure of the Stature of the

Fulness of Christ.

"We are to come unto the full-grown man, unto the measure of the stature of the fulness of Christ... that we be no more children...but speaking the truth in love, may grow up in all things into him, who is the head, even Christ." We are to keep on keeping on. We are not to measure ourselves by others, but by Christ. He is our Example, he is our Goal, and he alone is our Help. If we worship him in spirit and in truth, if we feed upon his word and upon him, if we commune with him in prayer and meditation, if we work with him in service, if we wait with him in silence, if we share with him in sacrifice, we shall grow in grace and in a knowledge of him.

Based on "International Sunday School Lessons," Copyrighted 1951 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Ministry of Reconciliation

BY REV. H. S. HARDCASTLE*

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—II Cor. 5:18.

Something momentous happened in our nation last month. The date was May 17. On that day, Chief Justice Earl Warren of the Supreme Court of the United States, sitting with the other eight members of the court at a long mahogany desk or bench, picked up a printed document from his desk and began to read in a firm, clear voice. He was reading the long-awaited decision of the Supreme Court concerning segregation in the public schools. When he had finished, it was crystal clear that the Supreme Court unanimously agreed that racial segregation in the public schools violates the Constitution of the United States.

In all the 164 years of the court's history, no decision of the court was more important. None of them directly and intimately affected the lives of so many American families. Because of that fact I feel that it is my duty as your pastor and friend to say a few words about this decision and its implications for our lives. I speak to you out of a full heart. And in order that I may be sure of what I say, I have written down what I feel I must say. I ask you to listen to me carefully and sympathetically.

This is the first time that I have had an opportunity, at a morning service to speak to you about the matter. It seems to me that this is a good time and a good place to speak about it.

That decision poses some difficult, and even dangerous problems—economic and financial problems, personal problems, social problems, psychological problems. With you, I am concerned and disturbed about them. I have a sinking feeling in my heart when I think about them. With you, I wish that we knew all the answers to them. With you, I hope we shall find the answers to them. For find them, we must. The decision was unanimous and final. We face a problem which we must solve.

There are some signs of promise and hope. The reaction of the people, on the whole, has been sound and

good. Our governmental and educational leaders are making a common-sense approach to the problems. The decision of the court provides for an element of time, perhaps a long time. And the spirit of the American people, including the people of the South, encourages us to believe that they will face this difficult and dangerous problem with courage and wisdom and patience and good-will, and solve it, under God, in an acceptable and adequate way.

I cannot tell you where we are to go from here. Others far wiser than I will have to tell us that. But as your pastor and friend, I want to tell you in what spirit we are to go from here, and the only spirit in which we can ever solve our problem right.

I hope we will maintain a Christian attitude and spirit as we seek the solution to these problems, that we will embody and express the spirit of patience, and tolerance and understanding and cooperation and good will and brotherly love. I hope we will pray for our leaders, and for one another as we deal with these problems. And I pray God that in his wisdom and mercy, we may solve these problems under his guiding and sustaining hand.

For he hath given to us the ministry of reconciliation. Who knows but what we Christians have come into the Kingdom for such a time as this! May God help every one of us to be ambassadors for Christ, and to exercise a ministry of reconciliation. Some has said that when the world is at its worst, Christians ought to be at their best. When in our day, or in a coming day, men look back at what we did in this trying time, may they say of us, "This was their finest hour."

ANCIENT DRINKING CUP PRESENTED TO YALE.

(Continued from page 5.)

church, Mr. J. O. Gulbranson, made the artistic glass and walnut case in which this rare specimen will be kept.

Dr. Helfenstein has received numerous large offers for the cup, but declined each offer, his idea from the beginning being to present it to Yale University where he received his M. A. and B. D. degrees. The cup is insured for \$1,000.00.

To give real service you must add something which cannot be bought or measured with money, and that is sincerity and integrity.

—Donald A. Adams.

TREASURER'S REPORT.

(Continued from page 9.)

Pleasant Grove, Va.	37.50
Pleasant Ridge (G)	29.00
Pleasant Ridge (R)	20.00
Plymouth	22.04
Pope's Chapel	5.00
Raleigh	50.00
Reidsville	20.00
Sanford	50.00
Shallow Ford	10.00
Shallow Well	25.00
Spoon's Chapel	6.25
Tryon Cong. Church of Christ	92.50
Turner's Chapel	15.00
Union Grove	7.50
Union, N. C.	25.00
Wake Chapel	75.00
Winston-Salem	30.00
	\$ 1,519.93

Junior Societies.

Durham	\$ 16.61
Elon College	38.55
Elon College, Willing Workers	23.51
Greensboro, First	12.10
Henderson	9.00
Ingram	2.10
	101.87

Cradle Roll.

Burlington	\$ 11.55
Durham	7.79
Greensboro, First	12.10
Turner's Chapel	5.00
	36.44

District Rally Offerings.

Asheboro	\$ 25.00
Burlington	30.15
Greensboro	29.02
Halifax	25.45
Raleigh & Henderson ...	38.45
Sanford	19.11
	167.18

Total Receipts \$ 1,825.42

DISBURSEMENTS.

United Church Women, World Day of Prayer ..	\$ 5.33
Miss Margaret Hargrove, Rally Speaker	35.00
Expense of Rallies	90.08
Expense of Program Com- mittee Meeting	7.38
Expense of the president ..	5.71
Expense of Dept. of In- terdenominational Co- operation	15.63
Trollinger's Florist	5.33
	\$ 164.46

Mrs. W. V. Leathers, Tr.,
For:

Thank Offering	\$ 58.27
Life Memberships	20.00
Memorials	60.00
Puerto Rican Goat Fund ..	65.00
Scholarship for India ...	50.00
Our Christian World Mis- sion	12.04
Rachanyapuram School for Girls	9.00
Missions, General Fund ..	1386.65
	1,660.96

Total disbursements \$ 1,825.42

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

*A Communion Meditation given at Oakland Congregational Christian Church, Chuckatuck, Va., on Sunday, June 20, 1954.

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

Probably one of the most important parts of my job is that of counselling with the matrons. A glance at my diary shows that daily there are such conferences. This morning I was talking with our matron at the Baby Home, Mrs. Margaret Pruitt. She has 28 children in her immediate care. It is very interesting and encouraging to see how well she has trained these little folks for the six weeks she has been in our employ here.

What does she do? Every morning she gets these children up for early breakfast. They are bathed and dressed in clean clothes, and are a pretty sight to see as they are coming into the diningroom. They seem so bright and happy. They know how to be quiet at the right times. They get to their places, as the two other buildings of boys and girls are getting to their tables. All is quiet. There is a moment of worship and gratitude expressed to God for the food and friends. The meal over Mrs. Pruitt leads her little ones back to their building. The building is set in order with everyone helping as far as possible and with the aid of the high school girls assigned to "work at the Baby Home." The children go to school, or now to play.

At 11:30 a warning bell for dinner is rung. There are thirty minutes of cleaning up for dinner. After dinner there is a quiet hour, and more play, television, radio, stories, clean-up for supper, and after supper goodtimes under Mrs. Pruitt's supervision. Then they are bathed and off to bed. But do you know what? There are reminders of God's care and love, Bible stories, "Mrs. Pruitt, come to our room and read the Bible to us tonight." Individually and in groups she makes herself available to them, and makes herself wanted by them. No, Mrs. Pruitt is not over-religious. Just reared in an average church home. Married and has three little children of her own. Felt the responsibility a normal mother would feel. And now sees this big, big responsibility as only one who faces twenty-eight little children as the major guide in the early, formative years of life.

Seems like one can never find a place in describing such a program

for poison-oak, mumps, glass-cut feet, fights—oh! no, nor bad colds, nor high feavers, nor interfering relatives, and "sponsors" (It does not look like "sponsors" nor big cousin Sally would make nuisances of themselves and the work harder for our little wards, but some of them do—and I mean big double do!) but whoever loves their work and little children, and has good sense, and the gift of being able to relax and knows how to look to God in prayer can do great good for years to come in the lives of little folk. Mrs. Pruitt is on the right track. Let us all help her.

By the way, as I started out to say, I think one of the best things I can do for these children who look so good to me is to help them have wise, good, understanding matrons. Thanks to you who read these lines for being a blessing in any way you can in the work here.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 17, 1954.

Commodities for the Week.

Mrs. Thomas O. Morrison, Brooklyn, N. Y., Thread, needles, buttons, etc.
Pleasant Hill (W. N. C.) Missionary Society, Clothing, buttons, coupons and glasses.
Mrs. Herman Truitt, Glen Raven, N. C., Clothing and shoes.
Christian Temple, Norfolk, Va., Buttons.

Sunday School Monthly Offerings.

Amount brought forward \$ 6,418.22
Eastern Va. Conference:
Rosemont, Special\$ 40.00
Oakland S. S. 15.00
Windsor S. S. 10.00
N. C. and Va. Conference:
Greensboro, First\$113.99
65.00
113.99

Western N. C. Conference:
Pleasant Cross S. S.\$ 8.94
Ramseur S. S. 60.00
Shiloh 7.96
Zion 30.00
106.90
Virginia Valley Conference:
Bethel S. S.\$ 2.00
Mt. Olivet (G) 3.00
5.00
Total \$ 290.89
Grand total \$ 6,709.11

Special Offerings.

Amount brought forward \$17,883.74
A Friend, Winston-Salem, N. C.\$ 5.00
Miss Vera Gilliam, Greensboro, N. C. 20.00
H. O. Byrd, Suffolk, Va. . 10.00
The O'Kelley Bible Class, Greensboro, First Ch. . 48.00
Engineered Plastics, Inc., Gibsonville, N. C. 25.00
Vacation Bible School Children, Sanford Ch., for playground equipment . 10.00
Huber Class, South Norfolk Cong. Christian Ch., playground equipment . 15.00
Philathea Class, Suffolk Christian Church 5.00
J. H. Johnson, Norfolk, Va. 10.00
In Memory of Mrs. Louise H. Blake 10.00
Special Gifts 5.00
163.00
Grand total \$18,046.74
Total for the week \$ 453.89
Total for the year \$24,755.85
* * *

REPORT FOR JUNE 24, 1954.

Commodities for the week.

Coupons:
Woman's Aux., South Norfolk Christian Ch.
Iris Holt McEwen Bible Class, Burlington, First Ch.

(Continued on page 15.)

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name

Address

In Memoriam

GRIFFIN.

We, the members of the Women's Missionary Society and the Ladies Aid of the Windsor Congregational Christian Church wish in this manner to express our love and respect for the life of Mrs. Hattie Persons Griffin.

At the time of her passing on April 26, 1954, she was treasurer of the Woman's Missionary Society. She was loyal and faithful to her church and took an active interest in all of its work. She was a kind, loving, devoted mother and a true, faithful friend. To know her was to love her.

Therefore be it resolved that the Windsor Congregational Christian Church hold in sacred memory the life long service to the church and loyal support of every worth while Christian cause that Mrs. Griffin rendered. Be it further resolved that this resolution be entered in the minutes of these societies. A copy be sent to the family of Mrs. Hattie Persons Griffin and a copy to "The Christian Sun" for publication.

Mrs. J. M. Raby,
Mrs. C. E. FULGHAM.

DRAKE.

Mrs. Viola Holland Councill Drake died May 15 at her home, Drakeland, in Sedley, Virginia, after twenty months illness and was buried on May 18 in Rosemont Cemetery, Sedley, Virginia. Mrs. Drake was 71 years of age at her death. Funeral services were conducted by Reverend James A. Coney, assisted by Reverend Harvey L. Carnes and Reverend T. T. Trayham.

Mrs. Drake was a faithful Christian and will be greatly missed in her church and community. She is survived by six sons: Brady T. Drake, Sr., of Norfolk; Lorenzo Roy Drake; Freddie F. Drake; Theodore R. Drake; and James C. Drake of Sedley; and George O. Drake of Washington, D. C.; and three daughters: Mrs. Samuel Bradshaw of Franklin; Mrs. Harry Soden of Rocky Mount, N. C.; and Mrs. Wayland E. Major of Newport News, Virginia. Mrs. Drake was the widow of George Thomas Drake and the daughter of the late James Jordan Councill and Martha Scott Councill of Southampton.

TRUITT.

The members of the First Congregational Christian Church, Greensboro, North Carolina, wish to express their deep sense of loss in the death of their member William O. Truitt. Mr. Truitt died in Greensboro on May 20. We cherish the memory of him as a friend, a co-worker, and a faithful member. As treasurer of our church and in many other capacities, he gave unselfishly of his time and talent toward the enrichment of his church.

Now therefore be it resolved:

1. That we consider his death a great loss to our church and community.
2. That we accept the challenge of his stewardship and strong Christian faith and be inspired, by having known him, to be nobler Christians.
3. That we extend heartfelt sympathy to

his bereaved family and pray God's blessing on each member thereof.

R. G. MOFFITT,
Mrs. N. C. MONROE,
A. E. PYE,
MAURICE TATE,
G. F. GRIFFIN,
J. H. ROUNTREE,
ROBERT AUTH,
DOROTHY S. DARNELL,
Mrs. D. L. DARNELL, Clerk.

Regrets

We learn with deep distress of the loss to Rev. and Mrs. Earl T. Farrell of their nine-months-old baby, Robin Diane, who was found dead in her crib in the home at Cypress Chapel on Wednesday morning, June 16.

Dr. H. S. Hardcastle officiated at the services and burial took place in the church cemetery at Cypress Chapel, where Mr. Farrell is the minister.

We are sure that all members of THE CHRISTIAN SUN family will join with us in heartfelt sympathy to the bereaved parents.

OUR NATIONAL HYMN.

(Continued from page 2.)

Their little hearts aglow with pride,
Each with exultant tongue
Proclaims: "From every mountain side
Let Freedom's song be sung."

Let him who'd criticise the time,
Or scout the harmony,
Betake him to some other clime—
No patriot is he!

From scenes like these our grandeur springs,
And we shall e'er be strong,
While o'er the land the schoolhouse rings
Each day with Freedom's song.

Dr. Ninde, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America' sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta and Rangoon. On the earth, I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

Ashland, Virginia.

The whole world is learning that treaties, constitutions, ordinances and bonds are good only to the extent that they are made coincident with basic human relationships which have the approval of that sensitive power, the public opinion of the world.

—Owen D. Young.

THE ORPHANAGE.

(Continued from page 14.)

Mrs. J. W. Manning, Norfolk, Va.
Mrs. J. W. Wilson, Sr., Asheboro, N. C.
A Friend, Southern Pines, N. C.
Miss. Soc., Calvary Christian Ch., Greensboro, N. C.
Mrs. Elizabeth Hutcherson, San Diego, Calif.
Mrs. J. P. Bennett, Harrisonburg, N. C.
Mrs. J. I. Sharp, Reidsville, N. C.
Coupons & buttons:
Woman's Aux., Reidsville Church.
Woman's Aux., Ch. of Wide Fellowship, Southern Pines, N. C.
Clothing:
Holland Christian Ch., Holland Va.

Sunday School Monthly Offerings.

Amount brought forward	.....	\$ 6,709.11
Eastern Va. Conference:		
Liberty Spring S. S.	...\$ 20.00	
		20.00
N. C. and Va. Conference:		
Howard's Chapel S. S.	...\$ 2.00	
Durham	.....	161.44
Union (Va.)	.....	5.00
		168.44
Western N. C. Conference:		
Pleasant Union	\$ 14.71	
		14.71
Total	.....	203.15
Grand total	.....	\$ 6,912.26

Special Offerings.

Amount brought forward	.....	\$18,046.74
Young Adult Class, Windsor Christian S. S., to send a child to camp	..\$ 18.00	
A Friend, Raleigh, N. C.	.. 25.00	
Bible School, Turner's Chapel, Special offering	6.18	
A Friend, Norfolk, Va.	.. 5.00	
Philathea Class, Reidsville Church	.....	20.00
Woman's Fellowship, Bay View Church	.....	13.35
Vanceville S. S., Tifton, Georgia	.....	3.00
In Memory of Mrs. Letitia Etheridge	.....	10.00
In Memory of Mrs. Virgie W. Carr	.....	2.00
In Memory of Robin Diane Farrell	.....	5.00
Special Gifts	.....	940.66
		1,048.19
Grand total	.....	\$19,094.93
Total for the week	.....	\$ 1,251.34
Total for the year	.....	\$26,007.19

The harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem to lightly; 'tis dearness only that gives everything its value. I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm will pursue his principles until death.—Thos. Paine.

"The Quest of an Ideal"

Number 2 of a Series

By ROY C. HELFENSTEIN, D. D.

Pastor of First Church, Richmond, Virginia

In the long ago, man saw the fish swimming through the water with dashing swiftness and realized that by his physical strength and cunning he could never compete with the fish in swimming. He set his mind to working, and today man has the submarine with which he can outswim the fish. In the long ago, man saw the eagle soaring through space, high in the sky, and realizing that nature gave him no wings with which to fly, he proceeded to use his intellect; and today man has the airplane with which he can outfly the eagle. Long ago, man saw the deer running with amazing speed, and realizing that nature gave him no wings with which to fly, he proceeded in swiftness, he began to use his intellect, and today man has the automobile with which he can outrun the deer. And thus, whatever assets nature failed to provide for him, man by using his intellect has made for himself.

Man saw the desert waste-lands, with their burning sands, where even weeds would not grow, and in response to his vision of fields of growing grain and orchards of ripening fruit, he used his intellect, providing a system of irrigation which made these deserts the most fertile spots on earth. He took the wild rose which nature gave him, and because its beauty was so limited and its flower so frail, he began to cultivate and develop it under the guidance of his intellect, and grew for himself the gorgeous American Beauty and every other rose so fair. He took the wild crab apple that nature gave him and, because it was hard and sour and unpleasant to the taste, he used his intellect to cultivate and develop it, producing the Stamen Wine Sap and all other apples that are "delicious" in name and in fact.

Nature bequeathed to man only the protection found in the security of his family. But man used his intellect in effecting the larger protection as expressed in clans and tribes. The massing of tribes produced the state, and the union of states produced the nation pledged to protect and promote the common interests of each and of all. And under the providence of God, man, today, is seeking an even larger protection of World Federation, in which the nations shall bind themselves in a fraternal compact to protect and promote with equal fidelity the interests of every nation, both large and small.

All progress to date has been achieved, and life has been made more worthwhile and more enjoyable, by men and nations that were faithful in their quest of an ideal—in their search for something better.

The ideals cherished and attained by any generation is the supreme test of that generation's contribution to the progress of mankind. The supreme test of individuals and of races is the social and religious ideal they cherish and the intelligence and fidelity of purpose they exercise in realizing that ideal!

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

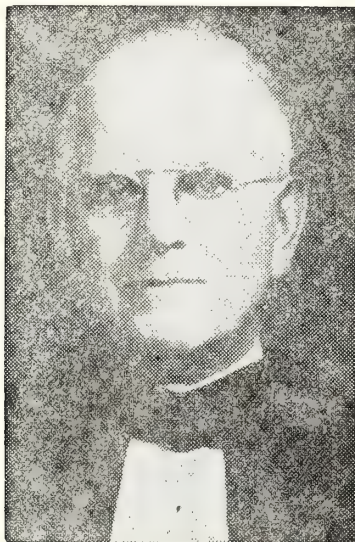
In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, JULY 8, 1954

NUMBER 26

The Moderator of the General Council



DR. ALBERT BUCKNER COE

Dr. Albert Buckner Coe was elected Moderator of the General Council of Congregational Christian Churches, at the opening session of the Council, June 23, meeting in New Haven, Connecticut. This is the highest honorary post of leadership within the power of the denomination to bestow upon a member of its fellowship. Dr. Coe was the only nominee for the position and was unanimously elected.

A son of the South, Dr. Coe was born in Henderson, North Carolina, and was educated at Western Maryland College and Yale Divinity School. He did graduate work at Johns Hopkins University and took special studies at Cambridge University, Cambridge, England. Dr. Coe is the son of a Methodist minister. He has two sons who are in the ministry, and two of his brothers are also Congregational ministers.

Dr. Coe was a preparatory school teacher until he entered the United States army during World War I, serving in France and Germany. In 1922 he began a highly successful series of Congregational pastorates in Massachusetts, Connecticut and Illinois. In 1949 he was called from a nineteen-year pastorate in the First Congregational Church of Oak Park, Illinois, to be he minister and president of the Massachusetts Conference of Congregational Christian Churches, with headquarters in Boston.

Mrs. Coe, the former Katherine Chalmers, is a graduate of Wellesley College, and is active in local, state and national church work, having served as a member of the Executive Committee of the General Council. Dr. and Mrs. Coe are now making their home on Beacon Hill, Boston, Massachusetts.

News Flashes

Deepest sympathy is extended to the family in the death of Mrs. A. M. House, mother of our late editor.

Dr. and Mrs. Wm. T. Scott are spending a few days vacation at the home of their son, Rev. Wm. T. Scott, Jr., and Cornwall, Connecticut.

Mrs. R. E. Newton of Luray, Virginia, who has recently been a patient in the Winchester Memorial Hospital, is now recuperating at her home.

We belatedly learn of the arrival of a grand daughter of Rev. and Mrs. R. E. Newton of Luray, Virginia, on May 22. The proud parents are Mr. and Mrs. C. W. Mitchell of Tampa, Florida. Mrs. Mitchell is the former Miss Edith Newton of Luray.

The Rev. Melvin Dollar, pastor of the Rosemont Church, has been selected as one of twelve ministers from the Norfolk Ministerial Association to be in charge of the devotional services on WTAR-TV. He will be on the program during the weeks of July 5 and 16, and will again be in charge of devotionals the last two weeks in December.

The managing editor has received a copy of the annual report of the Congregational Christian Pension Boards for 1953. A careful reading of this report shows the affairs of the boards to be in excellent condition. The church should be proud indeed to have such a capable board of trustees and in the person of Rev. Frank Scribner, such a faithful and untiring general secretary.

In submitting the address by the Hon. Mills E. Godwin, Jr., of Suffolk and Chuckatuck, Virginia, on page 5 of this issue, President L. E. Smith had this to say: "The article is an abbreviated resume of the address by Mr. Godwin to the graduation class of Elon College on Monday, May 31. It speaks for itself, but I should like to say that it is one of the most entertaining and effective commencement addresses that we have had delivered at Elon College in years. The audience was most appreciative and received Mr. Godwin's message with enthusiasm."

The Virginia Valley Sunday School Convention Meets

The Virginia Valley Sunday School Convention was held on June 15, at the Wissler's Chapel Congregational Christian Church, near New Market, Virginia. The convention was called to order at 10 o'clock Tuesday morning by the president, Mr. Leonard Higgs. Miss Betty Showalter acted as secretary.

The opening worship service was by the Wissler's Chapel young people, led by Mrs. Ralph Galt.

The delegates of the churches were registered, with each one giving a report of the progress of their Sunday school during the past year. These reports indicated that the interest in the Sunday schools is increasing.

At the morning session a very interesting address was given by the Rev. C. D. Hayes, pastor of the Timber Ridge Church. He used as his topic "The Importance of the Sunday School."

A motion was adopted that the convention pass suitable resolutions of appreciation for the many ways in which Miss Pattie Lee Coghill had been of service to the convention and its constituents; also to send her an

(Continued on page 7.)

Christian Sun Subscription Rates

Beginning July 1 THE CHRISTIAN SUN will be available to our churches at a club subscription rate of \$2 per family provided that 50 per cent of the families of the church subscribe. This is being done to get more of our people to read THE SUN. At present we have less than 1500 copies going to families in the Southern Convention. Also in this way we believe we can solve the financial problems of THE CHRISTIAN SUN. In fact more subscriptions will solve most of our problems.

THE CHRISTIAN SUN has rendered a most valuable service to our fellowship. It has not only been a source of information but one of inspiration as well. Without THE CHRISTIAN SUN our work would be seriously handicapped. We hope all of our churches will give this plan serious consideration and accept it if at all possible.

The individual subscription rates will remain the same—\$3.00 for one year and \$5.00 for two years.

WALSTEIN W. SNYDER,
Chairman, Board of Publications.

Semora, North Carolina, Churches Hold Union Bible School

The Lebanon Congregational Christian Church at Semora, has just completed a very fine Vacation Bible School, which began on Monday June 21, and closed with commencement on Friday evening, June 25.

The Rev. Bland Leebrick, pastor of the Lebanon Church was the Bible school principal. He worked untiringly to have an excellent school and one that would bring happiness to the children.

The theme was "Building Citizens for Christ." The graded books for ages from three to eighteen proved to be very interesting.

For many years, the Methodists, Baptists, Presbyterians and Christians at Semora have participated in a Union Bible School, as no one of the churches here has enough Sunday school pupils to have a separate Bible school. This year was the year for Lebanon to take the initiative, and the other three churches cooperated. The spirit of fellowship was wonderful. Each day one of the churches would have a group to serve iced drinks and cookies at 10:15. On Friday, from 12 to 1:30, a picnic lunch was served in the recreation center at the rear of the church.

The number of children enrolled was 63, which exceeded that of any previous year. The faculty, including the principal, the recorder and the director of music, was 18, and those serving on transportation gave us a total of 85.

The mission offering was received in the respective departments each morning, and the children voted to send CROP packages of food to help provide food for those who are suffering for lack of it. The total gift was \$22.60.

Those in a position to know, assured the faculty that the school was outstanding in enrollment and the number of perfect attendance pupils and also teachers. The churches of Semora are grateful to Rev. Mr. Leebrick for his service and leadership in making possible the fine school this year.

REPORTER.

Valley Revivals

A revival was held at the Newport Church, Rev. R. E. Newton, minister, during May. Rev. Ralph Galt was the guest minister, and his sermons were most inspiring. The interest was good.

(Continued on page 10.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Elon Men Clean Vacant Lot

For the past four weeks every Thursday evening beginning at 6:30 the men of the Elon College Community Church have met on the vacant lot near the Parrish House and have brought with them power mowers, sling blades, hoes, rakes, pitchforks, and other working tools. They have cleared the lot where once stood high weeds and grass and where during the years brickbats, rocks, and other items of rubbish have been thrown. The group last Thursday night included Reverend Howard Bozarth and more than a dozen laymen. There were three power mowers in operation by Ralph Oxford, Biff Brafford, Carl Dawson. Ralph Oxford brought a large truck which was used for hauling brick, rocks and other materials which were cleared from the lot. The group was under the direction of Tom Smith and Ace Harrell.

The above is a factual account of what has happened recently with the men at Elon College. It does not, however, tell the whole story. Words fail to express the surge of good feeling that comes to one when working in a group of his fellow church members in the interest of the church. How the men raked and mowed and carried trash! It was a feeling of belonging to something worthwhile, of doing a job that needed to be done, and of a cooperative undertaking.

Those who pass the lot will deeply appreciate its nice appearance, and it is fine; but the truth is that the good done there is greatly overshadowed by the good experienced by the men who did the work.

Let all of our Laymen's groups recognize the possibilities for rich experience in cooperative undertaking in the interest of the church, and may more of our group accept the challenge of similar projects in their own communities.

The hand of God is at work upon mass man to create free souls, upon crude contemporary chaos to produce history and hope. Mass society presents a new frontier to conquer.—*Ray Gibbons.*

Town and Country Department Head Since 1936, Dr. Tripp Succumbs

The New York Times of Saturday, July 3, carried the notice of the death of Dr. Thomas Alfred Tripp, national director of the Town and Country Department of the Board of Home Missions, at the age of 59.

Dr. Tripp was stricken with an heart attack while attending the General Council, and died in the New Haven General Hospital on Friday, July 2.

Dr. Tripp attended the University of Oklahoma, Northwestern Oklahoma Teachers College and Oklahoma Agricultural and Mechanical College, where he received a B. S. degree in 1928. Yale University granted him a Bachelor of Divinity degree in 1936, and ten years later he received his M. A. from Columbia University. Last year he received a Ph.D. there. He received an honorary doctorate in 1941 from Piedmont College.

Almost immediately upon finishing at Yale, he took charge of the development of the rural churches of the denomination. He has conducted seminars and courses on rural sociology at many of the outstanding universities of the nation. He has visited the South on many occasions and his work has been most outstanding in that area. The denomination sustains a great loss in his going.

THE CHRISTIAN SUN extends sympathy to his widow and the family.

J. T. K.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The General Council

The General Council of Congregational Christian Churches, which was in session at New Haven, Conn., June 23-30, 1954, afforded the twenty-seven hundred people who attended a panoramic picture of the varied interests and activities of the denomination. If one desires a comprehensive grasp of the work being done by the Congregational Christian Churches, it is possible to get it only by attending a General Council session.

A delegate elected to the General Council is also a voting member of the American Board of Commissioners for Foreign Missions and the Board of Home Missions. After the General Council has been in session for an hour or two, the Moderator may announce "The Council is now adjourned"; and the chairman of the American Board will immediately call the assembly to order for a business session of that Board. The delegates are the same people for both groups.

As the American Board makes its reports, one is brought face to face with the mission work that is being done in the Near East for the people of Syria, Lebanon, Greece and Turkey. One is told of the Mission of Fellowship to Europe, which is strengthening the forces of Protestantism in that section of the world. Then follows the story of what is being done in the Pacific Area, India and Ceylon, Africa, and Mexico. Before the American Board has finished its reports, one begins to realize the meaning of World Citizenship.

It is easy to lose oneself amid the organizations which comprise the Board of Home Missions. They are: The American Missionary Association, with its notable contribution to the welfare and advancement of the Negro and the American Indian; The Division of Christian Education; The Division of Church Extension and Evangelism, which comprises the Department of Church Building, the Department of City Work, the Department of Town and Country, the Department of Church Finance Advisory Service, the Department of Research, and the Commission on Evangelism and Devotional Life; The Division of Ministerial Relief; The Pilgrim Press Division; and The Treasury Department.

In addition to the work being done by the American Board and the Board of Home Missions, the General Council has a Commission on Inter-Church Relations and Christian Unity, a Commission on the Ministry, a Commission on Steward-

ship, and the Council for Social Action. Then there are the National Fellowship of Congregational Christian Women and the Laymen's Fellowship of the Congregational Christian Churches, which meet during the Council session and make report to the Council. The National Pilgrim Fellowship held its 1954 meeting at the Yale Divinity School for the seven days the General Council was in session, and gave the Worship Service for the Council on Tuesday evening.

The list of organizations which make reports to the Council may seem a bit appalling; but those who are responsible for making the Council Program know well the art of dramatization and pageantry. The body may grow weary, and it does; but the mind is caught and held, and the spirit is inspired by the story that is being presented.

The story would not be complete, if no mention were made of the way the General Council holds to the idea of being thoroughly democratic. The pattern of the New England Town Meeting is strictly adhered to in the business sessions. Every one who wishes to speak is given an opportunity to do so; and the presiding officer always appears to be slightly pained when the assembly votes to close the debate.

It is the policy of the Council to provide the most capable speakers who can be secured to address the Council on the vital issues that confront the world. Social and political issues that concern the welfare of all people are discussed by those who can present them most forcefully.

Another feature of General Council sessions is the music. The congregational singing at New Haven literally lifted one's soul. Superb church choirs, many of them came from a distance, rendered the masterpieces of religious music, with a perfection of technique and a spiritual interpretation which is rarely heard.

The New Haven General Council was undergirded by a spiritual devotion and passion which did one's soul good. Sometimes the human element projected itself with a bit too much emphasis. That perhaps is inevitable. But the fact that the Council is a part of Christ's Church was never lost from sight. Always the Council came back to the seeking of the Divine plan and the power of The Eternal with whom its work is to be done.

Address to the 1954 Graduates of Elon College

By MILLS E. GODWIN

I think we take our liberty too much for granted here in this land. We accept our heritage of freedom and its many blessings without ever stopping to reflect or meditate upon how it all happened. To me, it did not just happen. It has not all come about by any mere accident. It was not by any mere accident that the prowess of the good ships of Columbus and Vesputius turned westward in the fifteenth century. Nor was it any mere accident that prompted the adventurous Cavaliers to come to Virginia in 1607 and make the First Permanent English Settlement in the New World, at Jamestown, and to seek in this new land a haven from political persecution.

It was not mere accident either that caused the stern and sturdy Pilgrim Fathers to land on the barren, bleak and dismal shores of New England in 1619, and seek there a haven from religious persecution; nor for that matter was it an accident that caused the Huguenots to settle in South Carolina, the Dutch to locate in New Amsterdam, or the Quakers to found the City of Brotherly Love at Philadelphia.

All of us can say it was not a mere accident that caused the fire of Liberty and Justice to burn so strongly in the hearts and souls of Patrick Henry, Thomas Jefferson, and the other sterling patriots of the Revolutionary War period.

It seems to be difficult to say that during the turbulent days of the Revolution and the years that followed, before our Constitution was finally adopted in 1789, that the sequence of events just accidentally took place. Our American civilization is no accident, the guiding hand of Providence has shown the way. It exists, too, because it was founded squarely upon the concept of human liberty. It exists, also, because we have learned to defend the rights of the individual and to respect the dignity of man.

Let us review briefly and in part how we achieved the liberty and freedom we have today. Our forefathers were not mere political thinkers, they were statesmen of profound and sane convictions, convictions that had been born of abuse, hardship and oppres-

sion, for even in our Colonial Days persecution and intolerance had been rife, and some of the martyrs of freedom shed their blood upon these shores.

Our early forefathers had a burning desire to find liberty and freedom in the purest form. Thus it was out of a deep sense of Justice and Right that our Founding Fathers gave us the now famous Declaration of In-



HON. MILLS E. GODWIN

dependence, a part of which reads as follows:

"We hold these truths to be self evident, that all men are created free and equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments were instituted among men, deriving their just powers from the consent of the governed."

In those words we find the very essence of the principles and philosophy upon which our nation has been built—acknowledgement to our Creator of the rights he has given to men, rights which civil government ought to protect. Then, after much debate, followed the adoption of our Constitution, to make these ideals safe for posterity. It, too, was amended almost at once to include the immortal Bill of Rights, the very first amendment of which gave the right of free speech and press, the right of peaceful assembly, and the right of every citizen to petition his government for redress of grievances.

One hundred and seventy-eight years have come and gone since 1776,

when Thomas Jefferson gave us the Declaration of Independence. These years have given to us the greatest and finest period of liberty and freedom the world has ever known. Never in all the record of history has mankind had the privileges to enjoy freedom as we have known it. We have had the fullest measure of happiness along with the highest and best standard of living ever enjoyed by any people anywhere on the face of the earth. We have had more of everything than any other people have ever known. Here we have seen the highest value placed on the dignity and worth of the individual. Democracy has not been something dreamed of and hoped for, but it has been for our forefathers and for us a living and vital force.

However, recent times and events have materially affected our course of freedom. Democracy is being supplanted by autocratic and bureaucratic rule. People, through force, persuasion or indifference are yielding their prerogatives they once called their own. Individual freedom is being swallowed up by the urge for and the promise of economic and social salvation.

The Statue of Liberty faces East today and holds high the Torch of Freedom, and it is significant in a troubled world that it may be the last great light and mankind's best hope for Freedom.

There are some truths we should try to understand and teach others so as to safeguard our freedom and liberty. We should teach tolerance, respect for law and order, respect of and love for home and family, respect for justice—that is the heritage of every American, and surely we must renew for ourselves and instill in others a high moral standard that leads unerringly along the path of righteousness.

In recent years we have witnessed far too many demonstrations of moral decay in high places, both in and out of government. We have an appalling criminal picture that has vividly shown us how crime can seep into society in the most unsuspected places and have connections and influence that shock our consciences. Vice and lawlessness go hand in hand and we find among us a well-entrenched criminal element of sizeable proportions.

I think you must be alarmed, as I am, by the forces from within and without that would destroy the kind of government we have enjoyed, and

(Continued on page 13.)

The Sloans Make Their Acquaintance With the Fijians

Are the South Pacific Islanders lazy, lying around in little clothing, waiting for tropical fruit to drop into their mouths? That may be a popular opinion, but it is not what Mrs. Sloan and I discovered.

Our short visit in Fiji was a rich experience. We left Honolulu, Hawaii, on Friday midnight, and then dropped Saturday into the Pacific as we crossed the international date-line, and arrived at Nadi, Fiji, about noon Sunday. Shortly after landing, we had a phone call from the Rev. Kolinio Saukuru, pastor of the Methodist church at Lautoka, twenty-seven miles from Nadi, asking me to preach that evening in Lautoka. Eighty-seven per cent of the Fijians are Methodists, but today there are more Indians in Fiji than Fijians, and only a small part of the Indians are Christians.

The bus to Lautoka was crowded with Fijians and Indians. Most of the fields we passed were in sugar cane, although pineapples and a variety of trees broke the monotony. Most of the farm work was being done with oxen, but occasionally a tractor was seen.

"Tea," which turned out to be a generous dinner, was enjoyed at the pastor's home. His house of frame and thatch is complete with running water, electricity and phone. Mr. and Mrs. Saukuru speak English fluently, although their very dark skins and bushy hair standing out several inches, made them look far from English. Both were barefooted. Mrs. Saukuru, like most of the women of the church, wore a knee-length skirt over a slip six or eight inches longer. Mr. Saukuru is a well-built man. When he wears any shoes they are size 13. His white "sulu" or skirt to his knees, white coat and clerical collar with black vest gives him a striking appearance.

The church, a new building which as yet has only a few pews, was crowded. The choir, all in white, sat on the floor in front of the pulpit. This choir had recently received acclaim for its singing for Queen Elizabeth, when she visited Fiji recently. We soon discovered why. It would compete well with the Elon College choir.

The call to worship was pounded out on two great tom-toms in the

yard in front of the church. The call is one formerly used as a war call. To the Fijians, Christianity has done away with wars as it did away with cannibalism. The public welcome given us by the pastor was extremely cordial. My sermon was translated by the son of another Fijian minister, although only the older members needed the translation, as all of the young people speak English.

Mr. and Mrs. Saukuru took us back to Nadi by taxi, where we had tea and sandwiches together; but their leaving us, and our leaving Fiji the next morning, was not the end of our relations with Pacific Islanders.

The Cook Islands and the Niue Islands belong to New Zealand. A part of Samoa is a New Zealand protectorate under the United Nations. There is a labor shortage in New Zealand, so large numbers of the islanders have come to New Zealand to work. Others are here as students. The island girls make excellent nurses and office workers. Each of the island groups has its distinct language, but many customs and outlooks are similar.

The mission work in these three sets of islands has been largely done by English Congregationalists, the London Missionary Society. Consequent-

ly, the largest Congregational church in Auckland, a city of 550,000 people, and Wellington, New Zealand's capital, are Pacific Island churches. Services are held in each of the three Pacific Island languages, but the major services are in English. I preached at each of them.

A theological seminary to train both Pacific Islanders and New Zealand ministerial students has been established in Auckland. Mrs. Sloan and I were guests of the president or "principal" of the seminary, attended seminary functions, and talked from time to time with the students. We were greatly impressed by the ability and skill of these young men, especially the islanders.

The Maoris, the people who were already in New Zealand when the English arrived more than 100 years ago, came here from the Pacific Islands 500 or 600 years earlier. They found an aboriginal group of people here at that time, but absorbed them—chiefly by eating them! The only form of "animal" life of any size in New Zealand then were the kiwi (wingless birds) and large lizards. Human flesh was the only meat. The Maoris fought the British bravely, but when defeated soon became a part of the new civilization. Maoris are now members of Parliament and hold other prominent positions, not only here but abroad. One who died recently was for twenty years a professor at Harvard University.

W. W. SLOAN.

Plowing and Praying

By S. M. SMITH.

The farmer who follows the plow is in a sacred calling. He helps to feed the world. He is independent. He always has something to eat. He is generous. He shares with his neighbor. His barns are full. His cattle are well fed. And yet he is very *dependent*!

He must depend on God for the sunshine and the rain. He plants an ear of corn and he reaps several bushels. He and God are partners in business. A friend of mine and his neighbor met one day. "John," he said, "You certainly have improved these acres here. I never saw such fine corn. The field next to it is all grown up in weeds and grass." Said John, "Yes, that field didn't have any help from man. God sent the same sunshine and rain as fell on my

farm." All of which proves that both God and man are dependent on each other in making this old world a fit place in which to live. The farmer places the seed in the ground, and God does the rest.

The writer grew up between the plow handles on a Carolina farm. He learned to love the soil. He enjoyed planting the seed in the spring-time and with his dad reaping the harvest in the fall. It is interesting as we sit down to a meal at home to try to figure out how many people had a hand in preparing that meal. The meat, the vegetables, the fruit, the desert, the drinks, all came from different sources.

The most independent country churches are those that follow the
(Continued on page 14.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

When Do We Begin?

The impression is about that Elon College is to erect new dormitories and a dining room. Scarcely a day passes and oftentimes many times during the day I am asked the question by interested friends, "When do we begin to build?". There is magic in the question. It implies resolute action. I am sure that few things could thrill faculty and students more than to see the ground broken for these improvements on our campus.

Yesterday, July 1, there was a joint meeting of the Executive Committee and the Building Committee of the Board of Trustees of the college with William Henley Deitrick and Mr. John Knight, architects, in an effort to come to an agreement as to the interior arrangements of the proposed new buildings, that the architects might be authorized to provide at once a completion of architectural drawings and specifications, that a complete application may be presented to the government for the proposed loan with which these buildings are to be paid for. There were differences of opinion but according to custom, the opinion of the majority was given to the architects with instructions. The architects assured the committees that they would have the plans completed at the earliest possible date.

There will be a joint meeting of the college and church officials Tuesday, July 13, for the purpose of forming an organization, laying plans, and selecting dates for an aggressive undertaking to secure cash and pledges necessary to complete the \$2,500,000 campaign and arrange definitely to retire the loan ahead of due dates. Let every one be interested and enthusiastic about this undertaking for our college. Let no one plead poverty or unwillingness but may everyone be willing to do his share whether it be little or much. Together we can succeed and nothing can compel failure. Success is the watchword and forward we go.

* * * * *

Apportionment Giving

The past two issues of THE CHRISTIAN SUN have not carried reports on conference apportionment. On one

occasion the report was not received in time and the other the writer was in New Haven, Connecticut, attending the biennial session of the General Council of Congregational Christian Churches.

I am happy to submit these reports that those Sunday schools and churches contributing may have the pleasure of seeing in print the amounts contributed. Personally, I am happy when I am in a position to meet an obligation of any kind and I am sure that all who contribute for the support and on-going of their college are happy when they can help in the support of the college that has rendered and is rendering today such a significant service to our church and to our country.

Previously reported \$ 3,900.85

Eastern Va. Conference:

Berea (Nans.) \$ 73.00
Dendron S. S. 2.80
Hopewell 6.00
Christian Temple S. S. .. 179.59

Eastern N. C. Conference:

Damascus \$ 29.00

N. C. and Va. Conference:

Durham S. S. \$ 20.79
Howard's Chapel S. S. .. 2.00
Apple's Chapel 33.00
Mt. Zion S. S. 4.55
Zion 5.00

Western N. C. Conference:

Spoon's Chapel \$ 20.00
Liberty 35.00
Patterson's Grove 10.00

Virginia Valley Conference:

Concord S. S. \$ 11.00
Dry Run S. S. 24.15
Newport S. S. 28.19

484.07

Total to date \$ 4,384.92

VIRGINIA VALLEY SUNDAY SCHOOL CONVENTION.

(Continued from page 2.)

offering as a small expression of the feelings of the group for her.

The convention adjourned for the lunch which was served by the ladies of the church.

The convention reconvened, with the Rev. R. E. Newton conducting the worship service.

The program of the afternoon was based on the subject, "Teaching in the Sunday School." A filmstrip, "Great Adventures," was shown, after which Rev. H. V. Harman led the

group in a discussion of the problems of teaching. He stressed the need of each church arranging for a teacher training institute during the next year.

The officers for the next year were elected, and the installation service was conducted by Rev. R. A. Whitten. The officers are:

Mrs. Leonard Higgs, president;
Mr. Kermit Kibler, vice-president;
Miss Betty J. Showalter, secretary;
Miss Ruby Green, asst. secretary.

It was voted to meet with Mount Olivet (R) Church next year.

The meeting was adjourned with prayer.

BETTY J. SHOWALTER,
Secretary.

Virginia Valley Expresses Gratitude to Miss Pattie Lee Coghill

The Valley of Virginia Sunday School Convention offers the following resolution as an expression of appreciation to Miss Pattie Lee Coghill, a dear and loving friend of the Valley Conference.

"The news of the resignation of Miss Pattie Lee Coghill as Southern Convention Educational Secretary has brought a feeling of sadness to many individuals and organizations, among which is the Valley Sunday School Convention.

"Miss Coghill has rendered invaluable service to every phase of our work. Her radiant personality and selfless service has been a great inspiration in the valley. We regret her decision to resign, but are confident of Divine guidance in all her decisions.

"Therefore, Be it resolved that this convention go on record as expressing our deep gratitude to Pattie Lee and assure her of our sincere love and earnest prayers for her in the paths into which God shall lead her.

"Be it further resolved that a copy of this expression be sent to Pattie Lee, a copy be sent to THE CHRISTIAN SUN, and a copy be spread on the minutes of this convention."

"The accompanying check is but a small expression of our feeling."

BETTY J. SHOWALTER,
Secretary.

So long as we love, we serve; so long as we are loved by others, I should say that we are almost indispensable; and no man is useless while he has a friend.—Robert Lewis Stevenson.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Dedication of Women's Gift at the General Council

I have never attended any lovelier worship service than that conducted by the Women's Fellowship in the dedication of the Women's Gift at the General Council on Saturday evening June 26.

I wish that I might picture it for you. In the background was the worship center used all during the Council, created especially for the occasion by a New Haven architect who is a member of one of our churches here. There is a high white wooden arch, which forms the frame for soft blue cloth. A dark wooden cross hangs high in the arch. Centered beneath is a table on which is a tall brass vase holding white lilies, and with three white candles on either side.

Mrs. Bayard Buckham, president of the Women's Fellowship, was truly "pretty as a picture"—white hair, expressive face, white fluffy dress, and a lei containing 400 small orchids which had been sent from Hawaii for the occasion.

On the stage with her were 70 members of the New Haven Chorale, in bright red robes, who interspersed the scripture, prayer and meditative words of Mrs. Buckham with lovely music, including the familiar "Lord's Prayer," by Malotte, as well as the unfamiliar (to me) "There is a Balm in Gilead" and the "Prayer of St. Francis" set to music by Wright—a total of eight most inspiring numbers.

The women's state presidents, all dressed in pastel frocks, marched in during the singing of "God of Our Fathers," made especially impressive by the use of two trumpeters for the trumpet notes.

When the time came for the dedication of the "over and above" Women's Gift, which amounted to more than \$282,500 (and which included the amount of our Thank Offerings) for the biennium, our own Tudor Williams, as vice-president of the National Fellowship, was one of the two who carried symbolic offering plates to Mrs. Buckham, who placed them on the altar for dedication.

Dr. Harcastle Will Teach at the School of Missions

Dr. H. S. Harcastle, who is to teach the course on Bible at the School of Missions of the Woman's Convention, at Elon College, July 13 to 16, is a native of Dover, Delaware. He is a graduate of Elon College and of Yale Divinity School. He taught for a while in Defiance College, Ohio, and was called to be pastor of the Suffolk Christian Church, where he served for several years. From Suffolk, he was called to the pastorate



REV. H. S. HARCASTLE, D.D.

of The Christian Temple in Norfolk, Virginia, where he remained for ten years. Then he served as pastor of Rosemont Church, South Norfolk, Virginia, for two years, going from there to the Newport News Congregational Christian Church for two years. He is, at the present time, the pastor of Oakland and Berea Christian Churches and resides at Chuckatuck, Virginia, where the parsonage for this charge is located.

During nearly all of these years Dr. Harcastle has written a review of the Sunday School Lesson each week for THE CHRISTIAN SUN. His long pastoral experience, his college and seminary training, and his careful work in preparing the review of the Sunday School lesson over the years, plus his outstanding ability as

a teacher, combine to make him a capable teacher in any Bible School sponsored by our church. Those who attend the school and take the course in his department will be richly rewarded.

I. W. JOHNSON.

* * * * *

Church Families Form "Church Family"

The woman's work of the Durham, North Carolina, Church has had a good year; there has not been very much of the spectacular, but the regular program is satisfying, and we are following and enjoying it. Perhaps the item of most general interest was the observance of Family Day. Mrs. Bradley Henderson, editor of the local church paper, has described the program, and I quote her account:

"A very impressive Family Day service was held on Mothers' Day, honoring Mrs. J. S. Glenn and Mrs. W. C. Cole, the only living charter members of our church. Mrs. Glenn and Mrs. Cole were nominated for this honor by the Woman's Auxiliary. The Walker Quartet, consisting of Clarence, Clifton, and Margaret Walker, and Peggy Walker Penny, sang at the service.

"Both Mrs. Glenn and Mrs. Cole have been very active in church work and have been an inspiration to their families, who have contributed so much to our church. Two of their grandsons, Curtis and Clifton Walker, plan to become ministers. (Another member of our church, Chris Mulholland, plans to become a minister, too.)

Mrs. Glenn has three daughters and one son—Mrs. Lee Draughan, mother of Lee Draughan, Jr.; Mrs. C. E. Young, mother of Curtis Young; Mrs. Arnis Glenn, mother of Francis Glenn, and Clyde Glenn. Mrs. Young and Mrs. Arnis Glenn are teachers in the Primary Department.

"Mrs. Cole has four daughters—the late Mrs. Ruby Carden; Mrs. Mabel Johnson, mother of Hubert Cole Johnson and Mrs. J. L. Perry; Mrs. Mollie Walker, mother of Clarence, Clifton, Peggy, Margaret, Danny, and the late Ernie Walker; and Mrs. Lottie Delionback, mother of Leon, Billy, Christian and Shirley Delionback. Mrs. Mabel Johnson served as the head of the Primary Department for many years. Mrs. J. L. Perry was general superintendent of the Sunday school until she moved to Morehead City. Mrs. Wal-

ker is the advisor for the Pilgrim Fellowship, and two of her sons, Clarence and Clifton, are teachers in the Sunday school. He daughters, Margaret and Peggy, sing in the choir, as do Clarence and Clifton.

"These families have made an enviable record of church service which should be inspiring to all of us."

One further item of real significance concerning these sisters is the fact that both Mrs. Glenn and Mrs. Cole and their husbands, had deep roots in our church. Mr. Cole was connected with the O'Kelly family and church in Chatham County.

It is not necessarily true that one's family tree must be rooted in the same church for many years in order for one to be a useful and valuable member, but it is one's advantage to have his church history so interwoven with his family traditions that he does not know where one leaves off and the other begins. There are several such families in our church: the Coles, the Glenns, the Highs, the Mulhollands, the Kernodles, the Boones, the Harwards, the Perrys, the Leas, and many others who have come from other communities and joined in spirit and in work to make our church a true church family.

Such members constitute a principal reason why Durham Church anticipates a gratifying final report of the year's work at conference in the fall.

ALBERTA B. HARRELL,
Program Chairman.

* * * * *

Women Minister at Home

At the General Council on Saturday evening, both Mr. and Mrs. Elton Trueblood spoke on "The Ministry of Unordained Men and Women." Mr. Trueblood emphasized the importance of lay activity in the church services and as men go about their regular business occupations.

But Mrs. Trueblood took an unusual approach to her subject, tracing the history of women in the Christian era, finishing with a picture of women in our country in our day, educated for everything but the job she thinks they are to do—provide Christian homes for their husbands and children. Thus many of them are frustrated individuals.

She declared, "The greatest ministry a wife can perform is to provide a retreat for her husband when he comes out of the competitive, democratic work-a-day world." And again, "Women must not provide a

(Continued on page 15.)

Program of Ninth Annual School of Missions of the Woman's Missionary Convention

TUESDAY THROUGH FRIDAY

July 13, 14, 15, 16, 1954

Elon College, North Carolina

* * *

THEMES FOR 1954-1955

Mission: Home Theme—"The City."

Foreign Theme—"India, Pakistan and Ceylon."

Bible Study—Book of Acts.

Program—"Out of the Heart of the Gospel."

* * *

TUESDAY, JULY 13

1:00 Registration (West Dormitory).

Afternoon Session

Whitley Memorial Auditorium

Mrs. W. E. Wisseman, Presiding.

2:30 Call to Order.

Worship Service—Mrs. Carl Dawson.

Greetings—Dr. L. E. Smith.

Greetings—Dr. W. T. Scott.

Introductions.

Announcements.

Presentation of the Program—Mrs.

H. G. Ballinger.

Presentation of Literature — Miss

Pattie Lee Coghill.

Hymn.

Prayer.

4:00 Visit to Book Store.

6:00 Dinner (College Dining Hall).

Evening Session

6:45 Tour of the College.

(Directed by Dr. Smith).

7:45 Vespers on lawn—Mrs. Mark Andes.

8:30 Get Acquainted Party (Presented by the Ladies of the Pleasant Ridge Church).

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WEDNESDAY, JULY 14

Mrs. H. G. Ballinger, Presiding.

7:30 Morning Watch—Mrs. Garland Spratley.

8:00 Breakfast.

8:50 Quiet Music.

9:00 Bible Study—Dr. Hardeastle.

9:50 Methods of teaching Bible Study—Mrs. Ralph Galt.

10:10 Visit to Book Store.

10:40 The City—Rev. W. J. Andes.

Hymn.

11:35 India, Pakistan and Ceylon—Miriam Dalton Brown.

12:45 Lunch.

Afternoon Session

Mrs. Carl Wallace, Presiding

2:30 Hymn.

Prayer.

Officers Training Class—Mrs. Richard Jackson.

3:45 Friendly Service Projects—Mrs. W. E. Wisseman.

4:00 Trip to the Orphanage—Conducted by Mrs. J. G. Truitt.

5:00 Picnic at Moonelon.

Group singing and vespers.

Evening Session

Mrs. Ray Gordon, Presiding

8:00 Prelude.

Hymn.

Prayer.

Visual Aids—Mrs. Harry Nelson.

Film—"In The Beginning."

Family Altar—West Dormitory Hall —Mrs. June Joy House.

THURSDAY, JULY 15

Morning Session

Mrs. H. G. Ballinger, Presiding

7:30 Morning Watch—Mrs. Cecil Whitlock.

8:00 Breakfast.

8:50 Quiet Music.

9:00 Bible Study—Dr. Hardeastle.

9:50 Methods of teaching Bible Study—Mrs. Ralph Galt.

10:10 Visit to Book Store.

10:40 The City—Rev. W. J. Andes.

Hymn.

11:35 India, Pakistan and Ceylon—Miriam Dalton Brown.

12:45 Lunch.

Afternoon Session

Miss Pattie Lee Coghill, Presiding

2:30 Hymn.

Prayer.

Memorial Service—Mrs. W. B. Williams.

Worship Workshop—Miss Virginia Brinkley.

4:00 Close of afternoon session.

6:00 Dinner.

Evening Session

Mrs. W. B. Williams, Presiding

8:00 Prelude.

Hymn.

Recognition Service.

Address.

Communion Hymn.

Communion Service—Conducted by Rev. Richard Jackson.

* * *

FRIDAY, JULY 16

Morning Session

Mrs. H. G. Ballinger, Presiding

7:30 Morning Watch—Mrs. W. T. Scott.

8:00 Breakfast.

8:50 Quiet Music.

9:00 Bible Study—Dr. Hardeastle.

9:50 Methods of teaching Bible Study—Mrs. Ralph Galt.

10:10 Break.

10:30 The City—Rev. W. J. Andes.

11:20 India—Miriam Dalton Brown.

12:00 Reports and Impressions.

Closing Moments.

12:45 Lunch.

SCHOOL OF MISSIONS COMMITTEE

Mrs. H. G. Ballinger.

Mrs. Carl Wallace.

Mrs. Ray Gordon.

Mrs. W. B. Williams.

Miss Pattie Lee Coghill.

BUSINESS MANAGER

Mrs. M. F. Hall.

REGISTRAR

Miss Ruth Dunn.

HOSTESS

Mrs. George D. Colclough.

Mrs. Ray Gordon, Assistant.

DINING HALL HOSTESS

Mrs. Cecil Whitlock.

* * *

BE SURE TO VISIT THE BOOK STORE
AT EVERY OPPORTUNITY.

Every one comes between men's souls and God, either as a brick wall or as a bridge. Either you are leading men to God or you are driving them away.—*Canon Lindsay Dewar.*

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

"Christmas in June"

A group of us were sitting around a work table in Elon's Art Studio, listening to the advice of artist-teacher Lila Newman. She went from person to person, looking at their work, adding a touch now and then, when suddenly one of the women looked at her watch and exclaimed: "Oh, my goodness, I must hurry or I'll be late for the Christmas party." These words brought looks of astonishment to our faces. "Christmas party—in June?"

"Yes," she said, "my daughter has gone to camp, and I'm going to drive over to see her and attend their Christmas party tonight. You remember that it is the 25th of June."

Even if you aren't good at counting, you can get someone to help you find that that is half-way to Christmas or six months before Christmas. The mother continued: "They hung up their stockings last night, they made gifts to send to Korea, they were having a turkey for dinner with all the good things to accompany it, and this afternoon a party for mothers."

And so she hurried off. This gave us an idea. Why don't Christian families remember the Christ Child on June 25? We heard of a minister that had a Christmas carol or hymn every Sunday to remind the people that Christ came to us. Perhaps we don't care to bake a turkey or hang the stockings, but we might well—

Read the Christmas story;

Sing some carols;

Plan gifts for Christmas (vacation time perfect for making gifts);

Exhibit a Christmas picture;

Have a family devotional about the First Christmas.

We don't know how you feel about it, but we stopped to remember the little Christ Child, who came to bring us so much. Happy Christmas in June! Remember this for next year.

We often discover what will do, by finding out what will not do; and probably he who never made a mistake never made a discovery.—*Samuel Smiles*,

Obedience Must Be Taught

By MABEL-RUTH JACKSON.

Issued by the National Kindergarten Association.

Mrs. Adams gave her little daughter, Lorrie, plenty of commands and admonitions, but she seldom waited to see that the child obeyed them. Most of the time Lorrie did not obey. When a friend was at their home for lunch one day Lorrie chose not to sit at the table. She carried her plate and a bottle of soda pop into the living room and lay on her stomach looking at her picture book while she ate, idly kicking her heels in the air.

When her mother and friend came in from the dining room, Mrs. Adams said, "Lorrie, I told you not to bring that bottle in here. Now you take it right into the kitchen."

Lorrie paid no attention and Mrs. Adams did not stop to notice whether or not her child had obeyed her. She and her friend went on talking. Presently Lorrie's foot hit the bottle and a stream of brown liquid poured out onto the light gray rug. Mrs. Adams jumped up and slapped Lorrie hard. "I told you to take that bottle into the kitchen," she said angrily. "Now see what you've done!"

She hurried out and procured a pan of water and a cloth to mop up the liquid and prevent a stain. Lorrie was still wailing when Mrs. Adams had finished. Then the mother put her arms around the little girl. "I'm sorry, darling," she murmured, kissing her. "Mommie hated to punish you, but you didn't mind her."

The mother should have been sorry, but not in the way she meant. When she gave her child an order she ought to have made sure that it was heard and then she should have waited to see that her instructions were carried out. Besides this she should not have punished her daughter in anger. She was right to be sorry that she had done that. The child was used to having her own way. Why should her mother expect her to think this was an exceptional case?

There was an era when children were kept under an unreasoning discipline that was crushing. The slightest deviation from set rules was met with harsh punishment. It caused

children to become either resentful or timid, entirely lacking in initiative. Often it made them untruthful. Fear is a poor motive for obedience.

In just plain fairness to a child, however, he should learn to obey. The wise parent will give no more orders than are really necessary, but when an order is given the parent should see that it is heard and obeyed. There should be no harshness about it. Very young children should be helped to obey without question, but older children should have the reason for the command explained to them.

We want the best for our boys and girls. We want them to grow up into well-adjusted men and women. We want people to like them and we want them to like people. Visitors in homes where children are allowed to do as they please can certainly not admire the results.

Mrs. Adams is a sweet, lovable woman and mother, but if she does not teach her child to obey while she is young, how can she expect Lorrie, when an adolescent, to pay attention to her important advice? That could well have very serious results. Then, too, there are our country's laws which must be obeyed. As yet, we have only touched on this all-important subject of obedience.

VALLEY REVIVALS.

(Continued from page 2.)

During the present week, the Rev. Clyde O. Koon of Elm Avenue, Portsmouth, will be the visiting minister at Dry Run Church.

Joppa will hold revival services July 11 to 18, and Mr. Koon will also be guest minister for these services.

July 19 to 26 are the dates for the Mt. Lebanon series of revival services, and Rev. Ralph Galt will be the visiting minister.

Rev. Walstein Snyder of Burlington, North Carolina, and a native of the Valley will preach for the people of the Leaksville Church and community, September 20 to 26.

I was just thinking, our bodies often show more sense than our minds do, because the organs do what God intended them to do, while our minds are striving against him. For instance, Drs. Bruel and Lecoq say concerning alcohol: "The organism refuses to utilize it in any manner whatsoever, drawing from it no assimilable product or any reserve. Rather, it puts all its resources to work to cast out the poison alcohol."

—*Mary Stark Kerr*.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

A Letter to Eastern Carolina Youth

524 Midland Avenue,
Sanford, N. C.
July 3, 1954.

Dear Young People:

Our Southern Convention Office has received a letter of resignation from our most efficient and loyal advisor and Educational Secretary, Miss Pattie Lee Coghill. Miss Coghill has had a travel job for a long time and is planning to teach in high school next year in order to stay at home for a while.

I am sure that you young people of the Pilgrim Fellowship would like to send a note of thanks and appreciation for the loyal and helpful service which she has rendered so devotedly to us for the past five years. Miss Coghill's address is: Miss Pattie Lee Coghill, Elon College, N. C., until July 31 and after that Lynbank Road, Route No. 4, Henderson, N. C.

Thomas Madren asked me to remind you if your group has any news which you would like to have printed on the Youth Page in THE CHRISTIAN SUN, that you send it to me, or to Thomas Madren, Box 103, Elon College, N. C.

It was wonderful to attend the meeting of the National Pilgrim Fellowship at Yale University, and I want to thank you all for electing me as your delegate. I hope we can have a report of the meeting at our Rally at Shallow Well on October 24.

Sincerely yours,

BILLY JOE WILLETT, *President,*
E. N. C. Youth Fellowship.

* * * * *

Graduates Honored by Portsmouth Church Group

On the evening of June 16 the First Church, Portsmouth, honored our young people who were graduating from high school and college. These were: James Parks, Boyd Griffin, Bill Rakestraw, graduates of Woodrow Wilson High School, and Harry Lee, Jr., graduate of VPI.

After a fine buffet dinner, which was served by the Woman's Fellowship, the program, under the direction of Miss Caroline Gort, was pre-

sented. Charlotte Martin gave the welcome, and Boyd Griffin responded on behalf of the graduates. Words of greeting were offered by H. F. Collette, chairman of the Official Board; W. W. Piland, chairman of the board of Deacons and church school superintendent; and the Rev. William P. Smith, pastor. An enjoyable musical program was presented by Miss Imogene Kitts, Miss Dolly Rutherford, and Marshall K. Moss. The program was concluded by the group forming the friendship circle and singing "Blest Be The Tie."

* * * * *

Young People's Summer Program at Hunterdale Church

The young people of the Hunterdale Christian Church near Franklin, Virginia, have adopted a program of worship and fellowship for the summer months of June, July and August.

The meetings are held on Wednesday nights at 7:00 with a varied program for the weeks. Rev. Clyde Fields is directing the worship programs and this month's programs have been around the organization and purpose of Youth Fellowship, the influence of T. V., comics, and movies on the life and morals of youth, a beside the lake service of worship at Camp Darden, and is drinking a problem for young people, followed by an outdoor movie on the church recreation area.

The Counsellors: Mrs. Larry Overby, Mrs. R. E. Carter, and Edgar Blythe rotate their sponsorship of recreational activities from week to week. So far they have led the young people in a Weiner Roast, a visit to an outdoor theatre, a trip to Camp Darden for campfire activities with the Boy Scouts, and ice cream from the freezers that turn. (Yum-Yum).

The response on the part of the young people has been most gratifying. Attendance has been high in the twenties and last week there were 32 present. Archie Howell, president of the Hunterdale Young People has been quite pleased with the response. Archie also represented the young people at the Elon Summer Camp at Elon College. He had a

thrilling religious experience while there.

The Hunterdale Young People have bought and paid for the tables for the recreational area and new shrubbery for the Scott Memorial Wing. The Hunterdale Christian Young People are a part of the Eastern Virginia, Southern Convention, and the National Pilgrim Fellowship.

Our Youth and Alcohol

What influence is alcohol having upon our youth? The answer to this question is partly given in the results of a survey made at two recent Epworth Training Institutes in two districts of the North Alabama Conference. The youth involved were seniors and older youth whose average was 16 years.

On the first night of the institute, a questionnaire was passed out which included the questions: "Do either of your parents ever drink?" "Have you ever been offered a drink?" and "Have you ever taken a drink?" The youth were directed not to sign their names to their papers, and were honor bound not to try to see how any other youth answered their questionnaires.

The results are rather revealing.

Out of a total of 70 young people in the two classes, 39 per cent stated that either one or both of their parents used alcoholic drinks; 54 per cent answered that they had been offered a drink at some time or another; 51 per cent replied that they had accepted it.

Almost without exception, those youth who had come from homes where drinking was practiced, followed the example of their parents. Therefore, fathers and mothers today must come to realize that the precedent of indulgence or abstinence in alcoholic beverages will have a very strong effect on whether or not their teen-aged children will drink. Many parents who indulge today tell their children, "When you become an adult, you can drink too." But sociologists are quick to assert that it is the example, rather than the teaching, of parents that is most influential upon molding the habits of children and youth.

It is noteworthy that while 54 per cent of these youth had been offered a drink, only 3 per cent showed the conviction and strength of character to refuse it.

It is fallacious to think that our
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Growing Through Bible Study"

LESSON III—JULY 18, 1954.

MEMORY SELECTION: "*Thy word have I laid up in my heart, that I might not sin against thee.*" Psalm 119: 11.

BACKGROUND SCRIPTURE: Acts 17: 10, 11; 3: 14-17; Hebrews 4: 12.

DEVOTIONAL: Psalm 119: 9-16.

A Neglected Book.

Most American homes have a Bible. It is still the "best seller," and innumerable copies of it are given at Christmas and on anniversaries. Most children receive a copy when they are old enough to read, or when they pass from the lower to a higher grade in the church school. But with all this widespread sale and ownership of the Bible, there are so many people who seldom if ever read it at all, and many, many people do not use it for regular reading or study, or follow its precepts. *The Bible is a neglected Book.* That is a sad, but a true statement. Do you read the Bible in any regular way? In your schedule of reading, is there a place for regular and adequate Bible reading? Are you availing yourself of this means of growing?

This Neglected Book and Growth in Christian Living.

There is a relationship between this neglected book and growth in Christian living. Its words are spirit and they are life. It contains food for the mind and food for the soul. It feeds, nourishes, develops the spirit of man. It is a means of grace and a means of growth. When a person reads it regularly, reads it intelligently, reads it prayerfully, reads it obediently, he will grow in grace and in a knowledge of our Lord and Saviour, Jesus Christ. The church ought to make every effort to encourage its members to read the Bible. Man cannot live by bread alone, let alone grow by bread only, but by every word that proceeds out of the mouth of God.

An Open Book and an Open Mind.

"Now these were more noble than those in Thessalonica in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were true." It

is not enough to have an open Bible; we must also have an open mind. That is hard to do. All too often we go to the Bible to prove our opinions, to find some proof text that will confirm our prejudices or pet beliefs. It is hard to allow the Bible to speak to us its own message. We are often tempted to read into it our preconceptions. It takes courage to come to the Bible with an open mind and to look with unprejudiced eyes at what it says. Bible reading becomes vital and dynamic when we come to it with an open mind; and it often becomes dangerous when we do that. One had better not read the Bible with an open mind unless he is prepared to pay the price. But there is great possibility of growth in grace to him who reads the Bible with an open and eager mind.

A Workman That Needeth Not To Be Ashamed.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." If this Book is a means of grace, if it is an aid in growing as a Christian, we ought to give diligence in teaching it effectively. We ought to give ourselves with the utmost loyalty and devotion to teaching the truth as we find it in God's Word. We ought to find ways and means of presenting it that will capture attention and interest, and elicit a response. A Sunday school teacher must always be studying to make his teaching more effective. He ought to do his work in such a way that he need not be ashamed before men or before God.

The Bible and Children.

How did it come about that this young man Timothy became a Christian and a Christian minister? We do not know. But perhaps there is a hint in what Paul writes in his letter to his young friend. "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation which is in Jesus Christ." In imagination we can see Timothy as a mere child, sitting on his mother's lap or

at her knee, as she read to him the story of Joseph with his coat of many colors, of Daniel and his companions. Here were the songs of David, the shepherd lad and the great king. Here was the story of God's dealing with his people through the centuries. Here were the moral and spiritual precepts which were the basis of the good life and the secret of happiness.

The boy listens attentively. He forms a love for the sacred writings. Later he reads them for himself. And now that he is a minister, he makes them the source of his preaching and of his personal conduct.

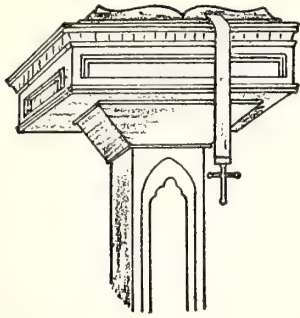
Mothers overlook the tremendous formative powers of the Bible on the lives of their children. It is all right to have "sets of books" of which there is no end, for children. But our homes need to introduce the Bible into the program of reading, and in this way introduce the children to this source of light and inspiration. Our day needs a new emphasis on Bible reading in the home, and for small children. There are both Bible Story Books and children's editions of the Bible which lend themselves to this great work.

An Inspired Book.

The Bible is an inspired book. It is a God-inspired book. Holy men of old wrote as they were inspired of God. His Spirit moved on their minds and hearts, and they wrote as they were moved by that Spirit. One has only to read this book with an open mind to know that it is inspired. This does not mean that it was a mechanical process. This does not mean that every part of the Bible has equal value. There is little inspiration in many chapters of the Old Testament—for instance, the minute details in some of the chapters of Leviticus, or some of the long genealogical tables. They had a practical value and they have a place in the Bible. But one would hardly read them for the inspiration they seek from the Bible. But the Bible is inspired, God-inspired, and as such it has the power to inspire.

"For the Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." It is a living thing, it searches the heart, it knows our thoughts, it discerns our motives.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.



"The Glory of the Lord, in Nature"

A Nature Sunday Vesper Service
By REV JOHN F. C. GREEN, D. D.
of McKeesport, Pa.

"Son of man, I have made you a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me . . . And the Lord said unto me, 'Arise, go forth into the plain;' and, lo, the glory of the Lord stood there, like the glory I had seen by the river Chebar; and I fell on my face."—Ezekiel 3:17, 22-23.

The Prophet Ezekiel found his communion with God, and the mission of his life in the message from the Most High in the beauty of the out-of-doors. The indescribable glory of nature, God's handiwork, speaks to men's souls. But they must be perceptive; they must understand his language, or even God speaks in vain. The character of the Prophet's mission was to hear, to understand and to speak for God to those who failed to understand his voice speaking in nature. As God spoke to Ezekiel, so he speaks today:

God is not dumb, that he should speak no more!

If thou hast wanderings in the wilderness, And findest not Sinai, 'tis thy soul is poor. There towers the mountain of the voice no less, That whoso seeks should find.

This Sunday, June 27, has been called Nature Sunday. It is so from the thought that worshippers should bring into the church, for worship, the sense of the glory of God's nature. This is the season when nature—in these latitudes—is at her best. Instinctively, people seek to go out, to enjoy the beauty and the charm of nature. And that is good. Any experience of this world of God's creation is good. In seeing these things: the glory of the sun, the tender beauty of growing life about, the comfort of warmth, speak of him who made these things.

Thus nature is a corrective to the

separation of man from the Creator, as it is brought about by modern urban living. The city child and youth tend to be aliens in God's natural world. They have little share in the wonder of on-going creation, of caring for fellow-creatures, the animals, of the farm, of planting and nurturing life in plants, as do those who live and work on the farms.

The city offers un-real substitutes for the gifts of the country. Youth, growing up in the un-natural environments of buildings and paved streets, and an absence of fellowship and work with domestic animals and plants and crops, is severely handicapped. Even its heroes, of the movie and the television, or the unworthy comic-strips, are synthetic, unreal, dishonest. And what the mental, occupational materials are, that take the time of youth, that youth must become, and does become.

Nor is it strange, therefore, that precisely those areas of American life where the most is done for children, where more money is spent upon youth, in play-grounds, entertaining, interests and occupation, there is also the greatest incidence of juvenile delinquency. Obviously, while these entertainments may have to be, they are not the answer to the problem of securing wholesome living, and, therefore, wholesome life, for the greatest national wealth—the oncoming generation of American citizens, the men and women of tomorrow. It is not strange, either, that those areas of our land where youth grows most naturally, in the rural states, where the least money is spent, where there is the least occupational direction of youth, the fewest play-grounds—it is there that juvenile delinquency is lowest.

The Bible stories are nature stories. The writers were nature-lovers. They experienced nature. They were co-workers with God. One of them wrote, "Out of the cities men cry."

Lorado Taft, the artist, and his family were living in their summer-home on Lake Michigan. It was the custom of the family to sit quietly by the shore as God unfolded his daily miracle of the sunset, whose magic beauty may be loved, though it cannot ever be truly described. One evening, their young maid asked permission to go to her near-by home. Why did she wish to go, asked the mistress! "To show the sunset to my folks." "But have they never seen it?" asked the mistress. "No," replied the little maid, "our family has never seen it as you do."

The Bible closes with the vision of the new heaven and the new earth. Through it flows "the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb, through the middle of the street of the city." The vision continues to say that beauty and justice of God and men shall unite there, in a holy family: the beautiful city of nature, inhabited by the children of God, ruled in infinite love by the Father and Creator of the world and his people.

This perfect picture of the city, where nature has been placed in the plan of its building, as the home of men, their hearts the home of God and the Lamb, must be the pattern for the City of God on earth.

ADDRESS TO GRADUATES.

(Continued from page 5.)

would put up in its place a Socialist or Communist government that outlaws competitive free enterprise and destroys all private initiative. We tolerate too much the forces that are arrayed against us, who expound the theory that the government owes every man a living, with security to all, and argue that we should adopt as our philosophy the system of taking from those who have and giving to those who have not, without any regard to the merit or need involved.

America can never remain strong and free if we follow this trend. Communism is a way of life that knows no God, and there is nothing connected with it that is attractive to us. Those who embrace it, or those who, through indifference or mistaken guidance, allow themselves to become enamored of its false principles, should not be entitled to the guarantees of individual freedom and self-expression that are the birthright of every American.

This may well be a fateful hour of decision for all of us. There are tremendous and perplexing problems with us to be solved. The challenge is for this generation to accept the opportunity and discharge our responsibilities.

May you have the courage to dare, the vision to see, the will to win and the fortitude to persevere! May you go with hope, with confidence and humility! May you go with determination and with high purpose! May you go with faith in yourselves and in your fellowmen! And above all, may you go with God! Man's reach must exceed his grasp, or what is heaven for?

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

Thanks for your help each week on the care of these children. In many ways besides the funds you send you are kind to the little folks. You are giving them vacations in your homes. You are sending some of them to camps. You are clothing some of them. You are showing concern for their welfare and progress. In other words you are showing compassion on them. You are not walking by on the "other side" of their Jericho road. You are picking them up, putting them in a good home where they are given understanding and guidance and Christian training. It is a joy and a privilege to serve you and to work with you in doing the best compassionate people can for homeless, needy children. It is a joy to serve the children, and to work with the staff who do a good part by the children and this institution.

A little word of caution is in order. You will not be doing a real service to an orphanage child in your home on vacation to encourage him or her to complain about his or her treatment at the orphanage. Most of the children here would make only good reports. No child here has been mistreated as far as I know, and I do not see how I could be kept from knowing it. I believe any child here would feel free to confide in me, or some other member of the staff. They would talk to their playmates. And when they confided in me I would do some investigating, because I would not want to hear only the child's side of a question. With 82 children given as much freedom and range of room and spirit as they are here they are going to need to be kept in the right way. To most people it will not be fun to hear children tell tales of woe about folks who are as kind and interested in these children as each of us here are. See what I mean. Be a blessing to the child and to the child's home.

Thanks for all your help everywhere, and may God bless us here and help us to deserve it every day.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JUNE 30, 1954

Commodities for the Week.

Clothing:
Misses Lucille & Joyce Holland, Suffolk, Va.

Glasses:
Mrs. L. D. Martin, Elon College, N. C.

Coupons:
Woman's Aux., Greensboro, First Church,
Mt. Bethel Miss. Soc., Summerfield, N. C.
W. M. S., Pleasant Grove Ch., So. Boston,
Va.
J. M. Spencer, Avondale Estates, Ga.
Mrs. B. G. Harrell, Norfolk, Va.

Buttons:
Sr. Woman's Guild, Shelton Mem. Ch.,
Portsmouth, Va.
Bananas:
Pate-Dawson Co., Burlington, N. C.

Sunday School Monthly Offerings.	
Amount brought forward	\$ 6,912.26
Eastern N. C. Conference:	
Wake Chapel	\$ 55.68
	55.68
Total	\$ 55.68
Grand total	\$ 6,967.94

Special Offerings.	
Amount brought forward	\$19,494.93
United Cong. Christian S.	
S., Columbus, Ga.	\$ 4.62
Mr. & Mrs. W. R. Sellars,	
Burlington, ... C.	50.00
Percy Smith, Newport	
News, Va.	5.00
Miss L. Kennedy, Worth-	
ville, N. C.	25.00
Amelia Christian Church,	
Special Offerings	14.90
New Hope Christian Ch.,	
Reanoke, Alabama ...	4.15
W. B. Truitt, Greensboro,	
N. C.	10.00
In Memory of Walter H.	
Norfleet	5.00
Special Gifts	69.60
	188.27
Grand total	\$19,283.20
Total for the week	\$ 243.95
Total for the year	\$26,251.14

Seven million adult Americans are heavy drinkers, addictive drinkers, or chronic alcoholics.

PLOWING AND PRAYING.

(Continued from page 6.)

"God's Acre" plan. The men agree to plant and cultivate one acre, and give the proceeds to the church; and somehow God's acre always produces more. because the spirit of love is planted in every seed. Somehow, we feel that the country preacher gets more out of his work than the pastor of the big city church. He spends his time riding over the countryside and visiting his parishoners. His is a beautiful family relationship.

Sometimes things don't work out so well. There is drouth, storms and floods to deal with. And this demands faith, patience and perseverance.

There is something about country life that, in itself, is uplifting and inspiring. The country church bells that ring on Sunday morning, call the farmers and their families to go to church to worship the same God who richly sends the sunshine and the rain during the week. The children in the country schools find their way to college and university. The foreign missionary to some far away land must know how to teach agriculture as well as preach Christ.

The farmer is usually a good weather prophet. He follows the changes of the moon in planting his crops. He watches the clouds—can usually tell whether the season will be dry or wet. All this keeps him close to God and makes him feel his dependence.

Our strongest weapon in fighting Communism is in teaching coming generations to know God, who doeth all things well.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt

Christian Orphanage

Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address

In Memoriam

HOUSE.

Annie Lee House, widow of Alexander Macon House, and the mother of the late Dr. Robert Lee House, died at her home, Franklinton, N. C., on June 30. She had been in poor health for the past two years, never having known of her son's passing, and critically ill for the past two months.

She was born in Franklin County on February 10, 1874, the youngest daughter of William and Lucinda Jones. During the Civil War, Annie Carter Lee, one of General Robert E. Lee's daughters, was sent to the Duke Jones family near Warrenton, N. C. in hopes that she might regain her health at their mineral springs. Despite all efforts, Miss Lee died and was buried in the Jones family plot. It was not until after the war that General Lee could visit the Jones family and see his daughter's final resting place. In memory of Miss Lee the youngest Jones daughter was named Annie Lee. The name Lee has now been carried to the third generation in the family.

Mrs. House was educated at home by her mother and later by her sister, Lucy, who attended school in Graham and who was one of the first women to study at Elon College. It was while teaching younger children in the House family that Annie Lee Jones married Alexander Macon House.

They had four children: Grace who died in infancy; A. M., Jr., and John, who survive; and Robert Lee. Mrs. House instructed all of her children at home, but the youngest one. She returned to teaching public school during World War I.

A life-long member of Pope's Chapel Church, she was an avid reader of "The Christian Sun," an interested attendant of conference for over 50 years, and contributed a son to the ministry. She was an accomplished organist and had a good singing voice. Much interested in history, in later years, Mrs. House turned to family history. She liked to gather her grandchildren at her knee and tell of yesteryears.

Services were held at Pope's Chapel Church on July 2, with the Rev. E. M. Powell, pastor, in charge. She was buried in the church cemetery.

Annie Lee House was big in statue and big in heart. She was blessed among women.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

democratic way for the home, but a *Christian* way, so that public life will always have the home as an example of what public life ought to be—a place of love and trust, the Kingdom of God on earth."

She stated that the greatest ministry a woman can perform is to "make a place where people find peace, and minister to the needs of her husband and children."

Thus, by inference, Mrs. Trueblood placed heavy blame for the ills of the

world on women who work outside their homes, whether it be at "paying jobs" or community activities, making them responsible, in a measure for their husband's nervous breakdowns and the lack of peace in the world.

* * * * *

London Woman Speaks at Special Women's Meeting

For women at the General Council, one of the highlights was the speech of Dorothy Biggs at the special women's meeting on Sunday afternoon.

Miss Dorothy J. Biggs is from London, England, and her title is Associate Secretary, International Congregational Council. She is attractive, witty, clever, and has enough of an English accent to be especially interesting to an American audience.

Miss Biggs was introduced by Mrs. Robert Williams as the woman whose Christian ministry in the office of the International Council is comparable to woman's ministry in a home—at times bringing order out of chaos.

In her opening remarks Miss Biggs referred to Mrs. Trueblood's speech of the night before, stating that we ought to remember it was aimed at the men and not the women! She wondered about the 2,000,000 "extra" women in England who have no husbands to minister to. She also referred to the many fine women she knew who faced the democratic working world all day and then came home to make a peaceful place for their husbands.

The main speech of Miss Biggs, however, told of the Congregational Christian women around the world. Thus she illustrated the three areas of women's Christian activity.

In the area of "Home and Family" she told of Friendship Clubs organized in English churches for the young mothers, and showed how whole families were reached through enlisting children in Sunday schools. She also told of church women in Jamaica providing wedding rings, receptions, etc., for mass weddings for people who had been living as man and wife for years (perhaps even having grandchildren), but who had not been legally married before because of lack of money for licenses, rings, and so on.

Miss Biggs told of a visit she made to Finland in connection with "Evangelism," the second area of women's work. There she found 40 "Bible women" studying in the seminary of the "Free Churches." She went with

one of them on a trip so far back in the country that it required transportation by train, car, sleigh and skis. The woman evangelist had visited the area the summer before, when everyone was busy trying to make a harvest during the brief growing season. Then she had pitched in and helped with the work, making friends with the people. Now in the snowy season, when the women had "time on their hands," she was back to teach them, to organize women's groups, to bring them the message of the "free church" as opposed to the "state church."

Finally, Miss Biggs told of a German woman who chose to stay in a refugee camp, rather than bring her children to relative security in the United States, so that she might carry on the work her husband had given his life for. She originated the plan of refugees giving hours of service in return for relief parcels—and thus they changed from a bickering, sullen group, to one that gave service joyfully to help individuals in the camps and to improve camp facilities. This was to illustrate Christian women's work in their community.

Miss Biggs was a delightful interpreter of English Congregationalism to our group. We wish you all might meet her!

OUR YOUTH AND ALCOHOL.

(Continued from page 11.)

youth are not faced with the temptation to experiment or to go along with the crowd by taking a drink. The majority have not only been faced with it, but they have already taken that first step.

Significantly, the youth represented in this survey were not a general cross-section of the young people of our communities. They were Christian youth, in the large part officers in our Methodist Youth Fellowships, and so interested in church affairs as to take every night out of a school week to attend the E. T. I.'s; so there is no reason to believe that these trends do not represent the youth in our churches throughout Alabama.—*Robert E. Hughes in The Alabama Christian Advocate.*

So difficult is the Navajo Indian language to learn and to understand that Navajo signal men were in great demand in the South Pacific during World War II, because their speech was a code that baffled Japanese linguistic experts.—*Missions Council.*

"The Quest of an Ideal"

Number 3 of a Series

By ROY C. HELFENSTEIN, D.D.
Pastor of First Church, Richmond, Virginia

What a challenge life offers today to alert young men and women to equip themselves with a fund of knowledge and a personality of power that they may worthily function as members of the social group, making their lives count for most for God and for humanity! Society no longer has room for drones or for pessimists. All reservations are now booked for optimists—for the men and women of ideals who are imbued with a passion for progress, who are willing to get under every load and help in every good cause.

We are disgracefully unworthy of the benefits handed down to us by past generations unless we enlarge upon those benefits in making our contribution to future generations. Truly, humanity has had a glorious past, but under the providence of God, it is to have a more glorious future! Humanity oftentimes has had a weary and perilous road to travel in its upward trend toward the new heaven and new earth wherein dwelleth righteousness. Every reader of history, however, should be able to see that winding path of progress up which humanity, under God, has been climbing. Every person who believes in a living, loving, triumphant God, believes that humanity is destined to continue to move forward.

The supreme end in life is character or, in the final analysis, preparation for service. The world will not measure our lives by what we have, but by the use we make of our possessions. The world will not measure our lives by what we know, but by the use we make of our knowledge. And the use we will be able to make of our knowledge in the busy activity of life will be largely determined by the quality of character we possess. Hence the thing of supreme concern to every person is the development of a true and noble character. The acquirement of knowledge is not the "summum bonum" in life. Knowledge is a liability or an asset according as the individual chooses to make it. Strength of mind and intellectual capacity are but elements that go into the super-structure of character. Men and women with keen intellectual capacity have used their knowledge and their shrewdness in perpetrating the most nefarious designs against society. All the hideous sins of our modern life find the most fertile soil for their growth and propagation in the lives of men and women who have intellectual capacity, but who are wanting in moral appreciations and ideals. The more knowledge a criminal has, the worse criminal he may be. Knowledge without an ideal of love and service is society's greatest enemy. But knowledge with an ideal of love and service is society's greatest friend.

The world ever stands with open arms ready to welcome into its confidence young men and young women who are in the quest of a noble character. The quest of character is human desire at its best, for character is the measure of a person's worth to himself, to his fellow man and to God.

There are two motives that respectively make for and against character—service and selfishness. The one enables the individual to achieve greatness; the other drags him into disrepute. The one inspires him to right and noble conduct; the other lures him into ignoble and unrighteous action. Service whispers the call of duty into his ear and leads him into the broad fields of human need. Selfishness tells him a monstrous lie, draws him away from duty, makes him believe that the man who wins in life is he who looks out for self even to the exclusion of his brother's welfare.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, JULY, 15, 1954

NUMBER 27

Ethics for Churchmen

By RICHARD K. MORTON



CODE of ethical procedures might well be set up by our conscientious church people, to insure fair treatment of all and the proper functioning of church life. The following are a few items that might be in the code.

Notify your pastor promptly and accurately when and where ministry is especially needed. Do not expect him to learn by telepathy or by the courtesy of some neighbor that, for instance, you are in the hospital.

If you leave town or change your address, notify the church office. Don't just disappear, leaving all others wondering what happened to you.

Criticize only with due regard to all factors. Constant sniping and disagreement and displeasure can be a very unsettling and destructive force in a church.

Do your share. Join the church to be worker, not a spectator. Don't just let announcements go in one ear and out the other, exposing yourself to the full program, but never giving a hint as to what really interests you and what does not.

Face the matter of stewardship squarely and honestly. Do not try to fool your church fellowship, much less your Lord, about your capacity to pay.

In the same way and for the same reasons, do not vote in church for a certain policy and then during the week support the opposite one.

If you accept a chairmanship or a place on a committee, don't consider it of such little importance that you just do nothing or never let anybody know your problems.

Have the character and insight to serve in a church in such a way that people are not embarrassed to approach you on any matter of opinion or policy. Avoid getting into such a place of prominence or control, that people hesitate to say anything against you, even when it is necessary.

If you have occasion to deal with any facts connected with your fellow church members or the business of the church, consider the matter of sufficient importance to get the facts, and all the facts. Do not be a rumor broker or a scandal monger, or one who thinks anything is good enough for the church.

If someone does something you don't like, don't try to solve the matter by leaving the church or going off in a huff. Others deserve a better treatment than that at your hands.

News Flashes

Dr. Jesse H. Dollar will assist the Rev. Goff Bedford in a series of revival services at Langdale, Alabama, during the latter part of July.

Nearly 6,000,000 children are enrolled in Vacation Bible Schools this summer, according to reports sent out from Chicago. The number of schools has increased from approximately 55,000 seven years ago, to an estimated 100,000 this year.

The Rev. J. L. Neese of Bradenton, Florida, former pastor of the Palm Street Christian Church of Greensboro, N. C. is conducting revival services at the New Lebanon Congregational Christian Church near Bethany School. Services are being held at 11 a. m. and 8 p. m.

New church construction this year is running 21 per cent ahead of 1953, which until this time held the record. \$205,000,000 worth of new buildings were started in the first five months of 1954, according to reports from the U. S. Departments of Commerce and Labor.

We reprint in this issue from the *Scottish Rite News Bulletin* an article entitled "Christian Missions Now Challenged in India." We do not agree with all that it says, nor do we think you will, but it is so thought-provoking that we believe it is worth while reading. We hope you will do this.

The Bayside Community Church project is reported making good progress under the leadership of Rev. Ernest Brickhouse. Sunday school and a brief worship service are being conducted each Sunday morning at 9:30 in the Chesapeake Beach Community House. The attendance has reached 35 in just three Sundays. It is the hope that a congregation may be organized in this Norfolk area in the early fall.

Correction of Date of Meeting

A notice was run in the issue of July 1, stating that Dr. W. E. Wisseman of Greensboro, N. C. would address the Eastern Virginia Sunday School Convention at its meeting in Franklin, Virginia, on July 21. We

have received no official notice of the meeting of the convention nor any program of the same, so we were unable to check the date or give further publicity to the meeting. However, Mrs. Annie Staley Calhoun has written us to the effect that she understands "that the program says" the proper date is July 20. We hope that those who expect to attend will check this and be sure to be in Franklin on the proper day.

Vacation Bible School at Rosemont

The Rosemont Christian Church started its annual Bible School on June 21, and ended with a Church Picnic on June 30, 1954. The Theme of the school was "The Bible." Classes were held for the Beginner, Primary and Junior children from 9:00 to 11:00 each morning. Some of the Intermediates helped in the different departments. There was an enrollment of 151 with an average attendance of 125 pupils. Miss Ruth Dunn, Director of Religious Education, was the superintendent of the Vacation Bible School with Glenn Garrett as recreational director. An offering of \$17.00 was received to send Bibles to blind children through the American Bible Society. The Women's Missionary Society served refreshments each day.

The faculty of the school included: Beginners Department—Mrs. Geo. Simpson, supt.; Mrs. C. L. Cantrell, Miss Betty Ruth Carden, Miss Diane Pezzella and Miss Judy Wohlfret.

Primary Department—Mrs. John Swink, supt.; Mrs. W. M. Sparkman, Jr., Mrs. D. L. Liverman, Mrs. P. R. Johnson, Miss Wilma Davis, Mrs. T. D. Comfort, Jr., Mrs. J. J. Hathaway, Miss Barbara Lee, Mrs. H. M. Cannon, and Miss Betty Jane Hassell.

Junior Department—Mrs. L. L. Milteer, supt.; Mrs. W. R. Skelly, Jr., Mrs. Marvin Edwards, Miss Joyce Beard, Miss Barbara Kent, Mrs. H. R. Morrison, Jr., Miss Jackie Small, and Mrs. W. E. Hewitt.

Others helpers were Richard Milteer, as assistant superintendent of the school; Miss Ella V. Dunn, and the writer.

ELLEN HEWITT,
Secretary.

Attendance at General Council

The following persons were among those present from the Southern Convention at the General Council of Congregational Christian Churches

held recently in New Haven, Connecticut:

Miss Susie D. Allen.
Rev. George D. Alley.
Rev. & Mrs. Mark W. Andes.
Rev. & Mrs. Wm. J. Andes.
Mr. & Mrs. Hubert L. Beane.
Rev. Ellis N. Clark.
Dr. & Mrs. Jesse H. Dollar.
Rev. & Mrs. Melvin Dollar.
Rev. & Mrs. W. A. Grissom.
Dr. H. S. Hardcastle.
Dr. & Mrs. Stanley C. Harrell.
Dr. R. C. Helfenstein.
Rev. R. L. Jackson.
Dr. & Mrs. F. C. Lester.
Rev. James H. Lightbourne, Jr.
Mrs. Mason.
Miss Virginia Mason.
Mrs. J. Mark McAdams.
Mr. & Mrs. I. L. McDowell.
Mrs. Carl Monroe.
Rev. J. Everette Neese.
Mrs. H. F. Nelson.
Dr. Will B. O'Neill.
Rev. Olin B. Pendleton.
Rev. M. A. Pollard.
Rev. O. D. Poythress.
Mr. & Mrs. C. A. Pugh.
Dr. & Mrs. Henry E. Robinson.
Dr. & Mrs. Wm. T. Scott.
Dr. L. E. Smith.
Dr. & Mrs. W. Millard Stevens.
Dr. & Mrs. John G. Truitt.
Prof. L. L. Vaughan.
Rev. & Mrs. Max Vestal.
Rev. & Mrs. Carl Wallace.
Mrs. W. B. Williams.
Dr. & Mrs. W. E. Wisseman.

Also in attendance at the National Council of Pilgrim Fellowship in session at Yale Divinity School June 23-30 were the following young people from the convention:

Iris Allen.
Silvia Coggins.
Rebecca Mann.
Lois Robinson.
Lois Scott.
Mary Ruth Whitten.
Billy Joe Willette.
Curtis Young.

It was a wonderful representation from our convention to these national meetings. We were happy also to greet the following persons from the convention but now serving in other areas: Rev. & Mrs. Robert Kimball, Rev. Emanuel Hedgebeth, Rev. C. C. Thomas, Dr. James H. Lightbourne, Dr. Simon Bennett, Dr. Archie H. Hook, Miss Priscilla Chase, Miss Lucy Eldredge, Rev. Fred Eutsler, Rev. Wm. T. Scott, Jr., Rev. Arthur Swartz, Rev. Carl Dollar, and others.

W. T. SCOTT.

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

First National Convention Announced

The first nation-wide meeting of the Laymen's Fellowship will be held in the Palmer House in Chicago, Illinois, February 25-27, 1955. The purposes of the convention are these:

1. Enable the participants to feel the power of large gathering of Congregational Christian churchmen, receive inspiration through addresses, fellowship and discussion.
2. Challenge men to look at vocations with careful Christian analysis to see if Christianity is being applied effectively, to understand through participation the Christian ethics involved in specific vocations.
3. Raise informational levels above local or state viewpoint and on high spiritual plain in a modern city, demonstrate church is at work and witness that Christianity is full and complete answer.
4. Send men home with great appreciation for Congregational Christian heritage, on fire to improve local church, home, business and community Christian contacts and to keep well informed as to our changing world.

In addition to all of the general sessions, there will be Vocational Seminars which will attempt to answer the question, "What Does It Mean to be a Christian in Your Vocation?" Experienced leaders will preside over vocational groups which will include the following:

1. Accountants and bookkeepers.
2. Administrators.
3. Advertising.
4. Architects.
5. Bankers.
6. Doctors and dentists.
7. Engineers.
8. Farmers.
9. Governmentworkers (National-State-City)
10. Graphic Arts.
11. Hotel, motel and inn keepers.
12. Insurance (all kinds)
13. Labor leaders, building tradesmen.
14. Lawyers.

15. Manufacturers.
16. Merchants.
16. Ministers.
18. Miscellaneous.
19. Politicians (National, State and Local.)
20. Retired.
21. Salesmen (wholesale and retail).
22. Teachers and professors.

The Southern Convention should be well represented. Make your plans to be there. J. E. D.

Wise Counselling!

In the June 10 issue of THE CHRISTIAN SUN there appeared an article of exceptional merit from the pen of Prof. W. W. Sloan, under the caption of "If I Were Superintendent."

Many of our churches would definitely profit if their church school boards would make this prophetic pronouncement the basis of an evening's study and discussion in anticipation of Rally Day Observance.

Not only should every pastor and every church school superintendent read this challenging and thought-provoking message, but also every adult member of our church schools should read and reread it.

ROY C. HELFENSTEIN.

God needs each of us to make his church vital and his kingdom strong. We need God to make our lives meaningful and worth while. Attend church every Sunday.—W. Millard Stevens.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The Mission Enterprise

The mission enterprise is the heart of the Christian Gospel. It is the concrete expression of the redemptive love of God. It is the task assigned to his Church by Jesus Christ. It is the evangelistic passion expressing itself beyond the borders of the local church. It is the measure of the spiritual life and vitality of the local church.

The missionary motive is to be found in the teachings and the example set by Christ. The best mission literature ever written is to be found within the pages of the New Testament. The Acts of the Apostles is the story of the Holy Spirit quickening the hearts of the followers of Christ, and leading them into the task which the Master had appointed unto them.

It is always to be remembered that Christ became the Saviour of the world by the giving of himself. The very nature of Christ is expressed in the unfaltering willingness to give of his spirit to those who penitently open their hearts to receive him. It is this self-giving which is the predominant characteristic of the Christ spirit.

The only way whereby the spirit of Christ can

be manifested in the life of the believer is by the sharing with others that which he has received from Christ. In the third chapter of The Acts, it is told how Peter and John healed the lame man who was lying at the gate of the temple. When the crowds gathered, Peter boldly preached to the people, saying, Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Christ can truly live within the individual or within a church, only as he is shared. To attempt to have the Christ as one's own personal possession and to enjoy him only within the confines of one's own soul, is to lose him. When a church ceases seeking to share Christ with others, its members soon become strangers to the presence of the living Christ.

The mission enterprise is not the creation of man's mind. It is not the work of man's hands. It is Christ ordained. It is Christ inspired. It is Christ empowered. In it God's grace is being carried into the hearts and lives of perishing men and women. There Christ is to be found, and those who are his own may share with him his Passion.

The Building Loan Fund Campaign

The report of the Church Building Loan Fund Campaign was the culmination of a noteworthy undertaking of the Congregational Christian Churches. The 1952 General Council was faced with the challenge of hundreds of new communities which had sprung up almost over night and which were without churches. After lengthy consideration of the needs, the General Council authorized a campaign to raise a minimum of \$4,500,000 to augment the Church Building Society's Loan Fund.

Dr. Albert D. Stauffacher was chosen as the national director of the campaign, with a number of the ablest leaders in the denomination working with him on the national committee. Campaign committees were set up in every State Conference, with similar committees working on the associational level, to carry the campaign to the local churches.

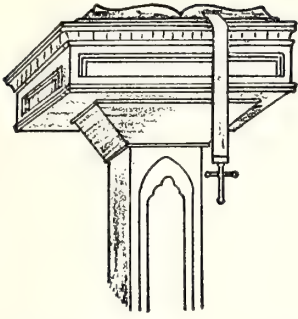
The amount which had been raised when the report to the General Council was prepared totaled \$4,825,807. The number of churches which had pledged contributions to the fund was approximately 3,400. It was also reported that loans had

already been voted to 110 churches. A part of these loans will come from the amount which was pledged.

In making his report, Dr. Stauffacher said, "It is my belief that when the last check is in, we will have gone beyond five million, in this biennium emphasis of ours." In evaluating the results, he said, "We have established a reservoir and a fountain of church building power that will stand for all time as a memorial of our concern for the vitality of the church and the spiritual welfare of the nation."

For the part which he had taken in the campaign, Dr. Stauffacher was awarded this citation: "For guiding to a successful completion the Congregational Christian Church Building Loan Fund Campaign for resources to be used for the multiplying of Christian sanctuaries in places of need throughout the land."

The Sunday evening program of the Council was a fitting celebration of an achievement which will bear abundant fruits in the years to come.



"What Did Jesus Say About Death?"

A Sermon

By REV. AARON N. MECKEL, D. D.
St. Petersburg, Florida.

"I am the resurrection, and the life. He that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die."—
John 11: 25, 26.

A pastor recently went to call on a man in the hospital. When the nurse announced that a minister was waiting to see him, this man replied, "I'm not going to die! Why should a minister come to see me?"

There's the secular mind for you—fickle, morbid, suspicious at the very mention of anything beyond the range of the five senses. It is said of William Randolph Hurst, that he would not even allow the mention of death in his hearing, so fearful was he. Perhaps you have heard the popular cliché, that the reason so many people attend worship in the churches of St. Petersburg, Florida, is that many of them are "cramming for their finals!" How fickle and feverish, the secular, worldly mind! It only thinks on the surface level. It fails to plumb the deeper ranges of thought.

In contrast, see what Masefield calls "the glory of the lighted mind." Those who have visited the catacombs of Rome speak of the light and joy and expectation inscribed upon the walls. The first Christians were constantly face to face with death and danger. But they met it head-on with "the Light of life" in their hearts. In fact, it was said of them that when one of their number died, they would accompany the body with songs and shouts of joy, as though he were traveling from one place to another place near by.

Personally, I believe that there is a positive danger in the extreme "this worldliness" of our day. We push

the thought of death down into our subconscious minds where it keeps bobbing up to annoy and frighten us. "I just never will become reconciled to the thought of death," said an acquaintance of mine. Well, is not that the trouble with us? We have never come to terms with the fact of our mortality. The first Christians faced it squarely. But see with what: "For this mortal must put on immortality. Then shall be brought to pass the saying that is written, death is swallowed up in victory!" I Cor. 15.)

Today, we ask the question, What did Jesus say about death? We went to see how, in him,

*"Life is ever lord of death,
And love can never lose its own."*

Having arrived at the Bethany home, where Lazarus had passed away, Jesus is met by Martha with the words, "Lord, if thou hadst been here my brother would not have died." Then the Lord of Life speaks words which have consoled so many hearts down the centuries: "Martha, thy brother shall rise again. I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

As our good friend Rufus Moseley has said, "Jesus never conducted funerals, he conducted resurrections." Suppose we make a few inferences from this mighty promise of Jesus. For this mighty declaration of Life opens up into broad and challenging vistas.

For one thing, our Lord seems to infer that our destiny is, at least to some extent, in our own hands. We have something to do with the fashioning of our own destiny: He seems to be saying that, "Immortality is not just a gift, immortality is an achievement, and only they who strive mightily shall possess it."

Man, created in the image and likeness of his Maker, is a free moral agent. He is a sentient being, endowed with the capacity to think, choose, decide and discriminate. Every day of our lives, in fact, every moment of each day, we are casting a vote in the direction of either life or death. "What shall a man be profited," Jesus is saying, "if he gain the whole world and lose his soul? What shall he give in exchange for his soul?" See! we can invest in either life or death. St. Paul takes up the thought when he says, "He that sow-

eth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Man is a sower.

In the parable of the Rich Fool, Jesus brings this responsibility of man for his soul's destiny into stark clarity. Here was a man who glutted his barns with grain and starved his soul. He just wanted to sit back, take it easy and clip coupons! "My soul, take thine ease!" he is saying. Then comes the midnight hour with its demand for an accounting. And this poor chap stands there, spiritually bankrupt and poverty-stricken. He hasn't a thing to take with him into the Unseen. God speaks: "Thou fool, this night thy soul is required of thee. What now is all your material wealth worth?" And Jesus adds, "So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:21.)

Henry J. Cowell tells how he had a long talk with Sir Oliver Lodge at the latter's home in Birmingham, in October 1915, during the First World War. He also heard him give an address in a church at the heart of London. Here, in substance, is what Sir Oliver had to say: "Death is a serious adventure, but it is not the end of anything. The spirit discards the body, and goes on without it. Personality, character, memory, affections, persist." And then this additional word which bears on what we have said thus far: "We go on as we are when we leave the body. You carry with you your real self; nothing more, nothing less."

Is that, do you think, quite in line with what Jesus said about laying up treasure in heaven? Every day of our lives we cast a vote for either life or death?

"I have a life I can't escape, A life that's mine to mold and make." Is it not so, my friend?

Again, to really know the Love that is characterized by self-giving, and to seek to build it into the larger structure of life all about us, that is to realize Eternal Life within ourselves. The nearest thing to heaven, we have here on earth, is a soul that spills over, joyously and radiantly, with the Love of God. The Christian by his very nature is already an immortal, here and now. He not only believes in immortality, he practices it! He is a practitioner of the highest art given to men, that of loving his fellows in the pure Love of God.

Hear how the New Testament, that
(Continued on page 13.)

Christian Missions Now Challenged in India

Those who have followed the news dispatches from India in recent weeks will have noticed that there is a widening rift between missionaries from the United States and the Government of India. This recently became an issue in the Lower House of Parliament (officially the House of the People). Deputy Home Minister Balwant Nagesh Datar was quoted in *Time Magazine* (April 26, 1954) as saying, that the right to propagate religion, as well as other rights guaranteed by the Indian Constitution, applies only to Indian nationals; foreigners are subject to any obligations the government might see fit to impose on them.

Home Minister Kailas Nath Katju made an appeal to the spirit of Gandhi, who had indicated that he did not desire the conversion of India to Christianity although he was on various occasions acclaimed a Christian. Quoting Gandhi, "If, instead of confirming themselves to humanitarian work such as education, medical service to the poor and the like, Christian missionaries would use these activities of theirs for the purpose of proselyting I would like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another."

President Rajendra Prasad said in an address to the hill tribes of Assam: "We want every man to feel he can reach the peak by any route he chooses. Christians are as dear to India as Hindus or Muslims or those of any other religion. There is no objection to any Christian preaching his religion, less (objection) to social service he may wish to render the people . . . Missionaries have done splendid work in our country, but they should render service out of love for the people, and not out of love for conversions."

The Protestant National Christian Council of India, in discussing this point said: "The hostility being displayed these days cannot be spontaneous. There seems to be an organized attempt to disrupt the good relations which have existed so far be-

tween Christians and their (Hindu) countrymen."

The Christian Century of Chicago in its issue of April 21, 1954, commented editorially regarding the denial of propagandizing rights to Christian missionaries by saying: "This is not only a denial of the fundamental human right of freedom of speech and conscience, but it also wrongly imposes the Hindu conception of the nature of man on all who may venture to come into the country. This conception is that man is bound to his family and society in an endless and inescapable sequence of reincarnations. Conversions break this sequence, so are against the nature of the universe. . . . It is to be hoped that the Indian government will realize before it is too late that it is playing into the hands of a totalitarian theocracy. . . ."

P. Oommen Philip, writing on "India: The Christian Outlook," in *the Christian Century* of November 18, 1953, quoted at length from a lecture

delivered at Oxford by Sarvepalli Radhakrishnan, a distinguished scholar and leader in India, who said: "To obliterate every other religion than one's own is a sort of bolshevism in religion which we must try to prevent. We can do so only if we accept something like the Hindu solution, which seeks the unity of religion not in a common creed but in a common quest."

The policy of most Protestant denominations relative to foreign missions is a growth of many years. It appears to have been established in accordance with the command of Jesus as translated and recorded in verses 18 to 20 of the 28th Chapter of Matthew and verses 13 to 15 of the 10th Chapter of Paul's letter to the Church at Rome. In 1819, Bishop Reginald Heber wrote the famous old hymn entitled "From Greenland's Icy Mountain," in which we are reminded that "they call us to deliver their land from error's chain" and that "the heathen in his blindness bows down to wood and stone." In still another stanza we are urged to proclaim salvation "till each remotest nation has learned Messiah's Name."

Later, at the turn of the century, (Continued on page 15.)

The Religion in American Life Story

This November will mark the sixth campaign in which American business and the advertising industry will support the Religion in American Life program. This program stands alone as the first effort in the history of religion to use all the facilities of national mass advertising in support of religious institutions. Through this program the total machinery of advertising is put to work for the churches and synagogues of the three major faiths in America.

"He restoreth your soul . . . Worship together this week" will serve as the central theme for the 1954 campaign running throughout November. This message will be repeated many times across the country by television, radio, newspapers, billboards and magazines. Millions of people who resist all religious appeals will be reached by the powerful persuasion of the most modern advertising techniques. The value of the campaign, if purchased by a commercial firm, is estimated to be worth more than \$5,000,000.

The scope and penetration of the nation-wide advertising can be seen

in a sampling of statistics from the 1953 campaign: Television announcements on a total of 162 network programs. Radio announcements on 249 network programs, 5,104 billboards, 9,111 platform posters, 66,817 bus and subway cards, and 11,085 advertisements in 1,205 newspapers. As an example of what the newspaper advertising represents, it is estimated that the RIAL ads in 1953 would amount to 2,200 full-page ads in an average city newspaper.

The success of the program is seen in the reports of local results sent in by hundreds of communities across the country. Detailed reports to the national office contain impressive evidence of benefits, both direct and general. Reports of increased church attendance over the months that followed last year's campaign vary from 4 to 30 per cent. Says Rev. Edward Mayer, Evangelical and Reformed Church minister of Corpus Christi, Texas: "It makes a community impact rather than denominational. . . . Gets the churches to working together on a program in

(Continued on page 14.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Time Has Come To Go Forward

There comes a time in the affairs of causes and institutions when forward steps must be taken for the permanency and progress of such causes or institutions. Where a number of individuals are concerned, there are always differences of opinions. In such instances in a democratic church, the majority opinion should prevail.

When Elon College was struggling to free itself from its retarding debt, the last step taken was in the form of a Convention-wide campaign which we called the "All or Nothing Campaign." This campaign was launched on September 17, 1941. It was to close at twelve o'clock midnight on July 31, 1942. During this allotted time, the entire amount of \$105,000, the balance owing the Virginia Trust Company of Richmond, Va., was to be secured in cash and pledges. The entire debt was to be paid during January, 1943. It was the distinct understanding that if these conditions were not met that all cash and pledges were to be returned to the contributors.

At the annual meeting of the Board of Trustees in May, 1942, the President's Report showed that only \$60,000 had been raised in cash and pledges. This was a dismal picture, with only two months to go.

A loyal member of the Board of Trustees, after expressing his opinion that the campaign had failed, offered a motion that the campaign be closed and considered a failure, that we urge all who had given their money to let it remain with the college, and all who made pledges to pay them; and that we urge the Virginia Trust Company to accept the College's note for the balance and return the endowment securities to the vaults of the college.

Before the motion was seconded, the writer stated that the organization had been formed, that all of the churches knew about the campaign, and what the results would be if the total was not raised, that there was considerable interest being manifested in the campaign, that the seed had been sown, and pled with the Board not to judge the campaign a failure

until the time of harvest had passed. The campaign continued.

Three days before the campaign closed, we lacked \$10,000. Letters were mailed, telegrams were sent, and the writer drove day and night. The last report was received at 11:45 p. m. The campaign closed at 12:00. The total amount raised in cash and pledges was \$117,000. The greater part of this amount was in pledges. These pledges were due and payable in January, 1943. On the 23rd day of January, 1943, the last \$10,000 owing the Virginia Trust Company

Fifth Sunday

**OUR SUNDAY SCHOOLS ARE
PRIVILEGED TO MAKE
AN OFFERING FOR
OUR COLLEGE**

* * *

Elon College

* * *

**Let every Sunday school in the
Southern Convention take advantage
of this opportunity!**

was paid, leaving a balance of cash in the bank of \$7,000 due the college.

We will recall that in 1946 a campaign to raise \$1,000,000 for the College over a period of ten years was launched. Two years later, the amount was increased to \$2,000,000. Two years later, \$500,000 was added to the amount, making \$2,500,000 for the college to be raised by 1956. In 1951, we had gone beyond the halfway mark. In 1952 an organization was formed and a campaign launched to complete the \$2,500,000 campaign for the college. We were proceeding very well, not as rapidly as we had hoped, but the ground had been broken, the seed sown, an organization formed, and the campaign was in progress. At the request of the General Council of the Congregational Christian Church, the Executive Board of the Southern Convention of Congregational Christian Churches requested the college to halt its campaign, to get out of the

field completely for the remainder of the year, with the assurance that the Building Fund Campaign would be over by January 1, 1954. There is no criticism of this act on the part of the General Council or the Southern Convention. The time had come for the building of new churches in our area. The Convention did not have the money to encourage these different communities in the erection of new church buildings.

However, the halting of the college campaign, as you will agree, dealt a very serious blow to the college. Now the time is come again when this campaign should be renewed with all diligence and determination. Every member of the church, every official of the organization should realize the necessity of the college and its need of immediate funds for the construction of dormitories and a dining room on our campus, sorely needed for years.

To succeed in this undertaking will require the cooperation of all. It is a big undertaking, but not too big. We are able to do this and meet all obligations assumed. To succeed, we must believe in the rightness of the cause and in the ability of us all together.

Unfortunately, two high officials of our church have advised that the college declare a two year moratorium so far as the solicitation of funds is concerned. This, in my judgment, would be another serious blow from which the college could scarcely recover. We cannot stand still. We either go backward or forward. We are able to go forward, and go forward we shall.

* * * * *

Apportionment Giving

Cooperation is the key to success in any undertaking where two or more people are involved. The larger the number of individuals, the greater the need for cooperation. Henry Ward Beecher left a church meeting in which there were differences of opinion. As he came out on the streets of Brooklyn and walked along with two of his church officials, the snow was falling and the streets were covered with snow. He reached down and picked up a hand full of snow and threw it. It went everywhere. He reached down, picked up a second hand full of snow, pressed it together tightly and tossed it across the street and said to his parishioners, "The latter is an illustration of the effectiveness of cooperation."

(Continued on page 11.)

The Sloans in New Zealand

Our job in New Zealand is to be good-will ambassadors, but it is a sobering thing to be considered experts. I am not sure whether an expert is an ordinary man away from home, or, as President Smith claims, the "x" stands for an unknown quantity, and the "spert" is a drip under pressure. We are being honored on every hand, also called V. I. P.s. It is difficult not to have our heads turned and to take to ourselves the statement of Jesus that a prophet is not without honor save in his own community.

However, one thing keeps my head from swelling too much. That is that I am a mere man. Possibly it is partly because the Queen made such a "hit" here recently that more fuss is made about Mrs. Sloan than about me. Boquets and souvenirs are presented to her. Speeches of welcome are made to her "and Dr. Sloan"; our pictures appeared in the nation's leading newspaper under the heading, "Women's World"; and we spoke on a national radio program on what I later discovered was the "Woman's Hour."

But many things are in reverse here south of the equator. Not only does water whirl out of a drain in the opposite direction of that north of the equator, but these are the shortest days of the year. Winter is getting well under way, and there are heavy frosts. We can see snow on the hills. Easter is in the fall, which does away with the symbolism of new life—also new spring wardrobes. The noon-day sun is in the north. The English custom of driving on the left also makes this a land of reverse. Our biggest trouble at this point has been in going through a revolving door, which does not act in the way to which we are accustomed.

On the other hand, we have not found as many British expressions as we expected. American forces here during the war and American movies have Americanized the language here. When we expected to hear people speak of "wireless" we have found the American term "radio." Instead of the English "groundnuts" we have found the American "peanuts." However, we must still speak in terms of tram-cars, petrol and cinemas.

New Zealand is considered to be more English than England herself.

I believe it is true with the institution of tea. Tea is brought to us before we get up in the morning; there is mid-morning tea, as well as afternoon—and these always include small sandwiches or cakes. Again, there must be tea before going to bed. Supper is also called tea.

New Zealand is referred to by the English as the land of milk and money. Wool, dairy products and meat are the chief exports. This little nation, with less than half as many people as North Carolina, is one of the most prosperous. There are many more jobs than people to take them. The average wage is considerably lower than in the United States, but so are prices of essentials. Pasteurized milk is ten cents a quart; a two-pound loaf of bread costs eleven cents. Many products are subsidized by the government. A pound of butter sells for twenty-eight cents, but the government pays the merchant an additional fourteen cents.

The many social security provisions are not working as well as people had hoped. Hospitalization is free, if one can wait his turn in a government hospital. One may receive a payment of \$1.05 for each time he visits his physician, but the physician's fee may be much more. There are government grants for old age, sickness, unemployment, large families and other conditions, but all this makes taxes extremely high. It is fortunate that New Zealand has very little government debt.

We have been having a good time meeting New Zealand church people, preaching, holding church clinics, and having teas and conferences with church leaders. Last Sunday night, Mrs. Sloan preached in the Terrace Congregational Church in the capital, across the street from Parliament Building. It is the oldest Congregational church in New Zealand. At the same time, I preached in one of the nation's leading churches, the St. John's Presbyterian. I am told I had the largest Sunday evening audience the church has had for several years. The church was full.

An effort has been made to have us meet at least the leaders of every Congregational church in New Zealand. In four or five chief cities church clinics have been held at which we each made addresses on church work, and then over the inevitable cup of tea, answered questions for

an hour about church work in the United States.

New Zealand is ahead of the United States in the matter of church union. There is but one Presbyterian denomination and one Methodist. At present, plans are being worked out for a union of Congregational, Methodist and Presbyterian groups. Such a union will be the largest church in New Zealand. At present 30 per cent of church members are Church of England people, similar to our Episcopalians, 25 per cent are Presbyterians, 15 per cent Catholics, 8 per cent Methodists, and a smaller number of Congregationalists and Baptists.

However, in some ways New Zealand church people are much behind those of the United States. There are many small churches; very few large ones. Church programs are inadequate. A question put to me several times is, Why is it that in the United States 59 per cent of the people are church connected, in England only 15 per cent, and in New Zealand probably fewer? I have been hunting for the answers, and I think I have found two:

The first answer I found to this question is the emphasis in the church program. When ministers listed the teachings, they felt most important the items that dealt with a religion about Jesus, not the religion of Jesus. The teachings of Jesus are being put in a secondary place. Young people of the Student Christian Movement at the university told us that their study last year was "The Meaning of Sacrifice in the Old Testament," and this year, "The Philosophy of the Eucharist." Possibly this is why New Zealand is producing very few ministers, is having to import them from England and Scotland. I am asked to try to get some from the United States.

The second weakness in the New Zealand churches is an attempt to maintain a nineteenth century program. Daily vacation church schools are unknown. Sunday schools are for children only. There are no junior churches. Youth Fellowships have not yet replaced the older Christian Endeavor Societies and similar organizations. There are no men's brotherhoods. No one seems to have ever heard of a church dinner. Attendance at Sunday morning services is increasing, but evening services are poorly attended, and mid-week services have about disappeared. Yet

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

An Open Board Meeting

At the meeting of the National Women's Fellowship in connection with the General Council, one phase of the program had to do with plans for the women's societies. This was presented in "skit" form, showing a meeting of the executive committee in New York with our women's staff there.

The clever presentation, with extra "skits" on the side by other groups to illustrate the point under discussion, was planned by Marguerite Davison, whom many of our people knew when she was a worker with our denomination in Alabama.

The four points of emphasis developed at this imaginary meeting are the four things each women's group is asked to work on during 1954 and 1955. They are:

1. To deepen our spiritual lives as individuals and as families.
2. To further "Our Christian World Mission" by helping to establish and strengthen the committee on Stewardship and Missionary Education in every local church.
3. To encourage the commitment of our young people to full-time Christian service.
4. To promote the use of visual aids, particularly the current denominational and interdenominational films.

We shall seek to make further suggestions concerning these ideas in the weeks that lie ahead.

* * * * *

We Salute Two Women of the Southern Convention

Two Southern Convention women "shone" at the General Council. The dozen or so other women from our area there were so proud of them.

First of all, Graham Wiseman, in her capacity as a member of the Board of Directors of the Home Boards of our denomination, was on the platform during the presentation of that phase of our work. Then when the time came for elections, she was chosen as one of the three vice-presidents (and the only woman!) of the Home Boards. Wouldn't her parents have been proud of her!

And then, on Sunday afternoon, Tudor Williams, as vice-president of the National Fellowship of Congregational Christian Women, presided over the women's meeting. She did the job with dignity and grace, introducing in a thoughtful and delightful manner Mrs. Bayard Buckham, our national president, and Mrs. Robert G. Williams, first president of the International Congregational Women's Fellowship.

Yes, indeed, we are proud of Tudor and Graham, as they represent us in



MRS. GRAHAM ROWLAND WISEMAN

these two important phases of our denominational work.

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Pleasant Grove Society Reports

The Pleasant Grove Ladies' Missionary Society met on Saturday evening, May 8, at 6:30 o'clock, at the Pleasant Grove Congregational Christian Church, Route 1, Bennett, North Carolina, for their annual "family night." A picnic supper was enjoyed on the church lawn by the ladies and their families.

The "high light" of the evening was an auction sale of a quilt that had been made by Mrs. H. H. Bray and Miss Nova Bray for the society. There was a total of 282 names embroidered on the quilt, and the sale of it was \$100.00, making a total of \$241.00 received.

Following the picnic supper and sale, the laymen of the church presented for our entertainment the

play, "Simon, the Leper," under the direction of our pastor, Rev. Bill Simmons. This play was well given by our own local talent of which we are very proud.

REPORTER.

* * * * *

Ramseur Society Meets

Mrs. Tommy Cain and Mrs. Russell Stout were hostesses to the Woman's Missionary Society of the Ramseur Christian Church at the home of the former on June 11. Fifteen members were present and enjoyed a program on "Our Fellowship Purpose—Motivating Our Task."

Also Mrs. Elvin Cox gave a study of the 147th Psalm. For the past year, we have enjoyed our study in Psalms which Mrs. Cox has been giving.

DOROTHY CRAVEN,

Reporter.

* * * * *

Report of Treasurer of the Eastern Virginia Woman's Conference

Quarter Ending June 15, 1954.

Balance brought forward \$ 171.58

RECEIPTS.

Women's Societies.

Antioch	\$ 10.00
Berea	25.00
Bethlehem	32.00
Cypress Chapel	25.00
Cypress Chapel (Angeles Brittle)	15.00
Dendron	15.00
Eure	14.00
Franklin	75.00
Great Bridge	20.00
Holland	40.00
Holy Neck	37.50
Hopewell	6.00
Isle of Wight	10.00
Liberty Spring	55.00
Mt. Carmel	25.00
Mt. Zion	7.50
Newport News	35.00
Norfolk:	

Bay View	Paid up
First	7.00
Little Creek	8.75
Rosemont	50.00
Second	20.00
Oak Grove	9.60
Oakland	22.50
Portsmouth:	
Elm Avenue	15.00
First	25.00
Shelton Memorial	15.00
S. Mem. Y. W.	10.00
Richmond	30.00
Spring Hill	3.00
Suffolk	435.00
Sunbury	25.00
Union Southampton	26.25
Wakefield	12.80
Waverly	15.00

1,176.90

Young People.

Berea	\$ 12.50
Bethlehem	10.00

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

There are many old churches clustered around Suffolk. There are equally as many old churches clustered around Elon. One Saturday afternoon we drove through the small village of Ossipee, across an antique steel bridge to the village of Altamahaw. We stopped at Berea Church which is more than 50 years old. The church is attractive, the grounds well kept and lovely organ music was coming through the door which was slightly ajar. We walked in the church yard and looked at some old tombstones and listened to the lovely music.

A few days before we had passed our church in Haw River. This church is a frame building and it has a stained glass window to the famed "White Pilgrim," the young minister who traveled North Carolina, not on power steering, but dressed in white, riding a steed. There is much history at Haw River.

Sunday morning found us worshipping at old Providence Memorial Church in Graham. This church has a history so old that it goes back to the Revolutionary War! The first church was built in 1763. Close by the present church was the school house, court and meeting place—all three in one building. The building in which services are now held is old. It is a lovely place. Sandy monk's cloths draperies don't quite cover the two-story clear glass windows, and the fanning breeze pushes them aside enough for us to catch glimpses of blue sky and deep pink crepe myrtle—reminders of God's beauty. The floor boards are wide, the pulpit is arched and centered with a keystone. Nowadays a deep red dossal cloth hangs behind the pulpit and a gilt cross is suspended on it. The choir sang well, and the old reed organ has the best quality tone we have heard in a long time.

Dr. Ferris Reynolds who teaches at Elon is the minister. Dr. Reynolds studied in Scotland and he is a Congregationalist. What a fine feeling of fellowship to find so perfect a blending of our faith in this old, historic church. He preached a very fine sermon and he is blessed among ministers for he has a passion for brevity

which is a rare quality among the brethren!

After service we were greeted by people in the manner that Southern church people greet one another. Mrs. Stuckey (David's mother. David was a counsellor at Crabtree Creek) chatted with us and others. Several said: "We read the Children's Page every week." We keep reminding ourselves that big, middle and little sized people read this page.

As we sat in the pew and viewed the lovely interior, as we lifted our hearts in prayer, and as we listened to the sermon we thought again of the sameness of God's word in every place, in every land. We came back spiritually refreshed and feeling that it was good to have been there.

* * * * *

Teach Them Independence

By IDA M. HALIBURTON.

Issued by the National Kindergarten Association.

She was not a bit shy. While others seated themselves, she stood confidently beside the high stool I had pressed into service for her seat at the table. She was hungry, I knew, for she had come a long distance, and the train had been nearly two hours late. When she was lifted to her seat she did not begin to eat but looked expectantly at her mother.

"She doesn't feed herself yet?" I asked. I couldn't help a glance at my own two-year-old, who was making good headway with his soup—not a drop being misplaced.

"No, I've never let her attempt it," the mother replied complacently. "She would spill it, I'm sure, and that would cause more fuss and bother than feeding her. Besides, I like to feed her."

"Let's let her try," I suggested.

The mother looked doubtfully on as I tucked a large napkin under the wee one's chin, freed her arms, placed the spoon in her hand and guided it through the process of conveying the good thick soup to the hungry little mouth. She spilled some, but I made a joke of the mishap. "Oops! that nearly got away from us. Watch the next spoonful." Thus, encouraging and praising, the soup was finished. Meat and vegetables came next.

These, cut into small manageable pieces, were easy to dispose of, the child having first been shown how to raise her elbow so that the spoon would be properly tilted. A satisfactory replacement of fugitive pieces on the spoon always being accomplished, the difficulties had not been too many, and she was now ready for the next course. She was tired and sleepy by dessert time. After the first few mouthfuls, she murmured, "Nuff! Go bed." So, gladly, her mother bore her off for the afternoon nap.

Underprivileged children! The expression has come to mean children who are deprived of sufficient food and clothing, good homes, and healthful environments. Many persons do not realize that some children who have all of these blessings are nevertheless *underprivileged*, because they are denied the privilege of self-help, because Mother enjoys the feeling of being of paramount importance in her child's life.

I dare not sit in judgment, as I well remember the exulting feeling I had when my first child was placed in my waiting young arms. "Here is someone," I thought, "on whom I may lavish all of my heart's affection, someone for whom I may sacrifice, work, and plan without any repercussions." I soon learned the truth of a favorite saying of an old lumberman friend of mine. "There ain't no such animal." Maybe for a few short weeks a mother may serve unstintedly, but beyond that, such devotion, though intentionally unselfish, weakens the moral fibre of the one whom the mother would bless with her unfaltering devotion.

A small child loves attention—and don't we all? While he should always be sure of his mother's love, the child must not be allowed to become an attention-getter. If he is frustrated and his gentler wiles fail, he may burst into storm. The wise parent is not visibly affected, but looks at him calmly, speaks to him pleasantly, and lets the child know that his tempest is not causing any excitement, gaining him any special notice, nor changing the treatment he is receiving.

There are a number of things a very small child can do to earn for himself a measure of independence—service to a smaller child, such as picking up his dropped toys, standing guard by his carriage while Mother slips into the store for a brief mo-

(Continued on page 11.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips From Tom

Several articles have been written for this page about experiences in camps and conferences this year. In this issue is printed another. This one is written by Miss Maxine Godwin, a member of Amelia Congregational Christian Church, Route 1, Clayton, N. C. Other youth who wish to share experiences of camps with us are urged to write.

* * *

It has been learned that Bonneva Farlow, a member of our Sophia Church and a student of Woman's College in Greensboro, is to go abroad for mission work. Bonneva is an active worker in our youth groups, and we congratulate her on her high ambitions and ideals in this mission work abroad in Christ's name.

* * * * *

"Cupids Column"

Cupid has received international information about the ringing of wedding bells. It has been revealed that a friend of all of us is making plans for marriage.

Hosea Dabuet of the Philippines, a dear friend and loved one of the youth of our church, sends news that he is to be married soon.

Hosea was with us in school and worked among our youth groups in our churches and camps. Everyone learned to love him dearly. All were concerned about him and his work.

Miss Pattie Lee Coghil received an invitation to his wedding. It was different from our own style. On one side was an invitation from the bride's parents, and next to it on the other side was the one from the groom's parents.

Our best wishes for happiness and success go to Hosea, our dear friend from across the seas.

* * * * *

Young People's Conference

Three girls from Amelia Christian Church attended the Young People's Conference held at Elon College on June 13-19, 1954. They were Maxine Godwin, Faye Dean Pulley and Carrie Ann Waters.

This was a week thoroughly enjoyed by everyone. The only complaint I heard was that the week was "not long enough."

After everyone had registered on Sunday evening there was a picnic supper followed by recreation.

Breakfast was served at 7:20 every morning, and at 8:30 we had Morning Assembly, which was conducted by Max Martin Eichrodt from Switzerland. Following that, we had fifteen minutes set aside to "think it over." This was a time for meditation and to think things over.

We had three classes, and each class was divided in to two sections. Our first class was "It's in the Book," taught by Mrs. Olin B. Pendleton from Norfolk, Virginia, and Rev. Henry E. Robinson from Burlington, North Carolina. Our second class, "I Do Believe," was taught by Rev. George Alley from Suffolk, Virginia, and Rev. Olin B. Pendleton from Norfolk. Our third class was called "This Is the Way." Rev. Ralph M. Galt from New Market, Virginia, and Rev. Richard L. Jackson from Chapel Hill, North Carolina, were in charge of this class. During this period we were shown a film strip. Then we were divided into groups and held a discussion about the film strip.

After being served a very delicious lunch, we had an hour to rest. Then it was time for recreation. Some of us played tennis and some played softball, followed by swimming for all. When rain upset our plans for outdoor recreation, we went to the gym and there we did the Virginia Reel and Square Dances, while some played volleyball.

After all this recreation, everyone had worked up a good appetite for another delightful meal, which was followed by Vesper Services conducted by Rev. James H. Lightbourne, Jr., from Holland, Virginia.

We were then shown another interesting film strip, followed by more fun and recreation.

From 10 to 10:15 p. m., each group met with its counselor for devotions and to talk things over. At 11 p. m., lights were required to be out and everyone in bed for a good night's rest.

Thursday night was Stunt Night. Each group had a stunt and they were all very good. The judges said it was a tie between them all,

On Friday night there was a very impressive Communion Service held.

Let us not forget our fine group of counselors who were always ready to cooperate and lend a helping hand when needed. We would like to express our sincere thanks to the entire staff, who made our week at Elon a most enjoyable and impressive one.

MAXINE GODWIN.

APPORTIONMENT GIVING.

(Continued from page 7.)

Separately, we can accomplish but little. Held together by opportunity and responsibility, we can accomplish much; indeed whatever is necessary for the cause in which we are interested.

In the Southren Convention we have 200 churches, together with their Sunday schools and other organizations. All of these churches, Sunday schools and organizations have a stake in Elon College. By cooperation, everyone doing his part in service and contributions, we can do for our college whatever is necessary. Remember that snow loosely allied flies to the wind. When pressed together tightly, it becomes a force, as it is tossed by the individual who aims at his object.

Previously reported \$ 4,384.92

Eastern N. C. Conference:

Liberty (Vance)	\$ 50.00
Mt. Herman	34.00
New Elam	13.00
Wake Chapel	21.68

Eastern Va. Conference:

Centerville	\$ 15.00
Portsmouth, Elm Avenue	28.00
Suffolk S. S.	72.51

N. C. and Va. Conference:

Burlington, Bev. Hills ..	5.00
Burlington, Lakeview ...	11.00
Elk Spur S. S.	5.00
New Lebanon S. S.	14.60
Pfafftown	18.00

Western N. C. Conference:

Bennett	\$ 5.00
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Virginia Valley Conference:

Antioch S. S.	\$ 23.69
Bethlehem S. S.	23.00
Dry Run S. S.	1.51
Linville S. S.	7.50
Winchester S. S.	8.34

356.83

Total to date \$ 4,741.75

FOR OUR CHILDREN.

(Continued from page 10.)

ment. He can push his own chair to the table and, later, Mother's and Daddy's. He can open and close doors, carry Daddy's paper or slippers to him, also pick up after himself, and put his toys away. The

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Growing Through Prayer"

LESSON IV—JULY 25, 1954.

MEMORY SELECTION: *"Rejoice always, give thanks in all circumstances; for this is the will of God in Jesus Christ for you."* I Thes. 5:16-18.

BACKGROUND SCRIPTURE: Luke 11:1-13; Philippians 4:6-7.

DEVOTIONAL READING: Psalm 4.

A lesson on prayer may well raise some questions. Is prayer a lost art? Have we ceased to grow spiritually because we have stopped "practicing it"? Can we grow to full manhood without it, especially spiritual manhood? What is the nature of prayer? How can we all pray more effectively? How shall we pray? What can we expect to happen if we pray? Why pray anyway? What can prayer do in a world under the reign of law? These and many other questions come to mind when we think about prayer.

The lesson does not answer all of these questions. It does not pretend to answer them all. But it does give us some answers to some of these questions. And it emphasizes the fact that prayer is a factor in a growing Christian life. Indeed, it can be said that where there is no prayer, there is little or no growth.

Jesus Prays.

Jesus prayed. That in itself is significant, highly significant. There are many references in the story of his life, to his prayer life. Why should he, the Son of God, pray? Certainly not to ask forgiveness for sins, for in him was no sin. Prayer, for Jesus, was a means of deepening his sense of fellowship and friendship with God, of renewing his spirit, of rendering thanks, of seeking guidance, of insuring victory, of laying hold on power. He did not ask for things. He used prayer as a means of having communion with God, the Giver of every good and perfect gift.

Prayer for Jesus was so real, so vital, that when the disciples saw him at prayer, they asked him to teach them how to pray. He had something which they did not have. They said prayers; he prayed. When he prayed, something happened. So, "as he was praying in a certain place, when he had ceased, one of his dis-

ciples said to him, Lord, teach us to pray, even as John taught his disciples to pray." "If prayer can do for us what it does for you," they said, "then we want to learn how to pray."

Jesus Teaches His Disciples to Pray.

In reply to their question, and in response to their appeal, Jesus gave the disciples what is generally known as The Lord's Prayer. Matthew Henry, the great commentator, wrote of The Lord's Prayer that "a child can play in it, and an elephant can swim in it." He was saying in a striking way that it is both very simple and very profound.

When Jesus said, "After this manner pray ye," he did not mean that we were bound to use his words. He was suggesting a pattern of prayer and the spirit of prayer. There was to be reverence for God and for God's name, there was to be a desire, even a yearning for the rule of God in the here and now of earth, even as in heaven, there was to be a prayer for forgiveness, based on our willingness to forgive others, there was to be a prayer for deliverance from moral evil, there was to be an ascription of praise and glory to God our Heavenly Father. O yes, the Master was practical. He knew that although men could not live by bread alone, they could not very well live without bread. So he includes the petition, "Give us this day our daily bread." One is justified in praying for daily needs. Perhaps the outstanding feature about the prayer is the absence of the first singular pronoun. It never once says "I"—it is always "our," "we," or "us." It is a social, an unselfish prayer. Prayer at its best, embodies these principles and this spirit.

Jesus Teaches His Disciples to Practice Prayer.

As was so often the case, Jesus emphasized the truth by telling a story. He told a story of a man who had put his children to bed and had gone to bed with them, when a fellow came along at midnight and asked him for some bread for company that had come unexpectedly. Because of the importunity of the midnight visitor,

the man got up and gave him some bread.

Jesus told this story to encourage prayer, persistent prayer, but quiet, reasonable, non-violent prayer. A man does not shout at God to be heard. God can hear when one prays quietly. In contrast to the householder, God likes to hear your knock on his door. But if prayer is to mean the most, it must be more than an emergency thing like a shortage of bread at midnight. It must be persistent. The words, ask, seek, knock, as given in the lesson as written in the original Greek, have the meaning of keeping on asking, keeping on knocking, keeping on seeking. If one is to make the most of prayer and get the most out of prayer, he must practice prayer.

"If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?" The good man would not think of giving his son a stone instead of a hot biscuit, or a scorpion instead of an egg! Well, God is so much better and wiser than the best and wisest man, that he can be counted on to give good gifts unto his children. He will not always give us what we ask for. Thank God for that! But he will give that best of all gifts, the gift of himself, the Holy Spirit. Not God's gifts, but God himself, is the greatest gift in prayer.

Paul Says the Same Thing.

On a sign in front of a city church there were these words: "Why worry, when you can pray?" That is what Paul is saying when he writes to his friends: "In nothing be anxious (or worried or fretful), but in everything by prayer and supplication, with thanksgiving (notice how he puts the spirit of thankfulness at the heart of prayer) let your requests be known unto God, and the peace of God which passes all understanding shall guard your hearts and your thoughts in Christ Jesus." If we prayed more, we would worry less. If we prayed right, we would worry not at all. Peace of mind comes through prayer.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

You need always to get along well with yourself, for the art of getting along with everybody imposes some very personal obligations upon you.—*Dr. J. Richard Sneed.*

WHAT DID JESUS SAY ABOUT DEATH?

(Continued from page 5.)

immortal Book, describes it. "God is love, and he that dwells in love, dwells in God, and God dwells in him." Or listen to the first Christians sing it out: "We know that we have passed out of death into life, because we love the brethren." Our Lord made clear how the world was to differentiate between his followers and the mere worldling: "Hereby shall men know that you are mine, by the love you have toward one another."

An old legend says that, when the Apostle John was too old to attend the church in Ephesus, he would be brought into the church meeting on a stretcher. Invariably he would give the save counsel to the assembly: "Little children, see that you love one another, for love is of God."

Personally, I do not believe that we arrive at the sublime certainty of eternal life by means of clever argument, or abstract reasoning. Then how do we know? We know by tasting a Spirit by joining a fellowship, by putting heart and head and hand to a sublime task. Says Professor Jeans, "The ultimate realities of the universe are at present quite beyond the reach of science, and may be—and probably are—forever beyond the comprehension of the human mind." Does that mean that we cannot know? Not at all. "Out of death into life, because we love the brothers," so for those first disciples of Jesus, and so for us. We must be practitioners of immortality by expressing the spirit of Christ-like love.

A few months ago, in this church, we held a memorial service to the memory of one of our most-loved deaconesses, Mrs. Everett Sears. She had served her church and fellow members faithfully, and then rather suddenly "fell on sleep." People remarked after the service that her living presence was keenly felt all during the service. What is the secret of such a life? Does it not lie in the fact that Blanche Sears had intertwined her life in loving, sacrificial service with a multitude of other lives? She had learned the great secret: "He that is willing to lose his life for my sake and the gospel's shall find it." She practiced immortality.

There's nothing selfish about that kind of immortality. It doesn't beg the question. Quite the opposite, it rather reminds one of what was said

of William Lloyd Garrison, who gave his life to free the slave: "He forgot himself into immortality."

Yes, we have a responsibility in the fashioning of our own immortality. And when our lives are filled with, and radiantly express, the great Love of God in Christ, then we have a foretaste of what heaven must be like.

But ultimately, our confidence in eternal life lies in the living relationship of the believer and his Lord. What did Jesus say about death? Listen once more to his words: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." There you have it, friend, "liveth and believeth in me." This is none other than the miracle Christ works in the soul through faith. It is precisely the wonder of the Gospel that the secular, worldly mind can never grasp. Here is Jesus, Lord of Life, saying of Lazarus—then and now—"This one I have redeemed can never die, because I live in him and he lives in me. In the spirit of the Cross he has already died to sin and selfishness in this life. Now he shares in the triumph and power of my resurrection!"

Viewed in that divine light death becomes transition, a door that swings outward on life, abundant, eternal, everlasting. In fact, every relationship of our lives is transformed within that revolutionary framework. Life, yes, but lived out from God, not self, as a center.

When Dr. Sherwood Eddy gave a series of lectures in this pulpit a few years ago, he told me he was preparing a book entitled *You Will Survive After Death*. I have read the book, an amazing spiritual Odyssey out of the soul of a man who has lived daringly. Now after two years, Sherwood Eddy sums up his faith in the following words: "I am ashamed of what I am at eighty-two years of age. Yet I am not discouraged. All this is but the first round of the fight. I have never been knocked out, and I shall live to fight another day." Our good friend speaks the glory of going on and of growing in the larger life beyond. He closes his testimony in the beautiful words of St. Paul: "What no eye has seen, no ear heard, nor the heart of man conceived, God has in preparation for those who love him." (I Cor. 1:9.)

For myself, I can only say that I have no fear of the great transition, whenever it may come. No! Rather

is it life, the day by day bearing of my Christian testimony, that sometimes baffles me. To live the kind of life that is worthy of survival beyond these little three score years and ten, there is the test. And because I am not sufficiently strong within myself to meet that test, I slip my hand into the Nail-pierced Hand. I seek by God's help to live each day to the full, until finally this earthly life shall open upon the brightness of eternity. When I shall come to the end of the way, then, "Sunrise Tomorrow!"

There is the story of the newspaper reporter who interviewed an old Lamp Lighter on his round, in the early hours of the morning: "What a dismal task yours must be putting out lights!" "Not so," said the lamp lighter. "You see, there is always another light waiting for me. It's a cheering prospect." The reporter remonstrated, "But when you come to the last light, and put that out, what then?" "Then," said the old man "then comes the dawn."

"I am the resurrection and the life," said Jesus. "He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die."

Never!

THE SLOANS IN NEW ZEALAND.

(Continued from page 8.)

little is taking the place of those older forms. However, summer and Easter camps, conferences and retreats are growing in popularity.

Congregational churches in New Zealand were established only in the older cities. Other denominations put churches in villages, and as the villages grew into cities, the churches developed. No college or training school for ministers was organized until three years ago. Congregationalists are few in number, but are able people wielding an important influence in the nation.

In all, New Zealanders are a friendly, generous people. We have made a host of friends among them. We did not bring overcoats, for we shall be spending considerable of this trip in the tropics. We are using our old scheme of wearing one suit over another. A woman in Wellington, the capital, insisted that Mrs. Sloan wear her fur coat until we left New Zealand. We mailed it back to her just as we took the plane for Australia.

W. W. SLOAN.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

The kind heavenly Father looked graciously on us and we had good weather for harvesting our small grain. We harvested 3,810 bushels. Of this there were 1,969 bushels of wheat; 1,076 of oats; and 775 of barley and wheat mixed. We are so grateful for the good harvest, and now we are hoping for seasons to keep our pastures green, our corn growing, and our gardens good. We are praying that there will be good seasons for all our country that we may have a good harvest throughout the land, and that the people may turn their hearts to God in praise for his goodness.

Many of our children are on vacation. Friends, churches, classes and groups have seen to it that practically every child here has had or is to have a vacation away from the orphanage. We are thankful for every kindness shown a child at the orphanage.

We are looking forward now to Home-Coming Day here, September 5. We are anxious to have our first major services in the beautiful Holt Memorial Chapel on that day.

It is such a joy to see the "boys and girls" of recent and more remote times gather here. They see so many improvements, they say. And they reminisce in small and large groups. They wonder at how well so-and-so has done, and what a lovely family he has. It is the high day of the year. We do hope we shall have the largest attendance this year we have ever had. It would be nice for an increasing number of persons to love the orphanage with a big heart and an open hand. It has done good across the years. It deserves enough money with which to pay its bills and to do the necessary repairs. It has done well on a very needy and worthy job. It deserves well.

This week, besides several children, we have had also on vacation Mrs. Ruby Rash, house-mother at the Main Building; Mrs. Margaret Pruitt, house-mother at the Baby Home; and Miss Melva Foster, secretary and director of religious activities.

Now let me add this word or two: Did you read Dr. Stanley C. Harrell's opening editorial in THE CHRISTIAN SUN? It was his first as the new editor. It was most excellent.

I am not selfish enough to want you to read THE CHRISTIAN SUN just because it presents each week an orphanage report and a little pen picture of our orphanage prayers. But I want you to read THE CHRISTIAN SUN for its value to you as a Christian and church member, and for the good it will do every aspect of our whole church. You will find constructive, helpful reading in the editorials and you will enjoy every page if you are as interested in your church as I am.

Thanks to John T. Kernodle for his faithful, efficient and fine service to THE CHRISTIAN SUN. He ably demonstrates his love and devotion to the church and to the church paper. May his services long continue.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 7, 1954.

Sunday School Monthly Offerings.

Amount brought forward \$ 6,967.94

Eastern N. C. Conference:

Mt. Auburn\$ 10.88
Oak Level 11.47

22.35

Eastern Va. Conference:

Berea (Nans.)\$ 34.85
Bethlehem (Nans.) 42.24
Dendron 26.00
Christian Temple 109.09
First, Norfolk 34.32
Windsor 10.00

256.43

N. C. and Va. Conference:

Apple's Chapel\$ 34.00
Belew Creek 6.00
Mt. Zion 4.25

44.25

Western N. C. Conference:

Pleasant Grove\$ 10.00

10.00

Virginia Valley Conference:

Concord\$ 11.00

Dry Run	7.00	
Newport	22.79	
		40.79
Total		\$ 373.82
Grand total		\$ 7,341.76

Special Offerings.

Amount brought forward	\$19,283.20
Progressive Bible Class,	
Newport News, Va.	\$ 20.00
John Craddeek	30.00
John Chamberlain	2.00
Mary Sus Brittle Class,	
Bethlehem	5.00
In Memory of Otis Brown	
Jones	5.00
In Memory of J. P.	
Saunders	10.00
In Memory of G. P. Gray,	
Sr.	10.00
Isabelle F. Robinson, New	
York	10.00
Special gifts	94.40
	186.40

Grand Total \$19,469.60

Total for the week \$ 559.82

Total for the year \$26,810.96

THE RELIGION IN AMERICAN LIFE STORY.

(Continued from page 6.)

a way that is very unusual here in the South."

The 1953 campaign was opened with a 15-minute show carried by all major television and radio networks. In opening the campaign, President Eisenhower said in part: "It was once said, 'America is great because America is good—and if America ceases to be good, America will cease to be great.' By strengthening religious institutions, the committee is helping to make America good. Thus it helps to keep America great."

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

MAYO.

We, the members of the First Congregational Christian Church, Newport News, Virginia, have lost from our fellowship a faithful and devoted member in the death of Fanye May Rountree Mayo on May 23, 1954. We sorrow that we have lost from us a valued friend and co-worker in our church, and yet we take confidence in the eternal hope that she has entered upon a life fuller, more complete fellowship with God.

She was a life-time member of our church. She was the loyal and consecrated superintendent of the Primary Department of the church school, in which capacity she served for over twenty years. Previous to this, she was a teacher in this department. It is beyond us to estimate the countless children whose lives she influenced for good. Her loyalty, her devotion to her task, her love for children and her patience with them were among the many gifts she brought to the church.

We commend to the love and care of God, her husband and family, praying that in their sorrow, they may find a peace that passeth all understanding. We pledge ourselves anew to him whose we are and whom we serve.

We desire that a copy of this token of our appreciation be sent to her husband, her parents, and "The Christian Sun" for publication. Also that a copy be kept for the church records.

HAROLD D. STALNAKER,
Mrs. C. L. ROUNTREE,
Committee.

CHRISTIAN MISSIONS NOW CHALLENGED IN INDIA.

(Continued from page 6.)

the Student Foreign Missionary Movement was begun. Its conferences at East Northfield, Mass., the headquarters of Dwight L. Moody, were addressed by Dr. John Mott, Dr. Robert E. Speer, that brilliant Scotch clergyman Henry Drummond, Dr. G. Campbell Morgan of London, and others. Since that time, its slogan, "the evangelization of the world in this generation," has for many changed considerably in meaning and now implies a struggle "for a better world in terms of human values common to all religions" rather than a crusade "for a better Christian world." Unfortunately, this change has failed of recognition by a large and influential church group the nature of whose foreign missionary activity has never altered.

The right of each individual to worship his Creator in whatever manner he feels is fitting and proper must not only be tolerated, but should be insisted upon by Americans as a fun-

damental right. Who can say with assurance that tenets of any faith are erroneous and offer cogent proof to that effect?

Zeal and enthusiasm in the interest of a good cause are most commendable, but friendship, to be lasting, must be based on a broad mutual respect and a growing common interest combined with an ability to put oneself in the other fellow's place. Other factors may play a considerable part in our social relationships, but to these, at least, there is no alternative. An overweening desire to convince another of religious error can easily be interpreted as an attempt to destroy his intellectual and spiritual integrity and a lack of respect for values which he feels should not be subject to question. Something happened in India, and Western influence and prestige are suffering as a consequence.

It seems pertinent to suggest that in India proselytes might be much more easily acquired through silent example than by means found to be objectionable there. The cultivation of resentment is not the way to a loyal and sincere friendship.—*Scotish Rite News Bulletin.*

REPORT OF TREASURER.

(Continued from page 9.)

Cypress Chapel	50.00
Eure	5.00
Franklin	27.00
Holland	6.25
Holy Neck	18.75
Liberty Spring	25.00
Mt. Carmel	16.00
Norfolk:	
Bay View	6.95
Little Creek	2.50
Rosemont	30.00
Oak Grove	2.50
Oakland	12.50
Sunbury	20.00
Union Southampton	12.50
Wakefield	12.00

269.45

Juniors.

Antioch	\$ 6.50
Berea	12.50
Bethlehem	5.00
Cypress Chapel	5.00
Eure	1.25
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.00
Norfolk:	
Rosemont	20.00
Oakland	1.25
Portsmouth:	
First	3.00

81.85

Cradle Roll.

Bethlehem	\$ 1.00*
Cypress Chapel	1.00
Dendron	.95

Eure	1.25
Franklin	2.00
Liberty Spring	10.00
Mt. Carmel	2.00
Mt. Zion	1.00
Norfolk:	
Bay View	4.60
Oakland	4.10
Portsmouth:	
First	1.00
	28.90

Life Memberships

Bethlehem	\$ 80.00
Isle of Wight	10.00
Mt. Carmel	10.00
Norfolk:	
Little Creek	10.00
Waverly	20.00
	130.00

Memorials.

Spring Hill	\$ 10.00
	10.00

Goats.

Norfolk:	
Second	\$ 45.00
Oakland	60.00
Suffolk	15.63
Windsor	8.00
	128.63

Grand total \$ 1,825.73

Total Receipts \$ 1,997.31

DISBURSEMENTS.

Mrs. W. V. Leathers—	
Tr. Women's Board	\$ 1735.91
Barbara B. Nelms—Tr. of	
Young People	89.82
Bank book	1.50
Miss Margaret Hargrove,	
Rally speaker	29.79
Check returned—I. F. ...	6.25
	1,863.27

Balance forward \$ 134.04

MRS. GEORGE CORNELL,

Treasurer.

*In memory of Shelia Smith.

FOR OUR CHILDREN.

(Continued from page 11.)

things a young child can do are legion and really cannot be listed, as they arise out of the need of the minute. He should receive praise for these acts and be thanked with sincerity.

Most children will, before this, have learned little by little to feed themselves. If the child's chair is placed on spread newspaper or on linoleum at first, this precaution will teach him the need to avoid spilling anything. He should not be scolded for lapses when he is trying. If pains are taken to teach him to hold his spoon properly, he will soon realize that eating is a very important matter. Once he has mastered the art, he has planted his small feet more firmly on the road to independence, besides leaving Mother free to enjoy her meals and giving her the satisfaction that her child is gaining in independence.

"The Quest of an Ideal"

Last of a Series

By ROY C. HELFENSTEIN, D.D.

In Victor Hugo's "Les Miserables" we are given a striking example of the conflict between service and selfishness, and of the final victory of service. Jean Valjean had been nineteen years in the galleys for stealing a loaf of bread. He escaped finally, and determined to forget his past and shape for himself a different destiny.

Under an assumed name, he established himself in business in an obscure village and became the happy recipient of fortune, the leading citizen of his town—loved and respected by all. But one evening, returning from his work, he reads an account of "an old man who had been arrested on mistaken identity" as Jean Valjean, and was in danger of being sent to the galleys for life. The real Jean Valjean must now decide whether he will make known his own identity and give himself up to the authorities as the escaped convict, or allow the other man to go to the galleys in his stead. Selfishness whispers to him of the killing toil, the demoralizing influence, the misery and wretchedness of his old galley life. It tells him that he will be deprived of the privilege of helping the poor and sick. It tells him that the old man is a thief anyway and will only be receiving his just punishment. But after such a momentary victory for selfishness, his mind was in a terribly troubled condition. Even the stars of heaven were veiled from his sight. Raving as if mad, he passes the early hours of the night. But presently a calm steals over him. The clarion voice of honor and service is calling to him in no mistaken tone. He obeys the call, and goes to the place where the old man is being tried. As he enters the court-room, he hears the condemnation of the old man, who has been pronounced "Jean Valjean, the ex-convict" and sentenced to life service in the galleys. Hereupon the real Jean Valjean steps boldly forward and declares that he himself is the ex-convict.

Do we appreciate the sublimity of such a victory for character—a man of distinction, of wealth and of honor, denouncing himself that a poor old thief might not suffer unjustly? In the character of Jean Valjean, we see honor and service rising triumphant above selfishness, a man choosing to sacrifice everything in order to do the right. Such is true morality, the basis of all noble character.

Look at yonder army of the world's heroes. Who are they? Fluttering above their heads, we see their banner, and upon it is inscribed in letters of gold the one word that has made them heroes—"Character." They were true to their ideals. We see in that magnificent procession the early heroes of the Cross, who suffered martyrdom as a result of their unwaivering devotion to their Christ—men like Polycarp, who, rather than forsake his ideal, submitted himself to be burned at the stake—men like Wicliff, Huss, Savonarola, Luther, Knox, Baxter, Wesley, Wilberforce and Livingstone. The lives of Washington, Adams, Jefferson, Lincoln, Lord Shaftsbury, Florence Nightingale, Frances Willard, William Gladstone, Woodrow Wilson, and countless others, testify to the undying greatness of those who have followed their ideal of service to the end of life.

Every great work, every great achievement, every great reform, has been effected only in response to the vision and the courage of men and women who were true to their ideals regardless of opposition.

We today are living in the greatest period in the history of the world. Every noble walk of life is offering more opportunities to young men and young women than ever before. A time like this is a great time in which to live. No other period in all the world's history could ever compare with the present in its advantages and opportunities, in its joys and satisfactions. In spite of rumbling clouds of danger and peril, progress is being made in every realm of human interest. We are possessed with the conviction that the world will advance more in its life, attitudes, customs and policies in the next twenty-five years than in any century past. Every vocation, every profession, is calling for young men and young women of vision, whose "ideal" is to serve and not to get.

The world is full of challenging opportunities to young people of the present whose ideal is to serve their day and generation. Indeed, man's highest attainments, man's greatest achievements, have not yet been realized. Man's greatest accomplishments and life's greatest prizes are yet to be announced. The awards for the best and greatest of everything are awaiting those who live in "The Days Ahead"!

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, JULY 22, 1954

NUMBER 28

The Women's School of Missions at Elon College



The above picture is ample evidence that an outstanding group of Southern Convention women attended the ninth annual School of Missions at Elon College last week. The women of our Convention are setting a standard for the entire church. Incidentally, how do Dr. Scott and "Hardy" Hardcastle rate? or are there other "mere men" hidden somewhere in the background?

News Flashes

What happened in your church this week? If it was of interest to you, why not give other churches the benefit of it?

Bethlehem Congregational Christian Church of Altamahaw, N. C., near Elon College, has just concluded a series of special services. Rev. G. C. Crutchfield, the minister, has been assisted by Rev. H. S. Hardecastle of Chuckatuck, Virginia.

Notice to Women's Groups Not Represented at School of Missions

The complete packet of literature for 1954-55 is \$3.50 plus postage. Postage to North Carolina churches will be 31 cents and to Eastern Virginia and the Valley of Virginia, 34 cents. The packet without the home mission study book (the foreign book is not included this year because of other India materials) is \$2.50 plus postage. North Carolina societies will include 27 cents for postage for this packet and the Virginia societies will pay 29 cents for postage. Order early as possible.

PATTIE LEE COGHILL,
Literature Chairman.

Dr. Dennison's Stewardship Schedule

Dr. Warren H. Denison has probably conducted more stewardship institutes in Congregational Christian Churches than any other man ever did. Certainly it would be very difficult to find any one who does more effective teaching of stewardship. The following is his fall schedule:

Rosemont, South Norfolk, Va.,
August 30-Sept. 5.

Greensboro First Church, Sept.,
13-19.

First Church, Burlington, N. C.,
Sept. 20-26.

Suffolk, Va., Sept. 27-Oct. 3.

Union, Alamance Co., N. C., Oct.
11-17.

Spokane, Wash., Nov. 8-14.

Seven One Day Institutes, Wash.
State., Nov. 16-23.

North Hampton, N. H., Dec. 6-12.

York Village, Maine, Dec. 13-19.

Arrangements have been agreed upon, that neighboring churches may send delegations to audit the institutes which Dr. Denison will hold in the Southern Convention. This is a real opportunity for those who wish to learn more about making stewardship effective in the local church.

Bethlehem Church Reports

The work at the Bethlehem Congregational Christian Church, Altamahaw, North Carolina, moves along at a very satisfactory and steady pace. Our attendance has remained above par throughout the entire summer. Our Vacation Bible School was largely attended with a total enrollment of 91 pupils, and an average attendance of 76. The week of the 4th. of July, the church sponsored three nights of prayer services, conducted by the Joint Board of Deacons, climaxing the week's activities with a fellowship supper for the two boards.

Sunday, July 11, Rev. H. S. Hardecastle of Chuckatuck, Va., came to us and assisted in a week of preaching Mission Services, which resulted in a very fine spirit of Dedication on the part of the church, and having received ten new members at this date by confession of faith, which was directly the outcome of the meeting in this respect. We feel grateful for the very fine work that was done by Brother Hardecastle, as he brought us messages that were plain and simply understood, and that challenged the church in its every phase of activities. We feel that this meeting was the type of meeting that will live long in the life of our church.

On Monday night, July 19, the women of our church met in the capacity of a Woman's Missionary Meeting, and there was a very large and interesting group present for this meeting. The aims and goals of the society were presented, along with the literature that will be used and studied by our Women's Fellowship throughout the Southern Convention. It was most encouraging and inspiring to observe the enthusiasm manifested by the women in both the work that they face in the larger fellowship of our faith and also in interest of young people's work.

We feel that the work goes steadily forward at Bethlehem with many, many things for which to be both grateful and encouraged.

G. C. CRUTCHFIELD.

Western North Carolina Sunday School Convention

"The teaching ministry of the church is perhaps its most important function," Dr. W. E. Wisseman, of Greensboro, told the 200 church workers attending the Western North Carolina Sunday School Convention which met at Needham's Grove on July 13. He stressed: "The Sunday school is a part of the church. . . . For boys and girls to reach that point where they choose to commit themselves to Christ—this is the supreme aim of the Sunday school. Sunday school teachers are in the front line trenches, fighting for the Kingdom of God."

Dr. Wisseman addressed the convention on its theme, "The Place of the Sunday School in the Church." The day's program was under the direction of Theodore Cox, of Ramseur, president of the convention.

Included among the visitors were Miss Pattie Lee Coghill, the retiring secretary of Christian Education in the Southern Convention of Congregational Christian Churches, and Roger Gibbs, field secretary of Elon College. Miss Coghill was given a rising vote of thanks for her devoted service over the past years. Miss Coghill announced for the first time her plans to continue in Christian Education, working with the church of South India in Ceylon.

A total of 30 churches reported to the convention this year, making an increase of six over last year. The six new churches reporting were Antioch (R), Bennett, Center Grove, Flint Hill (M), Providence Chapel, and Zion. Prizes for the year's attendance records were awarded to Shady Grove and Providence Chapel churches. The host church, Needham's Grove, won the attendance banner for the largest percentage of members at the convention.

Officers elected for the coming year were Theodore Cox, president; W. H. Hughes, Jr., of Asheboro, vice-president; Mrs. Winfred Bray, of Randleman, secretary-treasurer; and Mrs. J. C. Newell, of Ramseur, assistant secretary-treasurer.

One of the highlights of the day's activities was a demonstration of the Workers' Council by a panel composed of W. H. Hughes, Jr., chairman; Dolan Talbert, of Albemarle; Mrs. J. C. Newell; Rev. Bill Simmons, of Bennett; Mrs. Colbert Allen, of Ramseur; and Miss Pattie Lee Coghill, of Elon College.

MAX VESTAL.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Churchmen's Week Planned

A nationwide celebration of Churchmen's Week has been planned for this fall, October 11-17. The observance will be concluded with Laymen's Sunday, October 17. The following description of United Churchmen in America is taken from a recent publication from that office.

"During the last few years, the national leaders of men's work organizations and brotherhoods within the churches of Christ in our nation have been banding themselves together for a united crusade.

"Those communions or denominations within the National Council of Churches are organically related as United Church men. That body is sponsoring the crusade that calls us together today.

"To the crusade we invite all men of the churches of Christ who would join in the prayer of our Lord: 'Thy Kingdom come, thy will be done on earth as it is in heaven.'

"Departments or councils of United Church Men are now being set up in the forty-eight states and in hundreds of communities over the land. Such bodies provide a means whereby the men of the churches may join together in a common crusade while strengthening their own local churches and the full program of their denominations.

"Offices of United Church Men are at 257 Fourth Avenue, New York 10, New York."

The projects which have been selected for United Churchmen for the year 1954 are these:

1. Distribution of surplus foods to other lands.
2. Support of the Christian Colleges.
3. Religion in Industry.
4. Lay Evangelism.
5. Christian Stewardship.
6. Concern for Youth.

We are printing a poem which came from a publication, *Congregational New Hampshire*, which was handed to me by Dr. Scott.

He couldn't speak before a crowd; he couldn't teach a class.
But when he came to Sunday school, he brought the folks "en masses."
He couldn't sing to save his life; in public couldn't pray.

But always his "jalopy" was just crammed on each Lord's day.

But although he couldn't sing, nor teach, nor lead in prayer,

He listened well, he had a smile, and he was always there. . . .

With all the others whom he brought who lived both near and far—

And God's work prospered—for he had a consecrated car.

* * * * *

Men Elect Officers at their Largest Meeting

By WALTER A. GRAHAM.

Incomplete registration returns of the approximately 2,500 delegates and associate delegates to the General Council meeting show that there were more laymen present at New Haven than at any previous meeting of the General Council. Harold E. Wahlberg of Santa Ana, Cal., was elected the chairman of the national committee and also president of the board of directors. Lynn Sheldon of Spring Valley, Minnesota, was elected vice-chairman, Herman Cook of Lanett, Alabama, secretary, and the retiring chairman, Dr. Fred S. Richards of Forest Grove, Oregon, was elected to the executive committee. Walter A. Graham of Penbrooke, Kentucky, was re-elected national director.

The Board of Home Missions elected the following men to compose the class of 1960: Dr. Robert Bartlett of Ohio, Edward Chase of Connecticut, Herman Cook, John Crawford of Louisiana, Earl Daniely of North Carolina, Raymond Elliot of New York,

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

EDITORIAL STAFF

Editor S. C. Harrell
Managing Editor J. T. Kernodle

Departmental Editors—Convention, Wm. T. Scott; Laymen's Fellowship, J. E. Danieley; Woman's Work, Mrs. F. C. Lester; Young People's Work, Thomas W. Madren; Children, Mrs. R. L. House; Sunday School Lesson, H. S. Harcastle.

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Institutional Representatives—Elon College, L. E. Smith; The Christian Orphanage, John G. Truitt.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The Laity and the Ministry

One of the vital issues which confronts the Church is that of supplying the churches with suitable and well trained pastors. It is becoming increasingly a problem in our Southern Convention. New churches are being organized. Churches that have had the part-time service of a pastor, now wish and are able to have a pastor living in their midst and devoting all his time to serving one church.

Most churches have assumed that the matter of calling men into the ministry is entirely in the hands of God. Only men that are called of God can effectively serve as under-shepherds of God's flocks; but it is the business of the churches to bring up young people who have a proper appreciation of the dignity and importance of the work of the church. The laity carries most of the responsibility for the attitude of the youth of the church toward the work of the church.

It needs to be sold to the layman that he shares the responsibility for the church equally with the minister. It is he who, with his fellow lay workers, determines whether the church is accomplishing worthwhile things or merely marking time. The laity can make the church a going concern whose minister is a respected and useful member of the

community; or it can make of him a drudge who is tied to a hopeless task.

The home, the home atmosphere, the attitude of parents, the emphasis placed upon spiritual realities, have a tremendous part in determining what children regard as issues of primary importance. Many urban churches are finding it very difficult and frequently impossible, to bring into the membership of the church, children of the church school whose parents are not active in church work.

Much has been said about the mothers who have dedicated their sons to the ministry and who have prayed that God would call them into the ministry of his Church. It would be interesting to know how many fathers who are good churchmen really wish that a son of theirs should become a minister.

If ministers, serving as pastors, are absolutely necessary in the life of a church, and most denominations assume that they are; then it becomes the responsibility of the local church to raise up youth worthy to be called of God to do his work. That which is the responsibility of the church, is peculiarly the responsibility of the Christian home, and of Christian fathers and mothers.

Words of Appreciation and Thanks

Miss Pattie Lee Coghill, Educational Secretary of the Southern Convention of Congregational Christian Churches since 1949, has resigned that position effective July 31, 1954. His resignation was accepted by the Executive Board of the Convention, which expressed regret that Miss Coghill felt it advisable to relinquish her work.

Miss Coghill has greatly strengthened every phase of the work of the Southern Convention by the service she has rendered during her five years in office. Especially notable is the contribution she has made to Pilgrim Fellowship societies and to the organizations of the women of the Convention.

Pattie Lee, as she is affectionately known among us, grew up in one of the small rural churches of North Carolina. For a number of years she served as one of the national secretaries of the Missions Council. She is intimately acquainted with the problems and possibilities of all types of churches. She is equally at home in the small country church and the big city church. Her approach is always from the practical, rather than from the theoretical viewpoint. She can help people to begin just where

they are, and show them the steps that must be taken in order to reach the point where they ought to be.

The most distinguishing characteristics of Miss Pattie Lee Coghill are her genuine love for people and her enthusiasm for the work that churches are doing and can do. Just her presence at a religious assembly makes a contribution to the meeting before she speaks—which she frequently does. Even her forgetfulness endears her to us less efficient people who do not always remember all the things that ought to be done.

There are thousands of people in the Southern Convention who will add their "Amen" to these words of appreciation and thanks to Miss Coghill. She is one of us; even her speech betrays her southern heritage. She has a large place in our hearts. We are grateful for the work she has done. The future will be better because of the foundations which she has laid. Our best wishes go with her wherever she may serve. It is our hope that she may never get away from the habit of attending the gatherings of our fellowship.

The Navy Recruit and His Chaplain

A Story of Chaplains' Work in the U. S. Naval Training Center At San Diego, California

As a man steps through the gates of the United States Naval Training Center to accept his first duty as a Navy recruit, he finds himself on the threshold of a new kind of existence. He faces a world of Naval life and Naval customs, governed by military law and procedure, where each man must learn for himself that he can no longer enjoy the comparative freedom of civilianhood, but must now fit into Navy life as an all-important cog in a huge machine geared to do a particular job and do it well.

The shaping of the recruit's thinking processes with relation to his new life begins the moment he enters the receiving and outfitting unit which gives him his brand new Navy uniform and his first Navy bunk. From that time on, the initial phase of his training period has begun and by means of a series of well-planned steps he is carried through Naval indoctrination. One of these steps which might well be considered of prime importance is the Chaplain's lecture. This is first in a series of lectures to keep the Navy man's moral strength on a par with his physical activity and is termed the "inprocessing" period. At this time the Chaplain acquaints the new recruits with just what they may expect from the Chaplain Department at the Naval Training Center and what sort of program the Chaplain Corps of the Navy offers with regard to counseling, special religious instruction, procedure in family emergencies, and of course, the divine services which are carried on as a regular part of Navy life. Through these lectures no denominational activity is overlooked and each is outlined to the satisfaction of all concerned. In order, therefore, to facilitate a complete program of religious activity for all denominations, a card information system has been devised whereby each recruit fills out a card containing pertinent information dealing with his particular denomination. These cards are in turn forwarded to the denominational Chaplain governing the preference the recruit has stipulated. Thus each shepherd has a card index file of his flock and each member of that flock may expect to receive individual attention as a result. Even during the first Chap-

lain's lecture, ample time is set aside so that each new man may have private consultation with the Chaplain if he so desires it.

Using all types of modern instructional improvements has become standard during Chaplain lectures, and so, in addition to the lecture proper, an exciting graphic film is presented to the recruits, emphasizing the importance of religion in the life of men in military service.

It is after this indoctrination period in the recruit's Naval career that he finds himself faced with eleven long and rigorous weeks of military training. Now the need for character Guidance becomes even more apparent. To fill that need the new men are given a series of six lectures by the Chaplain Department covering those topics which are most directly concerned with this new Navy life. The topics discussed range from Religion in the Navy to Marriage and Family Life and including such other subjects as Sex Education, Moral Principles, Moral Basis of Citizenship and Moral Responsibilities. Following standard procedure, each of these lectures is accompanied by an appropriately chosen motion picture and the lectures themselves are thrown open to question periods and topical discussion. But a recruit's contact with his Navy Chaplain does not end with lecture periods. They are only the beginning. Actually, the recruit is encouraged to visit his Chaplain whenever possible and to bring personal problems to his attention. The task of adjusting oneself to the requirements of military life is not always an easy one, and many recruits find that they are in sore need of correct counsel and advice. And so such problems as homesickness, study habits company commander-recruit relationships and boy-girl relationships all become an important part of the Navy Chaplain's daily routine. Any home problem which may interfere with the peace of mind of a man during training is worth the consideration of the Chaplain and is handled in such a way that the man concerned loses as little individual value to the Navy as possible. In such serious cases as the death of a loved one, the presence of the Chaplain is an absolute necessity when the

recruit receives the news. Such delicate matters must be handled with care and understanding while at the same time a clear and level head is needed to make the necessary arrangements for such important details as emergency leave so that the man may return to his home as quickly as possible.

By means of personal contacts, the Chaplain daily touches on nearly every phase of recruit life. It may be a matter of a forthcoming marriage or legal advice coupled with verifications from the legal department, a financial problem or perhaps the state of a recruit's health. But whatever it may be, such work demands complete cooperation between the Chaplain Corps and other departments at the Naval Training Center. It is because of this cooperation that the recruit may count on the Chaplain Department to intercede for him whenever his case warrants the need of a Navy Chaplain.

But cooperation does not end with other departments in the Navy. The Chaplain is most aware of the fact that many civilians are eager and willing to help their men in service, and that strong ties can be made for the sake of good will. The Y. M. C. A., for example, is always more than happy to further a man's religious training and offers as a result a plan whereby a recruit may attend the church of his choice in downtown San Diego by taking a bus which is provided for that purpose. The bus carries the recruits to the Y. M. C. A. for an hour of fellowship prior to their being taken to their services. In this way a recruit who rates a Sunday liberty may have more time to keep in touch with God, while at the same time enjoying a welcome rest from military life.

The Red Cross too is at the constant call of the Chaplain. In cases of extreme emergency that organization is always ready day and night to make verifications of the necessity of emergency leave and to lend money to the recruit when the man has no funds to take such a leave. Even in less pressing cases where a recruit simply wants to know if his family is well taken care of and healthy the Red Cross is always standing by to wire immediately to the Red Cross chapter in the man's home town for information dealing with a loved one. Such information is always promptly returned to the satisfaction of the recruit and the Red Cross con-

(Continued on page 13.)

The Sloans See Australian "Teddy Bears" and Kangaroos

These constant "teas" are having a bad effect on me. Today I weighed eleven stone, eight. That is too much. The Australians seem to live on meat and starch. The scones and other pastries are delicious but hard on my waistline. We have taken to buying fruit at the markets to supplement the teas.

Our winter is over. On July 3 we threw snow-balls at one another on the top of Mt. Wellington in Tasmania, the island south of the mainland of Australia. That evening we flew eight hundred miles north to Sydney. On the 5th we were driven 250 miles inland to the national capital, Canberra, and went through snow and hail. Last Saturday we came five hundred miles further north. The first three days here we experienced three cyclones and a hurricane with continuous rain. Water on some roads is six feet deep. Today, however, proves that "Sunny Queensland" is more than a name. Saturday we fly two thousand miles to Darwin in the tropics on the north edge of the continent. From then till we get back to Elon College, the first of September, we shall have warm, generally hot, weather.

Despite the rain, we were taken yesterday to a preserve to see Kangaroos and Koala Bears. Most Australian animals are marsupials, carrying their young in pouches. One little Kangaroo stuck his head out of his mother's pouch, looked us over, then scampered back in and stuck his tail out. Later his curiosity got the better of him and he put his head out again. The Koalas look like Teddy bears, plump and about a foot high.

Australia's most common tree, the eucalyptus, sheds its bark rather than its leaves. Its best known bird, the kookaburra or laughing-jackass, sounds like its name. We have seen many wild parrots and magpies, and had the good luck to see four of Australia's most loved bird, the lyrebird whose tail resembles the musical instrument for which it is named. We have seen several of the wingless birds, the ostrich-like emu.

"Noted Preachers From America. Two outstanding church leaders will preach in Brisbane churches tomorrow. They are Rev. Dr. W. W. Sloan and Mrs. Sloan" is the headline

splashed across a newspaper we were handed as we were met at the airfield last Saturday night. Wherever we go we are interviewed and photographed by the press. We have given about sixty sermons and addresses the past four weeks. We have not kept a record of the number of teas, receptions and conferences. We have broadcast on national hook-ups in both New Zealand and Australia. We have spoken in leading churches of the three chief cities, Sydney with two million people, Melbourne with a million and a half and Brisbane with a half million, and in smaller cities. These have been Presbyterian, Methodist, Church of Christ as well as Congregational Churches.

A report of Mrs. Sloan's recognition in America for her poetry reach-

ed New Zealand and Australia before we did. She has been asked to read her "Drums of Destiny" a number of times. She keeps our room furnished with flowers presented to her.

Last night Mrs. Sloan addressed the students of one college and I those of another. When it came to the question period almost all the questions asked me dealt with McCarthy. People feel that he is another Hitler rising up to try to conquer the world. We have run into these questions time and time again.

The next most common question here is, "Why are churches so much stronger in the United States than in Australia?" Along with this are inquiries about what American churches do beside holding Sunday morning services. Extensive interest is shown in our men's brotherhoods, young married people's groups, junior churches, and daily vacation church schools. These are almost unknown in Australia.

W. W. SLOAN.

Faith and Opinion

These two aspects of one's inner life are by no means identical. Their respective function is different and should be kept distinct in our thinking. Opinion is the product of one's mental make-up; faith functions in the realm of one's deeper self, where the inner life touches the Eternal. Opinions are on the surface and can be manipulated in the field of logic; faith is an attitude of the deeper self and is the inner response of the spirit to the impact of the Divine. Opinion may lead to negative attitudes and actions; faith leads to that which is positive and constructive. Opinion often rends persons, groups, classes, nations and empires; faith unites in spirit, in fellowship, and in cooperation in a constructive way and for constructive ends in these same spheres. Intellect is a high function of the human make-up; faith is a higher function, and should be thought of and cultivated as of primary necessity in making a great personality. Hence, when the Apostle Peter begins his Christian addition table, he starts with faith and closes with love (II Peter 1:5-7). Hence, again, when the Apostle Paul comes to name "The fruits of the Spirit" (Galatians 5:23), he ignores altogether what one might call the merely intellectual, and confines himself to those virtues that can be found only in a rich and fruitful

personality. I would urge then, that we try to be as thoroughly Christian as possible. No one of us can claim perfection in the least degree, but we can identify ourselves with him who alone is able to mold and shape us towards God's ideal for us, viz., that we should be like him, to the end that "He may become the first born among many brethren" (Rom.8:29).

In the matter of opinion we may be far apart; it is in the realm of faith that we can sing, "Blest be the tie that binds our hearts in Christian love." When we can go on then and sing, "The fellowship of kindred minds is like to that above," we shall have reached that ideal state pictured by Lord Tennyson:

We have but faith: we cannot know,
For knowledge is of things we see;
And yet we trust it came from thee
A beam in darkness: let it grow.
Let knowledge grow from more to more
But more of reverence in us dwell:
That mind and soul, according well,
May make one music as before,
But vaster.

W. R. CULLOM.

Wake Forest, N. C.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

—Henry Ward Beecher.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The School of Missions

The Annual School of Missions conducted by the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches is in progress at the college this week, July 13-17. This study period has meant a great deal to our missionary program in particular and to our convention in general. The members of this school attending come from our churches located in North Carolina and Virginia. There are approximately 150 women in attendance. The curriculum of the school consists of worship, instruction and inspirational addresses. Miss Miriam Brown, missionary of the American Board of Commissioners for Foreign Missions, is speaking daily on India; social, economic, political and religious life of the people of India are emphasized in her addresses. She is an effective speaker, informed and very much liked by her audience.

Dr. H. S. Harcastle of Virginia, has the Bible study period. Hardie, as he is known among us, always gives interesting and helpful interpretations of the Bible. He is dealing principally with Paul's missionary journeys. Reverend W. J. Andes of Winston-Salem is leading the group daily in discussions of problems confronting the churches of America and particularly the city churches of this country. This is the subject of the Home Mission Study throughout the church for the ensuing year.

The members of the convention, as an expression of appreciation of the work that Miss Pattie Lee Coghill has done in our convention as secretary of Christian Education, presented Miss Coghill with luggage as a gift from the Woman's Convention. Pattie Lee has travelled throughout our convention and different parts of the country. In all probability, her luggage needed to be replaced. She has certainly been on the go. Pattie Lee plans to teach in the public schools of Henderson. The question is will she be able to stay on the job? Some morning she will wake up and feel that "I must get going—I have a long trip before me." We shall miss Pattie Lee in our annual and occasional

church gatherings. Best wishes to her in her new work.

The chairman of the school is Mrs. H. G. Ballinger of Guilford College. Mrs. Cecil Whitlock from Winchester, Virginia, is president of the convention. It is always a delight and an inspiration to have this fine group of church women on our campus. They are friends of the college and will go back to make new friends of the convention's program of education as it is conducted at our college.

* * * * *

Summer School Session

The first session of the summer school at Elon College (six weeks) is closing today, Friday, July 16. At eight o'clock this morning the campus is comparatively free of automobiles and the halls of Alamance are abandoned. Everything is quiet. By nine o'clock this morning cars will be parked everywhere, the halls will be full of students and they will hie away to their several classrooms to face their professors and test their knowledge of subjects and study during the past six weeks.

The enrollment for this session of summer school is 334 which is a little more than 100 more than we enrolled for the first session of summer school in 1953. The second six weeks of summer school will begin Monday, July 19. The schedule calls for class six days in a week which means that the requirements for this session will be completed in five weeks. There is no way of telling what the enrollment will be for this next session of summer school. In all probability, the enrollment will be much less than the previous session. Some of the professors do not want to teach all summer and then a number of students want to take a little vacation before beginning another year's work on September 7.

For the past three years Elon College has held two commencements for the class graduating that year. The first commencement, of course, comes at the close of the spring semester of the regular college year, the last of May. The second commencement comes at the close of summer school. There are 27 young people on the schedule at present for graduation. The program has not yet been de-

termined but will be later and publicity will be given to this important event in the columns of THE CHRISTIAN SUN.

* * * * *

Apportionment Giving

In providing for the support of Elon College, the convention has apportioned definite amounts to every local church for the college. In other words, it placed Elon College definitely in the apportionment table of every local church.

Because of continuous and continuing expenses of the college, the suggestion has been made that the Sunday schools and churches make weekly offerings for the support of the college. All offerings sent to the College through the convention office on apportionment are applied to the local church's obligation to the college on apportionment. The convention has also officially requested that all churches pay their apportionments quarterly, thus giving support to the college all through the year.

At this particular time the college is greatly in need of funds. Faculty salaries are paid in twelve equal monthly installments. In addition to these regular faculty payments, salaries for summer school teaching must be paid. Extra help is needed in making necessary repairs on buildings, equipment and grounds. Coal must be bought for the winter. These are conditions that church members and even pastors seldom think of, as we expect everything at the college to be ship-shape and no debts accumulated. These are extra financial burdens placed on the college administration during the summer, but they all would be easily borne if individuals and churches would contribute only as they are able. Your cooperation in these moments and days of need will be greatly appreciated.

Previously reported \$ 4,741.75

Eastern Va. Conference:

Cypress Chapel\$ 65.00

Spring Hill S. S. 3.81

Waverly S. S. 17.18

N. C. and Va. Conference:

Bethel S. S.\$ 5.00

Ingram 30.00

Western N. C. Conference:

Pleasant Hill\$ 75.00

Virginia Valley Conference:

Mt. Olivet (G) S. S. ...\$ 5.00

200.99

Total to date \$ 4,942.74

The illusion that times that were are better than those that are, has probably prevailed all ages.—*Greeley*.

Missions at Home and Abroad

More About Christian Missions in India

Last Week THE SUN carried an article from *The Scottish Rite News Bulletin* entitled "Christian Missions Now Challenged in India." Anent this subject the Southern Asia Committee of the Division of Foreign Missions of the National Council of Churches is offering some advice. A statement just issued by Rev. Russell Stevenson, its executive secretary, says that Christian foreign mission groups must not "give way to a mood of desperation, but should demonstrate patience and understanding" in dealing with the Indian Government concerning the obtaining of visas for missionaries to that country.

The statement reads:

"Rather than emphasize exceptional cases of visa difficulties, our contribution to better understanding between the U. S. and India would be more effective if we show a fair, but sympathetic and patient attitude towards India's problems and actions."

Citing the successful efforts of many denominational mission boards in obtaining visas for their missionaries, the statement points out that a "total of 4,683 foreign missionaries are at work in India. Out of this total only a comparative few have been denied visas. And it appears that difficulties arise not in the central government but at the local levels.

"Although the constitution of this new democratic republic guarantees all religious groups the right freely to 'profess, practice and propagate' their faith, we need to recognize that India is subject to the same stresses and strains that affect us all today, in both the East and West. The leaders of India face the immediate need of stabilizing the central government, of welding together in a common loyalty the various segments of the population, and of building for a strong and secure future. . . . There is, in many quarters, a prevailing mood of nationalism that is strongly religious in character. Some groups regard the work of the missionaries as a threat to the heritage and culture of Hinduism and therefore, a threat to India herself. Also, there are Com-

munist in India, who never cease to foment strife and dissatisfaction. They try to bring under suspicion all foreigners who come from non-Communist countries.

"... When difficulties do arise we must entrust to the leaders of the Christian community in India the main responsibility for whatever action is possible. (The Indian National Christian Council) is doing its utmost to preserve for Indian Christians and foreign missionaries their full rights as stated in the Indian Constitution."

The Southern Asia Committee is composed of representatives of the major denominational foreign mission boards who carry on work in Pakistan, India and Ceylon. Its program is concerned with the development of an over-all mission strategy for the area and supports a variety of inter-denominational projects in the area.

* * * * *

Dr. Brunner Joins University Staff In Japan

Dr. Emil Brummer, noted Swiss Protestant theologian, arrived in Tokyo on October 1, to join the faculty of the new International Christian University at Mitaka where he will be professor of Christianity for the next three years. He was accompanied by his wife and Miss Brun, the fiancée of Dr. Brunner's son who was recently killed in a train accident.

In order to take this position at International Christian University, Dr. Brunner gave up a professorship at the University of Zurich where he had taught theology for thirty years. He also relinquished a prominent place in the Swiss Church, and in the study work of the World Council of Churches with which he had cooperated for twenty-five years.

Prior to his departure from Switzerland, Dr. Brunner explained: "I go with the firm decision to give myself wholeheartedly to the task of helping to make Japan a Christian country."

More than twelve of the world's great universities have honored Dr. Brunner with degrees in divinity, humanities, letters and jurispru-

dence. He was also selected for special honor and individual recognition by his country during its recent 500th anniversary celebration.

* * * * *

New Missionaries Appointed

Rev. and Mrs. Charles Philip Blakney of Saxtons River, Vermont, have been appointed as Congregational Christian career missionaries to Africa by the American Board of Foreign Missions. Mr. Blakney is the son of Dr. Raymond Bernard Blakney, president of Olivet College, and Mrs. Laura Marsh Blakney, who were formerly Congregational Christian missionaries in Foochow, China.

Mr. Blackney was born in Sanford, Maine. He is a graduate of Williams College, and Andover-Newton Theological School. An ordained Congregational Christian minister, he has been pastor of Christ's Church, Saxtons River, Vermont, since 1952.

Mrs. Blakney, the former Lorraine Grim, is the daughter of Mr. and Mrs. Roy a Grim of Hurdsfield, North Dakota. The Blakneys were married in 1949, and have two small sons, Robert Roy, and Richard Wayne.

Before going to their new work in Africa, probably in Rhodesia, the Blakneys will take a year of special study at Hartford Seminary in Hartford, Connecticut.

Pastors Take Note

I would call your attention to the fact that you should be giving thought to your Stewardship Materials for your fall Every-Member Canvass. You have received the packet from the Missions Council. It is excellent this year. Then, too, I would advise that Duplex Envelope Company has many fine pamphlets and other suggestions that are yours to sample on request to them.

Finally, may I remind you that The Rev. Fred P. Register is the new chairman of the Convention Commission and will no doubt give us much help through his articles and suggestions in THE SUN, as fall approaches. You may write him at Fuquay Springs, N. C., for suggestions and other helps. For those of us whose church year ends with September, we have no time to lose in making the selections of materials we will plan to use, and of getting an order in the mail for them. Vacation time is the best time to plan for your Every-Member Canvass, as well as the rest of the fall church program.

JESSE H. DOLLAR.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

School of Missions in Progress at Elon College

The ninth Annual School of Missions of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches is in progress at Elon College. The school will be in session through Friday having begun last Tuesday.

A registration of some 150 women from the churches of North Carolina and Virginia are enjoying a full daily schedule of worship, instruction and inspirational addresses. Miss Miriam Brown missionary of the American Board of Commissioners for Foreign Missions is giving a daily lecture on India. Dr. H. S. Hardecastle of Virginia is conducting the Bible Study. Rev. W. J. Andes of Winston-Salem is leading the discussion of the religious and social problems of the city. This is the subject of the home study for the ensuing year.

A highlight of the Wednesday evening program was a gift of luggage to Miss Pattie Lee Coghill whose resignation as secretary of Christian Education of the Southern Convention will become effective August first. Miss Coghill plans to live in Henderson where she is planning to teach in the local high school.

Chairman of the school is Mrs. H. G. Ballinger of Guilford College. Miss Pattie Lee Coghill has been the staff officer in charge.

HENRY E. ROBINSON.

* * * * *

Gifts for Pattie Lee

There were several highlights at the School of Missions this year, and one of the happiest was the occasion of the presentation of gifts to our beloved Pattie Lee Coghill, who leaves her Southern Convention position on August 1. We are sorry that she is leaving her work among us, but the cleverness and hilarity of part of the presentation kept many an eye dry and brought laughter to all.

Mrs. W. E. Wisseman is known to many for the various talents in which she excels and again her light shone. She was called to the platform to

make an announcement during the Wednesday evening program. She asked Pattie Lee and Rachel Wallace to help her. Rachel and the audience were of course "in the know" but Pattie Lee's bewilderment was amusing. Ghaham had written a clever song to the tune of "Maryland My Maryland." She and Rachel took turns singing the verses and the audience came in with the chorus, "Oh, Pattie Lee, dear Pattie Lee, our love and thanks we give to thee."

I.

We'll sing a song to Pattie Lee,
We'll list her praises, one, two, three,
We'll tell you why we love her too
And maybe tell a fault or two!
We'll shout her praises, tell her worth—
O she's the finest gal on earth.

CHORUS.

Oh, Pattie Lee, dear Pattie Lee,
Our love and thanks we give to thee.

II.

A paper here, a program there,
The time of packets in the air.
The table's full and so is the floor,
Well move them over—she's still got more!
She's got to hurry and get them through,
Those School of Missions ladies will soon be due!

(Chorus).

III.

At summer camps and conferences too—
Just think how many she's been through—
She finds the leaders, each place she fills
And even cooks if no one else will.
She inspires our youth, gives them a hand.
She works and works as only she can—

(Chorus).

IV.

A postcard comes from Pattie Lee
What is more fun for you and me?
We read the front and then the back,
And round and round, keep on the track!
A word or two we can't figure out,
We try and try and then we shout!

(Chorus).

V.

The United Nations you'd like to see—
Just drop a line to Pattie Lee.
She finds a bus and charters it too
There's simply nothing she can't do
From coast to coast she takes the crowd
And goes to places we're not allowed.

(Chorus).

VI.

Oh, she's a friend to me and you
She loves us all, to all she's true.
She shares out troubles and our tears,
When we achieve, she gives three cheers!
O, she's a friend to you and me.
So many friends you never did see.

(Chorus).

After the music and laughter died away, Rev. H. E. Robinson, representing the Southern Convention, Mrs. W. B. Williams representing the Convention women, and Rev. W. J. Andes representing the Board of Christian Education each presented a gift with an appropriate speech. The gifts were three lovely pieces of "Skyway" luggage.

For once Pattie Lee was speechless!

MRS. RUSSELL V. POWELL.

* * * * *

Dr. Hatanaka Leaves Kobe College

Dr. Hiroshi Hatanaka, president of Kobe College, Japan since 1940, retired this spring. He accepted a call to be the pastor of the Issai Church in Honolulu. He left with his family on March 27th. Always loyal to the Christian ideals on which the college was founded, Dr. Hatanaka held Kobe College strongly, especially in the war years, against the tides that might have destroyed it. At the time of his American tour in 1949, when he was given a Doctor of Divinity Degree by his Alma Mater, Oberlin College, Professor Jelliffe said, in presenting him: "Throughout the long years of the war Hiroshi Hatanaka fought the good fight against militarism and government officialdom in his country, in the endeavor to keep the Christian traditions and principles of his institution from being utterly destroyed. That he won the fight, is in itself the highest possible tribute to his invincible spirit and to his faith in his own deepest conviction."

More recently Dr. Hatanaka has been heading a successful campaign for funds for the college. His American education and Christian upbringing, both given him by a missionary, Miss Wainwright, have made him a strong friend of the Christian movement in Japan. His preaching in the Kobe Church has been unusually strong, and the chapel at the college is always packed when Dr. Hatanaka is to be the speaker. He will be greatly missed in Japan, by the college, by all in the field of education and the Christian ministry. We count that church fortunate which has him for a pastor, and our prayers and good wishes follow him.

This is the school in which our friend, Miss Angie Crew, is a teacher.

Goodwill is the one and only asset that competition cannot undersell nor destroy.—*Marshall Field.*

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

God has made a very wonderful world for his children. The earth's crust, the stars, the moon and even the sea water are the same as in days gone by.

The water is drawn into the clouds by the sun, the moisture floats along, the atmosphere is disturbed, and the same water falls to earth. Then the water is drawn up again and the whole story of water in a puddle, raindroplets in the air, and falling raindrops repeats itself. The sun and rain are great gifts to us.

Crystals are another of God's gifts to us. There are many kinds of crystals—in rocks and stones and in simple, every day things like salt. Snowflakes are among the most beautiful crystals in nature. If you would like to see crystals grow do this. Boil a cup of water and pour it in a clean cup, add a tablespoonful of table salt. Set the cup where you may tie a string above it and let it hang down in the cup, left alone, salt crystals will form. If you want to speed the work, put the cup in the refrigerator and you will get crystals quicker, but they will be smaller.

God's beauty is everywhere around us. We forget to look sometimes. Have you ever looked at a bird's feather under a magnifying glass? Look at the veins in a leaf. Watch for curious shaped toadstools.

* * *

Summer time is fun time and here are a few stories.

Little boy: "I would like ten cents' worth of bird seed, please."

Clerk: "How many birds do you have, sonny?"

Little boy: "None yet, I'm planning to grow some."

* * *

Teacher: "Who can describe the wind?"

Junior: "It's air that's in a hurry."

* * *

Father: "I can't understand what is the matter with my watch."

Mother: "Perhaps it should be cleaned."

Son: "Oh, no, it doesn't I washed it in the bathtub this morning."

Respect for the Home Beautiful

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

My friend, Melissa Jackson, has an engaging way of telling about her family experiences. One is of the love and understanding friendship between her and her mother-in-law.

On a certain occasion she told a group of us, "Before Jack and I were married his mother advised me with regard to our furniture, 'When you start housekeeping, buy the *best*, dear. Buy only what is absolutely necessary at first and then only a piece or two at a time. Cheap furniture is a poor investment.'"

"Tell us more!" A bride-to-be who was one of our group lifted sparkling black eyes from her knitting with lively interest.

"We followed those suggestions," continued Melissa. "I remember Jack remarked, 'I want our children, should we be fortunate enough to have any, to love and appreciate beautiful things. Darling, let's use our nicest china and silver all the time!' And that, my dears, is what we did."

"Our children learned to take care of valued possessions. There is scarcely a scratch on our furniture. Bob and Betty took pride and used care in washing and drying dishes. They frequently admired them, commenting on the coloring and the quality. Keeping the silver shining was no problem; they were polishing future heirlooms!"

"They acquired good taste because of their early environment!" Suzanne Summer spoke in her gentle voice.

"Yes, I am sure they did!" Melissa agreed. "I've watched our young moderns furnishing their new homes. They read, study, consult 'free decorators'—giving each purchase thoughtful consideration."

"Oh, the mistakes caused by spur-of-the-moment buying!" Florence Mathews rested her tawny head against an old-fashioned rocker as she spoke. "I remember, after Mother passed on, I decided Dad and I needed a new chair for the living room. I bought a huge overstuffed one which, to my inexperienced eyes, seemed a grand bargain. Dad took

one look and shuddered. 'Send it back, child,' he said. 'Too much for your money!'"

We all laughed, thinking of similar purchases.

"To go back to children learning to take care of things," Molly, the mother of twins, joined the conversation, "a year after selling our house, including the dining-room furniture, we bought back the furniture when we moved from our apartment to another house and the owners of our old house moved to an apartment. Do you know, even though this family had seven supercharged youngsters, there wasn't a scratch on the furniture!"

"Children pretty much live up to one's expectations of them, I have found. My cousin frequently tells her brood, 'Now, fellows, enjoy the house. Dad and I will replace the furniture when you're grown-up.' Well, the 'fellows' enjoyed it all right! I wish you could see the scratches on the furniture and the spots on the walls and woodwork! It's shocking! I gave them a fine old chest of draws. It has half the knobs off the draws." So said "Aunt Beth," our neighbor, who is always interested in young people.

"Yes, children enjoy the responsibility of caring for beautiful things if they're encouraged. I remember I once suggested we have our meals in the breakfast room." Melissa reminisced. "Jack said, 'Oh, no, Lissa. That's all right for breakfast. But we mustn't lower our dignified way of living. The next step might be the kitchen table!'"

We all agreed on the importance of adhering to a well-bred standard of living.

When youngsters are allowed to tramp through a house with muddy galoshes, as I have seen them do, and bring mountainous pieces of bread dripping with jam into the living room, as I have seen them do, and break exquisite pieces of Royal Doulton or Frence china in tussling matches, as I have seen them come close to doing, how can you expect lively Jack and Jil to develop desirable and mature responsibility in their homes? These are extreme cases, and I am sure that you, mother, dad, are average parents with average boys and girls, like the rest of these thoughtful women who have been discussing their sons and daughters as the logs crackled in the grate. *You* don't have a destructive child, do you?

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips from Tom

Several articles have already been written on this page and in other places in THE SUN about Pattie Lee. Others will be found in this issue. Everyone regrets her leaving us and her work, and many have so expressed their feelings.

If you wish to have a part in expressing the gratitude of the youth concerning her work, write me before July 23, that it may be used in the issue of July 29, before she ends her work on the 31st.

* * * * *

I have received only two news reports in the last six weeks. There should have been at least 12 or 14 youth groups writting in. Under these conditions, we will soon be forced to discontinue this page. So please write today and send in your news.

* * * * *

Makes Second Step

One of our youngest and newest ministerial students has just made his second step in his high calling of the gospel ministry of Jesus Christ. This fine Christian young man is Lewis Guin of Norfolk, Virginia. He made his first step in his decision for the ministry, answering this call and beginning his study.

His second step was the preparation and delivery of his first sermon. Those who have traveled this road know that is a great accomplishment.

Lewis, of the Berkley section of Norfolk, entered Elon College in the summer of 1953 to study for the ministry. He has been doing fine work there in the preparation for his calling.

He filled the pulpit of his own church, Norfolk First, in the absence of his pastor, Rev. Olin B. Pendleton, on June 27, 1954. This first sermon was titled "My Church and Elon." It was reported to be a wonderful message.

Lewis has been offered the opportunity to study in school in Massachusetts, where he will also carry on church work. He has been offered the position of youth director at the Congregational Christian Church

served by his former pastor, Rev. C. C. Thomas. He may wait and complete his study at Elon.

Whatever the plans for the future, we congratulate this young ambitious minister, and hope for him the greatest of success in his study and work in the future.

A Bible Temperance Catechism

Q. *Does the Bible have anything to say about Alcoholic Drink?*

A. Yes, the Bible has a great deal to say about it.

Q. *What does the Bible say about the folly of drinking?*

A. "Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise."—Proverbs 20:1.

Q. *What does the Bible say about the results of strong drink?*

A. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine."—Prov. 23:29-30.

Q. *What is the safe way to deal with alcoholic drinks?*

A. "Look not thou upon the wine when it is red, when it giveth its color in the cup; when it moveth itself aright."—Prov. 23:31.

Qi *What happens to a person who gets the liquor habit?*

A. "At last it biteth like a serpent, and stingeth like an adder."—Prov. 23:32.

Q. *What does the Bible say about the future of a drunkard?*

A. "No drunkard shall inherit the Kingdom of God."—I Cor. 6:9.

Q. *Am I responsible for the protection of others against alcohol?*

A. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Romans 14:21.

Q. *Is it a good thing to "treat" others to alcoholic liquor?*

A. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also."—Hab. 2:15,

Q. *Does Drinking lead to success in life?*

A. "The drunkard and the glutton shall come to poverty."—Prov. 23:21.

Q. *Is it good to say, "I can take it or leave it alone"?*

A. "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12.

Q. *Is it wrong to eat or drink anything that harms the body?*

A. "Know ye not that ye are the temples of God? If any man defile the temple of God, him shall God destroy."—I Cor. 3:16-17.

Q. *How shall we live and act each day?*

A. "Be thou an example of the believers—in word, in conversation, in charity, in spirit, in faith, in purity."—I Tim. 4:14.

Q. *What commandment bears against using alcohol as a drink?*

A. "Thou shalt not kill."—Exodus 20:13.

Q. *Can a follower of Jesus be a drinker?*

A. "Be not among winebibbers."—Prov. 23:20; "Keep thyself pure."—I Tim. 5:12.

Q. *Does what we eat or drink matter to a Christian?*

A. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

—Selected.

Leads Liquor-Ad Parade

Life Magazine carried three times as much liquor advertising in 1953 as its nearest competitor (Time—another Luce publication), reports the American Issue. Of the \$22,410,943 spent for magazine liquor advertising last year, six magazines carried 81.5 per cent of the total. They were:

Life, \$9,040,499;
Time, \$3,006,044;
Colliers, \$2,070,743;
Look, \$1,714,044;
The New Yorker, \$1,336,115; and
Newsweek, \$1,094,024.

The other magazines in the top ten were:

Esquire, \$885,818;
True, \$590,531;
Holiday, \$522,743, and
U. S. News and World Report,
\$346,209.

Life carried 583 pages of the 2,494 total pages of Magazine liquor advertising in 1953.

—Exchange,

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Christian Worship and Fellowship

MEMORY SELECTION: Hebrews 10: 23-25.

BACKGROUND SCRIPTURE: Colossians 3: 12-17; Acts 2: 46, 47; Hebrews 10: 23-25.

DEVOTIONAL READING: Psalm 122.

After Joining the Church.

The story is told of a little girl who fell out of bed. When her mother rushed into the room, picked her up, and asked her how it happened, she said, "Mummy, I believe I went to sleep too close to the place where I got in." All unwittingly, that little girl diagnosed the trouble with so many members of the church—they go to sleep too near the place where they get in, and too soon. They fail to strengthen and to develop and to enrich their inner ties by Christian worship and Christian fellowship.

But not so with the Christians of the early church. Consider these new converts as reported by Luke in the second chapter of Acts, that section which comprises a part of our "Background Scripture" for today's lesson.

They had just been converted by Peter's sermon at Pentecost and by the Holy Spirit. What did they do? "They continued steadfast in the apostles' doctrine (or teaching) and fellowship and in breaking of bread and in prayers . . . and they, continuing daily with one accord in the temple and breaking bread from house to house . . . praising God, and having favor with all the people." They were eager to learn, they attended services of worship, they prayed, they associated themselves with God's people, with the members of the church of that day. They availed themselves of two great factors in a growing Christian life—*Christian Worship and Christian Fellowship*.

What does it mean to belong to a Christian fellowship? John Haynes Holmes puts it thus: "It will be agreed that fellowship is the controlling truth of life, the essence alike of morals and religion! And that the maintenance of fellowship is our primary duty. The men of the *May-*

flower, in the famous voyage across the Atlantic, signed a compact binding themselves to stay together when they landed, and not to go off, wandering, singly and in small groups, into the wilderness. They did this as an expression of their fidelity to God and to each other, and as the sole means of securing the safety of the community. Fellowship is life; the lack of fellowship is death. Fellowship is heaven, and the lack of fellowship is hell; and the things which we do upon earth, it is for the fellowship's sake that we shall do them."

A layman had been absent from church for several Sundays. On the third Sunday evening, the pastor of the church called on him. The minister found him sitting alone before his fireplace on which a fire was burning merrily. The layman expected a sharp rebuke from his pastor, but the pastor made no direct mention of the man's absence from church. As they talked together, however, the minister picked up the tongs hanging by the fireplace and plucked a burning coal from the fire and laid it on the hearth. At first it continued to blaze like the other coals in the fire. But soon it lost its blaze, and simply glowed. Then it gradually cooled, until it was only a dark hunk of ash. Then the minister picked up the dull clinker and placed it back on the fire. Almost immediately it burst again into flame! The layman said "I get the point parson. I'll be at church next Sunday morning!"

There is an extra-biblical saying of Jesus as follows, "He that is near me is near the fire." "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." It is like the custom of some, indeed of many, to forsake the assembling of themselves together for Christian worship and Christian fellowship. In so doing they are neglecting a means of grace and a means of growth. When a man's record of church attendance stands at zero, it is not likely that his interest in the Kingdom, or even in the church, is at the boiling point.

Going to church should be a habit.

But it should go beyond duty to privilege. Men and women, young men and maidens, boys and girls, ought to be glad when someone says, "Let us go into the house of the Lord." And they ought to enter "into his gates with thanksgiving and into his courts with praise." It was the custom of Jesus to go to the church of his day. The disciple ought not to be above his Lord.

Based on "International Sunday School Lessons," Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

What About Cigarettes?

From the standpoint of health this subject seems to be more in the public mind now than ever. There must be a reason.

The facts presented here are authentic.

Dr. Clarence William Liek in *Readers Digest* of December, '53 says: "Tobacco, altho a poison relaxes the body and oppresses the mind." It is full of grave yard physical ills.

Dr. Raymond Pearl of Johns Hopkins University shows that up to the age of 50 the death rate of heavy smokers is more than double that of non-smokers. Studies made by cancer, stomach and heart specialists all indicate pernicious effects from the use of tobacco. Listen to radio broadcasts, "Not a cough in a carload," "More doctors smoke ———s."

Nicotine is a deadly poison. One drop placed on a cat's tongue and he goes into convulsions. Sweepings from the floors of tobacco packing houses are boiled and the juice used to make disinfectant and insect poisons.

Many doctors now agree that decreased sexual activity may be traced to smoking. The reason given is that tobacco causes toxic changes in the blood that destroys the hormones. This is more true in the case of women than men. A man can switch to a pipe or a cigar. This leaves the poor female no alternative. Over the radio she hears: "Reach for a ——— instead of a sweet."

After years of careful research the American Medical Association has recommended that the leading magazines refuse to run cigarette advertisements. Liquor and cigarettes go together. Why is it that smokers want to "light up" right after a meal? The poison of the nicotine upsets the digestion. Doctors' waiting

(Continued on page 15.)

THE NAVY RECRUIT AND HIS CHAPLAIN.

(Continued from page 5.)

tinues to wait faithfully for the next case.

Through the help of the Chaplain, the recruit finds that in many instances of an emergency nature he may appeal to Navy Relief for financial aid. In such a case, a Red Cross verification is not always needed, and often the recruit may get a financial loan by showing that conditions are such that he merits such a grant. These conditions are carefully looked into by Navy Relief and with the Chaplain as a close cooperative factor, a satisfactory conclusion can usually be reached.

The Chaplain also finds himself called upon to participate on other boards which pertain to the welfare of the recruit. For example, he regularly serves on the Aptitude Board which through screening and survey, determines whether some men should be detached from Naval service. At such times it is often recommended that the man under consideration be given special psychiatric counsel. In addition to service on this board the Chaplain is always present at Captain's Mast, where he finds himself in close contact with each case presented.

But a pleasanter aspect of the Chaplain's counsel is that of marriage guidance. For it often happens that a recruit who has advanced in his maturity and financial stability desires to marry. At such times the Navy Chaplain of the man's denomination is called in to perform the ceremony. The marriage usually takes place in the beautiful North Chapel which has seen a constant stream of service weddings since it was built in 1942. Yet, in such lovely surroundings, each couple must feel the newness of their undertaking as they step to the altar and pronounce their vows in the presence of the Navy Chaplain.

Marriage guidance, however, is only one phase of a much larger and comprehensive program of religious instruction. For not only do the Chaplains themselves instruct through private interview, but also on a greater scale regular religious instruction classes have been organized to deal with the number of recruits who have stated their desire to further their education in their own faith or to study that faith which most appeals to their conscience. These instruction classes, which are so large

in some cases that civilian instructors must be brought in to help with the program, prepare each and every recruit attending them for a strong and sure basis for belief in his faith and are considered to be of the greatest importance by all members of the Chaplains Department.

But the very foundation from which all Chaplains work is the divine service carried on by each denomination. The Chaplain Department is confronted with the problem of scheduling services to provide for as many of the major faiths as is possible. Aboard the Naval Training Center services are held for Catholic, Jewish, Protestant, Latter-Day Saints, Christian Science, and Greek Orthodox personnel. Communion is a general practice during the Episcopal, Lutheran, Baptist, general Protestant and Roman Catholic service. In addition to these regular weekly services, special Baptismal and Confirmation services are periodically arranged for the convenience of recruits who wish to embrace the Faith. Even those recruits who have stated their wish to be free of any sort of religious ties are required to attend special character guidance classes given in the offices of the Chaplain. Every effort is made to give each and every recruit at the Naval Training Center the moral and spiritual background so necessary in his becoming a better individual and therefore a greater asset to the Navy and to his country.

MEN ELECT OFFICERS AT THE LARGEST MEETING.

(Continued from page 3.)

Charles Glover of Illinois, John Gray of Indiana, Rex Jordan of Washington, Charles Kennedy of Nebraska, Lloyd Morton of Massachusetts, Dr. Fred Richards of Oregon, William Richardson of Rhode Island, Lynn Sheldon, William Smith of Wisconsin and William Zell of Pennsylvania. The national committee elected a seventeen-member board of directors which will serve for the biennium, 1954-56.

The men's meeting on Sunday in the Law School auditorium was the largest gathering of men at any council meeting. Clarence Beasley, president of the International Council of the Laymen's Fellowship, brought greetings from that group and reported on the recent meeting held at St. Andrews, Scotland. Robert Cashman, retiring moderator of the Gen-

eral Council, reported on his travels and observations of the last two years and Mr. Graham spoke on the coming first nation-wide convention of Congregational Christian Churchmen to be held at the Palmer House in Chicago, Illinois, February 25-27, 1955.

One of the most impressive occasions of the entire council meeting was the serving of communion to approximately 2,800 people on the first night of the sessions by eighty-two deacons who were commissioned in a service conducted by Dr. Douglas Horton.

Laymen were not only present in large numbers but took part in all group meetings and business sessions. Scores of them were elected to positions of responsibility on boards, commissions and committees. Speakers of the combined laymen's and women's evening program, after the dedication of the Woman's Gift, were Dr. and Mrs. Elton Trueblood.

The evening "bull session," held every night at the close of the official meetings, gave the laymen a chance to discuss the happenings of the day, to exchange information about their work at home and to enjoy fellowship on an informal basis. Various members of the national committee presided over these meetings, which opened and closed with prayer.

Dr. Horton met each morning with a group of the deacons for prayer, spiritual fellowship and a discussion of the program of the day before as well as of the coming day. Laymen left the New Haven council meeting feeling that it was good to have been there.—*Advance*.

Flag Pledge Has Interesting History

The House of Representatives, following the lead of the Senate, unanimously approved adding the words "under God" to the pledge of allegiance to the flag, in time for President Eisenhower to sign it before the observance of Flag Day, June 14.

Under the approved resolution the flag pledge will be to "one nation under God, indivisible, with liberty and justice to all."

The pledge of allegiance to the flag was first given national publicity in the celebration of Columbus Day, in October, 1892. The pledge had been published in the *Youth's Companion* for September 8, 1892. During the celebration it was repeated by more than 12,000,000 public school children throughout the Union.

The Orphanage
J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the good report this week. Thank you for the coupons, the clothing, the funds and the kindly vacations you are giving many of our children. The weather is very discouragingly dry here as it is over the country around here. Our pastures are brown, our corn is going back fast—only small areas of garden is being kept in a growing condition with our limited irrigation system. All we can do is to try hard and leave the increase to our heavenly Father.

The School of Missions meeting here this week has honored us with a visit. Around 100 of them came over in a city bus and some of their own automobiles. They stopped first at our beautiful Holt Memorial Chapel. It met with their enthusiastic approval. We were so glad, too, that Mr. Vitus R. Holt, president of our Board and one of the donors of the chapel, was here to turn them in and to receive their hearty applause for himself and the other members of the family of the late Mr. and Mrs. W. Kirk Holt.

One of the questions asked by some members of the School of Missions was: "Are you still collecting coupons?" Yes, yes indeed, we are. All who read THE CHRISTIAN SUN—and I do hope their number will greatly increase—know how much we need these coupons. They are almost worthless except in the thousands, but if every ladies organization in the convention had some one person designated to ask at each meeting: "Does any one have any coupons for the orphanage today?" Just that question repeated each month in every organization could mean a great deal to us here.

We hope our Home-Coming this year will be one of the biggest and best in the history of the orphanage. On that day there will be held the business session of the Home-Coming Society at 11:00 o'clock. At that meeting plans will be furthered concerning the installation of the cold-storage compartments by the former children of the orphanage in memory of their beloved late Charles D. Johnston. The Society has already put in the bank over \$2,400.00 to that purpose. And this amount has come in voluntarily without any concerted effort to get it. It is no surprise, however, because they never had a

better friend than Charles D. Johnston. It is good that one of the main buildings here bears his name, and that he is indelibly written into their hearts and minds.

This week we have been encouraged by a bequest of \$1,000.00 from the will of the late J. R. Saunders, of our Holy Neck Church. How good it was for this kind friend to remember the Christian Orphanage in his will! No one in his church held a more universal esteem than did Jobie Saunders. He honored the good name he bore and his family and his Church by helping the institution of the church which cares for homeless children.

The help of many friends and the touch of sometimes soiled, little hands give me Joy. Today a little girl brushed the soiled spot off of my shirt with her perspiration covered little, dirty hands, and the more she "cleaned" the spot the larger it got, but she tried, and was thanked with all my heart.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 15, 1954.

Commodities for the Week.

Clothing:
Mrs. Burton Daniels, Beaufort, N. C.
Miss Beatrice George, South Norfolk, Va.
Mrs. Gordan Bridges, Franklin, Va.
Mrs. T. Hayes Holland, Franklin, Va.
Mrs. H. B. Berry, Danville, Va.
Coupons:
Mrs. R. L. Gilliam, Sr., Burlington, N. C.
Mrs. E. N. Pearce, Burlington, N. C.
Iris McEwen Class, Burlington, First Ch.
Coupons and buttons:
Mrs. D. J. Kelley, Richmond, Va.
Buttons and canned goods:
Mrs. A. P. Coble, Greensboro, N. C.
Buttons:
Mrs. E. W. Neville, Chapel Hill, N. C.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,341.76
Eastern N. C. Conference:	
Auburn S. S.	\$ 58.25
Liberty (Vance)	21.03
New Elam	2.00
	81.28
Eastern Va. Conference:	
Portsmouth, Elm Ave. ..	\$ 20.00
Suffolk S. S.	150.00
	170.00
N. C. and Va. Conference:	
Elk Spur S. S.	\$ 5.00
Greensboro, First	50.24
Mebane	10.00
Reidsville S. S.	53.00
	118.24
Western N. C. Conference:	
Bennett	\$ 5.00
Pleasant Cross S. S.	7.30
Shiloh S. S.	19.90
	32.20
Virginia Valley Conference:	
Bethel S. S.	\$ 2.00
Bethlehem S. S.	16.75
Dry Run S. S.	2.49
Linville S. S.	5.84
Winchester S. S.	8.34
	35.42
Total	\$ 437.14
Grand total	\$ 7,778.90

Special Offerings.

Amount brought forward	\$19,469.60
Woman's Auxiliary, Hol-	
land Christian Church ..	\$ 10.00
Bertha S. Mitchell S. S.	
Class, Liberty (Vance)	
Church	10.00
Chester H. Roth Co.—	
interest	7.50
Vacation Bible School,	
Ingram, Va., Church ..	5.00
Special Gifts	502.50
	535.00
Grand total	\$20,004.60
Total for the week	\$ 972.14
Total for the year	\$27,783.50

MEMORIAL GIFTS
"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift
sent to the Christian Orphanage in lieu of flowers in memory of:

..... (Name of Deceased) (City) (Date of Death)

..... (Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

CARR.

We, the members of the Women's Missionary Society of Mt. Carmel Congregational Christian Church, wish in this manner to express our love and respect for the life of Mrs. Virgie Williams Carr, who passed away on June 13, 1954.

Therefore, be it resolved:

1. That God's way is always best, and that we bow in humble submission to our Father's will

2. That we extend to her family our deepest sympathy and earnest prayers that God's Holy Spirit may give them comfort and consolation in their sorrow.

3. That a copy of these resolutions be sent to the family, a copy to be recorded in the minutes of this society, and a copy be sent to "The Christian Sun" for publication.

Respectfully submitted:

Mrs. F. H. JOHNSON,

Mrs. E. W. BEALE,

Committee.

"The Student Prince"

PICTURE OF THE MONTH

With many embellishments and three new vocal interpolations, this well-known operetta with the Sig-mund Romberg score and which has entertained two generations will give evocative pleasure to many. It comes to the screen as a most lavish Cinema Scope production in Ansco Color. It is still the story of the prince who loves the barmaid but who eventually gives her up as a concession to his duty and to the affairs of state when he becomes king. The voice of the prince is supplied by Mario Lanza. Edmund Purdom makes a handsome Karl with the proper arrogance when his role demands it. Ann Blyth is a nice Kathie, in good voice and with a beautiful wardrobe. Louis Calhern is in excellent style as the old king who wants his grandson to acquire worldly wisdom before he succeeds him on the throne. The students are in boisterous mood in the Heidelberg tavern and join their voices in well modulated chorus. While much of their singing is motivated by the drinking of foaming steins of beer, the vivacious tempo of the music is remembered more than the topic of the songs. Satisfaction is obtained in a duel as demanded by tradition, with the resulting cheek scars as proof of the encounter. Comedy is provided by the pompous inkeeper,

the prince's tutor and his formidable valet. It seems that, for a graustarkian kingdom with a depleted treasury, functions are run on a grand scale, as shown in munificent court ball and for mourning vigil whose setting is more reminiscent of a cathedral than of a court chapel, but we suppose it may be a part of the over-all spectacular effect for the production of this quasi-fairy tale.

Audio-Visual Educational Films

A hundred miles of film will go through movie projectors in the only projection room of its kind in the world at the International Workshop in Audio-Visual Education at Green Lake, Wis., August 30-September 4. Although films are but one phase of the program at the workshop, the quantity of productions to be reviewed requires that sixteen sound motion picture projectors be operated simultaneously in the same room.

The light beams even cross one another and the reviewers use ear phones, so that each person hears only the sound track of the film he is watching. This has been made possible by the manufactures who will loan projection equipment. The latest development in audio-visuals will be demonstrated at an equipment "fair." Previews of a score of the most outstanding of 150 new religious productions will be shown. "Martin Luther" was among those shown at the workshop last year.

Audio-visuals are becoming so widely used in churches, reports Rev. George B. Ammon, director of the workshop, that "they should be planned for before building." Mr. Ammon is associate secretary for audio-visual aids of the United Lutheran Church and chairman of the A-V committee of the National Council of Churches, which sponsors the workshop. Presenting plans and blueprints for inclusion of audio-visuals in church buildings will be Harry F. Atkinson, director of the National Council's department of church building and architecture.

Also to be presented will be the report of the Eastman Kodak Co. research-survey on the extent of use of A-V's in churches. A keynote speaker will be Rev. S. Franklin Mack, executive director of the Broadcasting and Film Commission. Other A-V authorities on the "faculty" will be Dr. John W. Bachman of Union Theological Seminary, Dr. A. W. Vander-

Meer of Pennsylvania State College, Dr. Ernest J. Tiemann of the University of Texas, and Dr. Paul Wagner of the Film Council of America.

WHAT ABOUT CIGARETTES?

(Continued from page 12.)

rooms are filled with patients who are neither sick nor well. Examination shows that a very large presentage of these are inveterate smokers. It is surprising, say the doctors, how many are cured by simply giving up smoking. Insomnia, nervousness, shortness of breath, irregular heart beat disappear. The easiest way to stop smoking is not to try to taper off. Stop at once. Imagine that the very smell of tobacco smoke would be nauseating. The writer has seen this tried. It's the inhaling that does the damage. If the smoke is exhaled through the nose the absorption of poison will be greater. The hotter the smoke the greater the danger.

Manufactures of cigarettes are wise. Nearly all are making them now in the "king-size." The smoker gets more for his money.

Then there's the "smoke filtered" cigarette. The smoker feels that he isn't absorbing so much of the poison. Next comes the denicotinized cigarette. The smoker thinks he can smoke so many more. The yellow stain on the fingers tell the story. To get rid of this use a long cigarette holder. Perhaps some day a synthetic tobacco can be produced that will satisfy the appetite without doing so much damage.

S. M. SMITH.

If you are poor, work. If you are burdened with seemingly unfair responsibilities, work. If you are happy, work. Idleness gives room for doubts and fears. If disappointments come, keep right on working. If sorrow overwhelms you, and loved ones seem not true, work. If health is threatened, work. When faith falters and reason fails, just work. When dreams are shattered and hope seems dead, work. Work as if your life were in peril. It really is. No matter what ails you, work. Work faithfully—work with faith. Work is the very greatest remedy available for both mental and physical afflictions.

—Korsaren.

Don't expect to be paid a dollar an hour for your working hours, when you use your leisure hours as though they were not worth a dime a dozen.

—H. L. Doherty.

Daniel--Foreign Missionary

By The Late DR. J. O. ATKINSON

When one wants a half hour of real good reading—thrills, adventure, courage, breath-taking experiences—try Daniel. No other book in the Bible, or out of it either, is quite like it.

The hero, the one whose name the book bears, is different. He is a nobleman, a prince of the blood royal and a genuine aristocrat. There are aristocrats who make the heart sick—the ones who boast of their blood, but never do anything to add any worth to it, and depend upon what they have to carry them through, rather than what they are.

Daniel was a king's captive, but when the king wanted to wine him and dine him on dainties and indulgencies, Daniel would have none of it. Let those who wished, feed and drink of the king's dainties, but none of it for Daniel. He would eat nothing, drink nothing, though all the others were doing it, that would weaken his body or becloud his mind. He was a man even if he was a prisoner.

Daniel, as a character of the Bible, differs in another particular. His ministry was all to kings, princes, the high and mighty. One recalls that when God commissioned Paul to preach, he said, "For he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." Not so Daniel. He was God's chosen vessel to bear his name before the mightiest kings of the earth—and to them only, so far as the Book reads.

One day when a complete history of nations and civilizations is written, it is certain to be shown that some of the most lavish, luxurious and cultured civilizations have long since perished from the earth and have left few relics or remnants of their power, abundance or achievements. Some of these mighty kings, lords of all creation, lived and reigned in Daniel's day, and among these high and mighty, Daniel lived, wrought and preached.

And God certainly dealt with a high and mighty hand, through Prince Daniel, with these "kings of kings, and lords of all the

earth." That which makes Daniel a real prince among princes is the fact that he did not bow down nor become obeisant to any of them; but in their presence, surrounded with all their power, Daniel dared to tell them the genuine, bare and naked truth.

Preachers are sometimes accused of preaching to please the rich and the great. Not so, Daniel. He told one of the mightiest of kings of all time just where to "head in and get off."

One sometimes wonders if what is called the "social gospel" is not a gospel of fear and intimidations—a "gospel" directed at conditions in general and people in the abstract. That is easy and requires little courage. But Preacher Daniel, a foreign missionary, in a heathen land, preaching to heathen rulers and monarchs, dared stand up to their faces and preach the gospel of righteousness, and to denounce their high and godless way of living. And Preacher Daniel brought these mighty kings to acknowledge his God as the true and living God. Look at the acceptance of the true and living God by that formerly idolatrous and wicked King Nebuchadnezzar (Daniel 4: 73), "Now I, Nebuchadnezzar, praise and extol and honor the King of Heaven: for all his words are true, and his ways justice: and those that walk in pride he is able to abase."

Daniel, a captive in a foreign land, remained a prince among princes, and preached the gospel of repentance and salvation with such force, rigor and power that he was honored and exalted among men, even in a heathen land, and the secret is all told in these words, "And this man Daniel was prepared, because an excellent spirit was in him."

Take this text he used one day in preaching to the king, "Wherefore, O king, break off thy sins by righteousness and thine iniquities by showing mercy to the poor."

If you don't believe in foreign missions, then leave Daniel out of your reading and your reckoning. Daniel is a Book written by a foreign missionary to heathen peoples.

November, 1937.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, JULY 29, 1954

NUMBER 29

Assurance of Things Hoped For

By WILLIAM H. LEACH

Editor of "Church Management"

"Faith is the assurance of things hoped for."—
Hebrews 11:1.



MANY of us today need assurance that God is back of this universe—that there is a purpose in its creation, and that it is moving in a definite program. We need the assurance expressed by Alfred Lord Tennyson that there is "... one far off divine event, To which the whole creation moves."

We mortals are always limited in our vision. We see the world immediately about us. As children, we judged the whole world by the homes in which we lived. As we grew older it became the school community. Now as adults, and thanks to modern communications, we see an entire world. It is brought to our homes by the newspaper, radio and pictures.

It is a confused and troubled world. There is so much evil in it that we question any divine purpose for its creation. How can God permit the pestilences, the wars, the murders, the oppressions which are daily occurrences in this world? Out of this disorder can order come?

Unfortunately, we are still limited because we see the world only in the eyes of our own time. A little glimpse of history, perhaps, influences our vision. But none of us sees the future clearly.

Limited in this way, some of us lack faith in an orderly universe. We fear that some mechanical explosion created the world and that it has neither purpose nor order. In such a concept there is no place for piety. In such a world all must be black. There is no place for the divine spirit. We need to escape from such pessimism.

We hope for an orderly world with a divine purpose. Give us faith that the thing hoped for is true; ... bring us the satisfaction which comes with the belief that God is in his heavens; all shall be well with the world.

News Flashes

Rev. Howard P. Bozarth who recently resigned the pastorate at Elon College, is visiting in New England. He will leave for Yankton, S. D., to assume his new work there on about August 20.

Dr. and Mrs. W. E. Wisseman of Greensboro have gone to Nashville, Tenn., to visit their son, Rowland at Vanderbilt University. The Rev. A. Lanson Granger preached in First Church, Greensboro, on last Sunday.

The United Christian Youth Movement now has state youth councils in 37 states, eight of them having been established within the past year. The General Council of the organization will be held, beginning August 28, at Williams Bay, Wisconsin.

Rev. William J. Andes has resigned from his pastorate at Winston-Salem, N. C., and accepted the call to the Elon College Community Church. He will begin his pastorate there on September 1, 1954. His formal acceptance is announced by Mr. George D. Colclough, chairman of the Pulpit Supply Committee.

Addressing a national Conference on Juvenile Delinquency which was recently held in Washington, Oveta Culp Hobby, Secretary of Health, Education and Welfare, said: "Juvenile delinquency has grown with tremendous rapidity in the past five years. The number of delinquent youths appearing in courts is at an all-time high and there appears to be an increasing violence in the acts of some adolescents. For the most part, youngsters who appear before courts come from families that are economically insecure, but money alone cannot cure juvenile delinquency. It takes community, as well as individual, action to provide the solution."

Under a resolution recently adopted by the Delaware State Board of Education, released-time religious instruction in Delaware public schools has been banned. Dr. George R. Miller, Jr., state superintendent of public instruction, in announcing the action of the board, said, "The separation of church and state is a fundamental principle of democratic government in the United States. . . . The

administration of public education is a state function . . . and has been most generously supported by the state. . . . To divert any part of the funds so allocated, or to use any portion of the time so designated, to the use of particular religious faiths, would be, in the opinion of the board, a violation of the principle of the separation of church and state."

Salem Chapel Will Observe 100th Anniversary, and Dedicate Remodeled Building

The Salem Chapel Congregational Christian Church, in Forsyth County, North Carolina, will observe its 100th anniversary and the dedication of its remodeled building on the first Sunday in August. Dr. Wm. T. Scott will preach the sermon in the morning and will preside at the dedicatory services.

The centennial exercises will be observed in the afternoon, with Mr. Wade L. Marshall, chairman of the Board of Deacons, presiding.

The exact date of the organization of the church is indefinite. However, it dates back to the early 19th century. At that time it was started with three members in a one-room log school house approximately one mile northeast of the present building.

In the spring of 1854 a white frame building was erected on the site of an old camp meeting ground, and through the years this building has undergone only minor repairs.

In the autumn of 1952, it was felt by the pastor, Rev. Clyde O. Koon at that time, the members and friends of the church that major repairs and remodeling were necessary in order to preserve the old building. At that time plans were formulated for the renovation which soon followed.

The building has been brick veneered outside and refinished on the inside. A choir loft and vestibule have been added to the original structure. New pews, chancel furniture and chimes have been installed as memorial gifts.

Some of the former pastors of this church were: J. W. Pinnix, 1876-1878; W. T. Walker, 1888-1890; J. W. Holt, 1891-1894 (Mr. Holt was ordained into the ministry at this church in 1876); L. I. Cox, 1897-1899; W. S. Long, 1900; W. T. Hernon, 1902-1904; C. C. Peele, 1904.

LUCY KATE STRADER,
Reporter.

The North Carolina and Virginia Sunday School Convention

The North Carolina and Virginia Sunday School Convention met at Hopedale Church, near Burlington, N. C., on July 15, 1954.

The convention was called to order by the president, Mr. Martin T. Garren. The opening prayer and welcome was by the pastor of Hopedale Church, Rev. J. Harold Loman. The theme was "Sunday Schools to Meet the Challenge of Our Times."

The roll call of the convention showed the following facts: There are 50 churches in this convention; of these 38 reported and paid their membership dues to an amount of \$567.40. Expenses amounted to \$19.60, the balance to be paid into the treasury of the Convention Office. There were approximately 200 in attendance. These included 17 ministers, 7 Sunday school superintendents, and 38 teachers.

The feature address, "The Place of the Sunday School in the Church," was by Dr. W. E. Wisseman, pastor of First Church, Greensboro, N. C. He delighted his audience with his quiet, forceful delivery. He told us of the master minds that have improved our Sunday School Lesson plans, and reminded us that the Sunday school is the most fertile field for church recruitment. He gave these as some of the aims of a Sunday school: Where God comes in, lead to understand Jesus, to make a better world church and more Christian homes. He said that the key person in the Sunday school is the teacher, who should be active, alert and consecrated to his work.

The worship services in the morning were conducted by the Pilgrim Fellowship of the Lakeview Community Church, which they followed in their printed bulletin form. In the afternoon, Shallow Ford Sunday School used readings which were well presented and thought provoking.

There were many tributes paid to Pattie Lee Coghill orally, and a love offering taken amounting to \$29.58.

In appreciation to the church women of the Hopedale Church for their generosity in providing a sumptuous meal, a collection of \$65.11 was given them to use for the church as they thought best.

A panel demonstration of the work of the Board of Christian Education in the local church was given by Mr. Martin Garren, chairman; Marion Foust on Music; Rev. John Lackey on

(Continued on page 7.)

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

Laymen's Sunday

October 17 has been selected as Laymen's Sunday throughout the United States. The theme which has been selected for this year's program is "A Time for Decision." All of us are familiar with the hymn:

Once to ev'ry man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Off'ring each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

We are printing some suggestions from the material furnished by the United Church Men in cooperation with the Laymen's Movement for a Christian World, Incorporated.

* * *

THE PURPOSE:

Laymen's Sunday recognizes the modern crusade of Christian laymen for Christ and his Church.

Laymen are on the march today. The signs of the times clearly indicate this. In some twenty of the major Protestant denominations, well organized laymen's movements are under way. In the local churches throughout the country, laymen are becoming participating members—true partners with their pastors and ministers.

Moreover, laymen are exercising their faith through their everyday life. "The Christian and His Daily Work" is a theme now echoed widely. The Christian approach to world problems, to civic concerns, to social issues is being stressed. Prayer in its application to everyday happenings at home and on the street is better understood and more effectively practiced.

For more than a decade certain communions and churches have observed a special day for men. Happily, the time has come when the third Sunday in October is universally observed by the major denominations gathered together in United Church Men and by the Laymen's Movement. This year it is expected that in more than a hundred thousand churches the celebration will take place on October 17. The observance may be variously named

Men's Day, Brotherhood Day, or Laymen's Sunday, but the theme, "A Time for Decision," was the choice of representatives of the various participating bodies.

What an opportunity to dramatize the rise of the men in the churches to a new sense of their vital place in the Christian enterprise.

THE METHOD:

1. *Selection of Leaders.* The success of the Laymen's Sunday program when the men of the church "take over" in their home church may well be determined by the way we select the team to lead in the worship of their congregation.

This team may include:

One man to preside—giving the call to worship or opening prayer, announcing the order of worship if that be the custom, conducting the offertory, etc.

One or more men to lead in prayer.

One or more men to read the scripture lessons.

One or more men to lead in a litany or responsive reading.

One or more men to make the address or addresses.

In selecting this team, bear in mind the following:

a. The men should have the capacity to do their work well. It would be folly to select one who stumbles over words to read the morning lesson.

b. New voices are welcome. There is opportunity here for those who

(Continued on page 13.)

The Christian Sun

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A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The Individual and the Individualist

God has highly exalted the individual human being. The Creation Story tells us, "So God created man in his own image, in the image of God created he him; male and female created he them." But so high is God's appreciation of the worth and dignity of the individual that we never see any two individuals who are exactly alike. Even between identical twins there are wide dissimilarities of personality traits and spiritual characteristics.

God also has manifested his wisdom by the creation of infinite variety in all that he has caused to be. The botanist tells us that there is a difference in the structure of any two leaves growing upon the same tree. Surely man has every reason to thank God that persons are not exactly alike. The confusion that would arise if all people were alike would drive every one insane. And if the confusion did not drive men crazy, the monotony would.

However, it was never the intention of God that individualism should run rampant. That too can make confusion worse confounded. In order that man might be able to curb his individual

thoughts, actions and words within the proper limits, God gave man a mind which can comprehend the thoughts, wishes and plans of other men. He endowed man with a will whereby his actions may be directed according to a plan. He touched man with the power of imagination whereby he might know the dangers into which his individualism might carry him.

Then, when mind, conscience, imagination and will failed to hold the individual within the proper bounds, God revealed the beauty, glory and power of divine love in the life of Jesus Christ. God was saying through Christ, There is something more important than self; There is something bigger than that which can be compassed within the limitations of the individual life; There is no way whereby the fulness of life can be realized except within the right relations with all other individuals.

The individualist is an individual who has become an egoist. Few things which can happen to a person are worse than that. Being an individual is man's glory. Being an individualist is man's shame and dishonor.

Non-Segregation

In the Report of the Resolutions Committee, adopted by the General Council in its New Haven session, there was a section dealing with non-segregation. For the information of readers of The Christian Sun we are giving that entire section:

Whereas we proclaim the word of God that all are made of one blood to dwell upon the earth as part of one human family, and

Whereas our General Council has called repeatedly for a non-segregated church in a non-segregated society, and

Whereas the Supreme Court of the United States has declared segregation in tax-supported accommodations and services, including the public schools, to be contrary to the Constitution:

Be It Resolved, That we recommend that local churches, where segregation has prevailed, move toward ways in which they and all churches can open their membership to all persons on a simple basis of faith and character, and that we call on Congregational Christian colleges, agencies and institutions to practice non-segregation and non-discrimination in enrollment, employment, church extension and church conservation; and

Be It Resolved, That we call upon all Americans to undertake timely and tolerant implementa-

tion of the Supreme Court decision, and that our Department of Race Relations and the Council for Social Action carry forward such activities as will develop public support for the Supreme Court decisions.

It is probably known to all our readers that the Southern Baptist Convention and the General Assembly of the Southern Presbyterian Church have taken very similar actions on this question within recent weeks. The actions taken by the Baptists and the Presbyterians were more detailed and more emphatic than the resolutions of the Congregational Christians.

In the light of Christ's teachings concerning Christian brotherhood, Christian fellowship and Christian love, it is difficult to see how any Christian group could take any other action or make any contrary pronouncement on the issue in question, if it were going to face the situation squarely.

It should also be noted that the actions of the three denominations did not place any mandate or restriction upon the local church. The Baptists and the Congregational Christians could not, and the Presbyterians did not. It is a matter, however, of such deep and far-reaching principles and implications, that the local church must eventually face it.

Our Testimony in the South

By DR. RICHARD K. MORTON, Jacksonville, Florida

In the South, our Congregational Christian churches have a definite and distinctive ministry to perform. There are specific ways to implement and promote this ministry.

We likewise have some needs which are more or less peculiar to our own area.

Concerning the ministry we may perform, we might mention first our responsibility to those who come day by day and year by year from points north and west. They have left their homes temporarily or permanently—many of them being where our denomination is quite strong—and, if not befriended and encouraged, they can easily be lost to us.

Recognizing this, all churches at all suitably located should send visitors and literature to places where these people can be found: hotels, motels, information bureaus, and the like. Our State Conference officers and offices could perhaps serve a little more definitely as means of putting these travelers or new settlers in touch with churches in particular and the life of the South in general.

This project manifestly has too many facets to have them all dealt with in any fullness here. However, our churches may also help to serve to interpret the background and the present needs of these people to the Southern areas where they will locate, temporarily or permanently.

It is possible in some areas, I think, to establish roadside shrines of a simple nature, at beauty spots where motorists might stop to rest and eat; and also to locate strategically information booths or centers where travelers will see them. Greater contact can also be maintained between local churches in the South and those in the Northern and Western fields.

After some considerable study and experience, here and in the North, with both youth and adult groups, I still see the merit of instituting—perhaps with the cooperation of educational institutions and the churches—an Institute of the South. This annual conclave could draw delegates and visitors from all of our Southeastern fields and could have as leaders nationally known figures as well as our own workers. Each year some poignant problem in human relations or in intersectional understanding

could be chosen for analysis and discussion. We need a truly scholarly and representative treatment of many issues paramount in this area and to come to a better understanding, on our own part, of what the South is, what it can do, and how best its resources may be utilized.

Our ministry must also help to interpret our free and autonomous churches to the indigenous population. Our traditions, to some extent at least, come from backgrounds not fully understood or accepted by people of other denominations. We have problems associated also with the fact that in most communities we are definitely a minority group; and as such, we often do not have as large churches or as adequate equipment as other churches around us do. We may be located so as to serve only our own small parish from a central point. We may not be drawn into community life and affairs as some other groups are. We may have to compete with conservative and aggressive groups on a basis which greatly handicaps us.

Having been rebuffed or kept aloof for some time, perhaps some of our groups have not been as persistent to try to work out ways of being of service to our field as they might.

Chiefly, I think, we must, by the depth of our faith and the vigor of our labors and the sincere love of people, show those around us that our faith and our polity have elements in them of great value which those of any area might well investigate. We must make our own testimony as valuable as possible. Perhaps many others would join us, out of the ranks of many denominations as well as from none at all, if they saw our lives and our works were of obvious worth.

This witnessing must find channels and implements, and it must be of ever greater content. It must be shaped in accordance with local needs. We are little known, and greater religious groups are resurgent around us. But this is no cause for defeatism and do-nothingism. We are not going to attract people to our churches until and unless we can show them that we have some vibrant enthusiasms, some basic beliefs that are worth cherishing, and are ready to

perform definite services to the field we seek to serve.

Our polity and our church social life, especially its midweek or week-day life, can be adapted to meet distinctly Southern needs.

The Congregational Christian tradition, also, has been one of freedom and individual responsibility and enterprise, but it has also been characterized by a social conscience and by the desire to implement its principles. It has not kept within the four walls of its meeting house. It has been ready to co-operate with other groups. It has sought to inspire and to aid community projects. And in our own field it has a glorious opportunity to show the merits of a free faith, based on individual faith, testimony, as it goes forth to meet the problems of its own time.

We have always valued the inner spirit and the development of genuine personal faith and happiness, more than ritual or ceremony or hierarchies or ecclesiastical authority and trappings.

Our broad faith, our honest approach to religious and special problems, and our willingness to co-operate with all persons of faith and responsibility, coupled with our eagerness to put ideas into action, should mean many a blessing to the South.

We have our needs and our problems as well—some of them stemming out from our ministry and our methods of implementing it.

We have a need for mutual counsel on the best ways of promoting a liberal, free, community-minded faith in a situation often filled with the aggressive action of others, and with the hostility of prejudiced people who think our tradition heretical and suspect.

We need more of a sense of our common purpose throughout the Southeast. Distances keep many of us apart, but there is no reason why we should not have projects and enterprises in which we all share, whether or not they call for regional or State-wide meetings.

We have not gone systematically and seriously enough into the business of supporting our church college, Elon, which merits consideration of our parents of college-age young people. We should have meetings promoting this great institution in every local field—augmented by pictures, moving and stereopticon, of its work. I should like to see us gather for a short time on the campus, to dis-

(Continued on page 13.)

Flying the Australian Desert

Two thousand miles of desert is what we are seeing today as we fly from Brisbane to Dawin on the northern edge of Australia. No wonder most of Australia's nine million people live in cities along the coast. Sheep and cattle are raised at spots in the "back blocks," but we have seen very few of them. Our plane put down at Alexandria, Australia's largest cattle run, but all we could see were thousands of ant-hills three to five feet high, and some scrub eucalyptus trees.

We almost missed the trip today. We were to leave the down town air office at 5:20 this morning. We packed and left word at the hotel office to call us at 4:45. The call-boy must have gone to sleep. We suddenly woke up at 5:25. We dressed more quickly than ever before and managed to get a taxi to the airfield.

The desert over which we are flying may have potentialities. A search for oil has been Australia's biggest recent excitement, until the current Russian Petrov trial. Traces of uranium are bringing numerous prospectors to this region. Gold discovered here gave Australia its big boom a couple of generations ago.

Australia is approximately the same size as the United States, but it has less than six per cent as many people. The national census was taken the night of June 30-July 1, so we are now included in Australia's numbers. The nation is eager to increase its population. This year 40,000 people are settling here from the British Islands, and as many more from other parts of Europe. These people are never referred to as foreigners, but as "New Australians."

I wondered why Australians have not asked us as many questions about racial segregation as the New Zealanders did. I discovered that they are ashamed to ask, because of their own "White Australian Policy" which is preventing Asiatics from settling here. Educators and church people realize that this policy is excellent Communist propaganda in Asia, and is also un-Christian. Both groups are advocating a change in the policy so as to admit limited numbers of Asiatics.

We have enjoyed visiting colleges here. Most advanced education is

supervised by state universities. Around the university, in each of the six state capitals is located a group of church-supported "colleges." The universities have no dormitories, and while a great many students live at home and many others in commercial rooming houses, much of the school life centers about the colleges, their dormitories and their dining halls. The college offers some courses, especially in religion, and provides tutors to assist students in their school work. It also provides chapel services. The government pays fifty per cent or more of the cost of erecting the college buildings.

All students and faculty members wear academic gowns at the evening meal. Teachers, even in the grade schools commonly wear academic gowns in the class room

Australia claims to be the most sports-minded nation in the world. We drove around Melbourne one Saturday afternoon and found tens of thousands of the people at football matches. Students go in extensively for sports, but there are no "athletic scholarships"; each university has its sports club, which students join and support by dues. They also raise money for the club by giving dances.

Cost of athletic equipment is paid by the club. Universities are 500 or more miles apart, but each player must pay his own transportation to inter-university games, although in instances the club has paid a fourth or a third of the cost. Consequently only those play on the varsity who are willing to pay for the privilege, and trips are kept at a minimum. The most of the games are played against local city teams. Games between groups within the school are also popular.

W. W. SLOAN.

Emory University Town and Country School

"We did win fifty dollars for a third place state award, but the program itself has been worth thousands of dollars to us in terms of improving our own church program." So wrote a central Georgia Baptist church in expressing its appreciation for the Town and Country Church Development Program.

Such a reaction is typical of the several hundred churches in fourteen Southern States that have taken part in this program. Our own Wakefield Church won a second place state award in 1953. And similar enthusiasm was expressed to me at the tenth annual Town and Country Church session this summer by those of the 105 students there whose churches had participated, and especially those fourteen who had been chosen as "Rural Minister of the Year" from their home state.

Thirteen Protestant denominations and the Roman Catholic Church were represented. I regretted being the only Congregational Christian; it is too good an opportunity for us to miss.

Speaking with these pastors, learning of their accomplishments, their trials and their hopes, has really been the high point of the school. And the school officials realize it. An hour and a half is spent every morning in

small discussion groups, considering personal problems, often with the help of resource persons. Each weekday evening, one or two of the "Ministers of the Year" tell about their work and exhibit the progress reports of their churches.

In addition to this invaluable fellowship and discussion, the student may choose one of four courses. With some twenty others, I studied and discussed "Community Dynamics" under Dr. Bardin Nelson of Texas A and M. Dr. Nelson knew both his general principles and his particular cases. Finest of all were his deep insights into the psychological problems of leadership—too much and too little.

Other students discussed "Agriculture and Our World Missions," under Ira Moomaw; "Marriage and Family Counseling," with Dr. John Greene of Boston University, and the "Economics of a Changing South," under the leadership of Dr. Fulmer of Emory. Each day also had its special lecture, by denominational leaders in the rural church field or by men like R. R. Paynor of International Harvester, who spoke on that important subject, "The Mechanization of Agriculture."

Several events have tied the school
(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Eastern Virginia Sunday School Convention

It is good for any local Sunday school in a given conference for representatives of all the schools and churches to come together and take a look at what has been accomplished during the year and to give serious consideration to items of interest that will mean efficiency and progress during the coming year.

The Eastern Virginia Sunday School Convention met Tuesday, July 20, at our Franklin, Virginia, Church. The church certainly gave us a fine and most pleasant reception. The heat outside was excessive but the atmosphere inside the church was delightful. This church has recently installed air-conditioning equipment. It was working fine, everybody was feeling fine, the program was good and was executed smoothly and effectively. There were some differences of opinion, of course, but all were agreed on ends sought. Mr. Letcher Eley is the president of the Association. In addition to being a good presiding officer, he is a very good speaker and gave to his convention an interesting address. Visitors and officials were introduced to the convention and were given the privilege of the floor. The worship services were conducted by the young people from Rosemont Christian Church and Cypress Chapel Church. These young people acquitted themselves well. Their programs were enjoyed by the members of the convention.

The principal address was given by Dr. W. E. Wisseman, pastor of the Greensboro, North Carolina, Church. We are all reminded that Dr. C. H. Rowland, father-in-law of Dr. Wisseman, was pastor of this church for years and years. When he resigned as pastor at Franklin, he accepted the call to Greensboro where Dr. Wisseman is now pastor. It was a very distinct privilege to have Dr. Wisseman address the convention. Members of the Franklin Church who were in the church when Dr. Rowland was pastor, were particularly glad to have him and hear him. They also welcomed with a great deal of joy Mrs. Wisseman. They felt that she

was simply coming back home for a visit.

The afternoon session was given over to a panel discussion. Topics pertinent to Sunday school as an organization, and the conduct of the school were discussed. The chairman of the discussion was Rev. J. E. McCauley of Waverly, Virginia. The ones leading in the different discussions were Reverends George Alley of Suffolk, H. E. Crutchfield of Great Bridge, Earl Farrell of Cypress Chapel, and Olin Pendleton of Norfolk First Church. Following the above presentation, opportunities for questions were given.

It was gratifying to find that the program dealt definitely with the Sunday school and Sunday school officials. Mr. Eley and his program committee did a very good job. All present seemed to feel that it was a worthwhile program and a day well spent.

* * * * *

Apportionment Giving

This week has been a very wonderful week for the farmers and all of Alamance County and adjoining counties. The rains have come in abundance. They say that it is never too late to do good, but there are times when rains come too late for certain crops. This is the case of the early corn crop in this section. The corn that had begun to silk and tassel ten days before the rains came will harvest but little if any corn. The corn that was planted later, if we have another week such as this, will harvest good crops. Tobacco is injured by the dry weather but it will recover rapidly with plenty of rain. We are always hopeful when the seasons are good.

Good crops make prosperous people. Prosperous people send their children to college. They pay their dues which includes conference apportionment. This week's report, so far as Elon College is concerned, is not indicative of too much prosperity. A casual glance at the report will reveal the churches and Sunday schools from which the contributions came. Bills must be paid during the summer just as any other season of the year. Elon is our college so long as we support it.

Previously Reported	\$ 4,942.74
Eastern N. C. Conference:	
Beulah	\$ 18.00
Eastern Va. Conference:	
Burton's Grove	\$ 10.00
Mt. Zion	15.00
N. C. and Va. Conference:	
Hines Chapel	\$ 20.98
Mebane	21.00
	109.98

Total to date \$ 5,052.72

N. C. AND VA. SUNDAY SCHOOL CONVENTION.

(Continued from page 2.)

the Bible, and Miss Coghill and Rev. W. J. Andes asking and answering questions.

The following officers were installed by Rev. Mark Andes, president of the North Carolina and Virginia Conference:

Rev. John Lackey, president;
Leonard Powell, vice-president;
Maynie Flynt Neal, secretary;
E. W. Kellam, treasurer.

The Superintendents' Mid-winter Meeting was voted to be held in the First Church of Greensboro.

The Sunday School Convention voted to accept the invitation of the Concord Church for its next meeting.

MAYNIE FLYNT NEAL,
Secretary.

EMORY UNIVERSITY TOWN AND COUNTRY SCHOOL.

(Continued from page 6.)

up with the total Church Development Program of which it is but a part. On the second Sunday, many of us journeyed to the Chestnut Mountain Presbyterian Church, Georgia's 1954 Rural Church of the Year, for services and a dinner on the grounds. There was a sponsors' banquet to bring together the students and those organizations contributing to the program's expenses, foremost of which are the *Progressive Farmer* and Sears Roebuck. This sponsorship has enabled annual cash awards to be made to individual churches (the one Rural Church of the South receives \$600.00). It has also reduced the individual student's expenses.

Total expenses, including tuition and average board and room, are \$78 for the two weeks. Any student who needs it can receive a \$38 scholarship in addition to what he may receive from his own denomination and our organizations.

I heartily recommend the school to our pastors and the program to our rural churches.

H. V. HARMON.

Missions at Home and Abroad

An American Board Missionary Receives Award from Greek King

To an American woman doctor, Dr. Ruth Azniv Parmelee, since 1914 a Congregational Christian medical missionary in the Near East, has been awarded The Cross of Commander of Our Royal Order of Beneficence by King Paul of Greece in recognition of her services to the people of that country.

The medal, in the shape of a five-petaled iridescent royal blue flower, hangs from a golden crown in French cloisonne. Within a white enameled circle is the red robed figure of the Madonna holding the Child, robed in blue. The medal bears the single word "ΕΥΦΡΑΤΗ" meaning "Beneficence." On the back is the royal insignia of the King of Greece.

This medal, in recognition of outstanding philanthropic service, has been conferred on only three foreign women: Dr. Ruth Parmelee, Miss Emilie Wilms, R. N., an associate of Dr. Parmelee, and Helene Nussbaum, R. N., a Swiss nurse who has done much anti-TB work in Greece.

Ruth A. Parmelee, who was born in Trebizond, Turkey, of missionary parents, speaks Armenian, Turkish and Greek fluently, the latter so well that she has written in Greek simplified text books on psychology for the use of Greek nurses.

A graduate of Oberlin College, the class of 1907 (Hon. D. Sc., 1943); the University of Illinois (M. D., 1912); Dr. Parmelee interned in the Philadelphia Woman's Hospital. In 1943 she earned her M. P. H. (Master of Public Health) at Harvard University School of Public Health.

Her career of forty years in the Near East has been a series of crises, including war, refugee work, D. P.'s and reconstruction. She began her service in Turkey under the American Board of Foreign Missions in 1914.

During World War I and subsequent post war years until 1922, Dr. Parmelee pioneered as the first woman to settle in the Euphrates River Valley, where she practiced medicine among the Turkish people, spec-

ializing in obstetrics, the training of nurses, and the care of orphans.

Following the Smyrna disaster in 1922, Dr. Parmelee opened and conducted hospitals for women and children in Thessaloniki, to which she came with refugees, and the following year was decorated by King George II of Greece.

An amazing piece of work was done by Dr. Parmelee from 1925 to 1933 in Kokkinia, Greece, where she directed the American Women's Hospital which then included wards for men and children and was carried on in a refugee barracks. It was the only hospital for more than 70,000 people.

Next came the Greco-Italian War (1940-41), when Dr. Parmelee served on the Archbishop's Committee for relief to bombarded villages; on the Greek War Relief Committee; and was consultant for the Seventh Military Hospital. She also founded and directed a center for medical relief to civilians. As a member of the Administrative Council, she helped organize a school for public nurses under the sponsorship of H. R. N., Princess Irene, and later under the Crown Princess Frederiki, now the Queen of Greece. In 1941, she was forced to leave Greece, as were all other Americans.

In 1943, Ruth Parmelee went back to the Near East under the Near East Foundation with a relief unit, and was assigned to work for Greek refugees in Camp Nuseirat in Palestine. She was senior medical officer for 8,000 escapees from German occupation of Greece, and in 1945 was given a citation by the British Commander of the Middle East Forces.

After the liberation of Greece in World War II, Dr. Parmelee was assigned for a time to UNRRA to serve as head medical officer for the 125,000 population of the Cyclades Islands.

The balance of her four-year period of service under the Near East Foundation, (1946 and 1947) was as Medical Advisor and Director of the School of Physical Therapy conducted by the Near East Foundation in Athens, Greece.

Since 1948, Dr. Parmelee has been a teacher of hygiene to high school

and college students at Pierce College in Athens, Greece, and also taught community health in the social welfare school of the senior college. In addition, she gave a course in Greek in medical information for social workers with her students going out for a year of special training to rehabilitated villages under the plan promoted by Queen Frederiki.

Now, Dr. Parmelee is home to stay. As of July 1, 1954, she was placed on the Roll of Honor of the American Board, making her a missionary emeritus.

American Board Missionary Appointees

Miss Ann Mereness of 285 Central Park West, New York City, and Miss Elizabeth Ruth Tuers of Nutley, N. J. have been appointed by the American Board of Foreign Missions for three-year terms as teachers in the Near East.

Miss Mereness, who is the daughter of Mr. and Mrs. Harry A. Mereness of Charlottesville, Virginia, is going to the American Academy for Girls, Uskudar, Istanbul, Turkey. She was born 23 years ago in Long Beach, California, and educated at William and Mary College in Virginia, Montreat College in North Carolina and the University of Wyoming.

Her career up to date has included service as a Nurse's Aid in the Martha Jefferson Hospital, Charlottesville, Virginia, Reservationist with the United Airlines, New York City, and Assistant Advertising Manager of Gregg-McGraw Hill Publications.

Miss Mereness expects to sail for her new work as a teacher in the American Academy for Girls on the S. S. *Independence* from New York, August 26.

Miss Elizabeth Ruth Tuers of Nutley will teach commercial subjects in the American College, Aleppo, Syria. Miss Tuers expects to sail for her new work, August 13, on the S. S. *Exochorda* from New York.

Born in Nutley, New Jersey, Miss Tuers is a graduate of the local high school and of Montclair State Teachers College where she was active in music, sports and dramatics. She has done much Girl Scout work.

For several years Miss Tuers was a teacher in Nutley and Millburn, New Jersey, teaching English in the Millburn High School from 1941 to 1942. More recently she has been Secretary to the Mayor of Nutley.

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Asheboro Church Women Hold Regular Meeting

The Woman's Society of the Asheboro, North Carolina, Church, met on Monday evening, July 19, at the church. Mrs. Charlie Barnes and Mrs. Paul Shane of Circle No. 2, were hostesses.

Mrs. S. H. Pell of the Pleasant Ridge Society, was our guest speaker. She gave us a very interesting review of the Foreign Mission Study Book, "Where'er the Sun." The review of this book completed our work on achievement goals for the year.

Plans were made for our final meeting of the year, to be held September 7. Mrs. C. F. Craven and Mrs. Grier Gray were appointed to select a Life Membership or a Memorial for our society. Mrs. Street Morgan and Mrs. John L. Davis will present awards to all members having perfect attendance.

The nominating committee, composed of Mrs. Hubert Beane, Mrs. J. M. Farlow and Mrs. Henry Keeling, will present a slate of officers when our three circles meet together again in September.

MRS. ROY MOORE,
President.

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Cradle Roll Party Held at Pleasant Ridge Church

A Cradle Roll Party for the small children of the Pleasant Ridge Congregational Christian Church was held at the home of Mrs. Jimmie Scott on Wednesday, June 23. Mrs. Earl Lowdermilk and Mrs. Scott were in charge.

An impressive worship center was set up in the yard, with the children sitting in a half circle around it. Mrs. Scott read the scripture and led in prayer. Mrs. Lowdermilk told the story, "With Love for Friends," and Miss Shirley Jean Lowdermilk led the children in three songs.

Following the presentation of the Mite Boxes, Mrs. Lowdermilk led in prayer. Then games and refreshments were enjoyed by the following: Philip Wright, Howard Lowdermilk, Martha Ruth Joyce, Susan Pell, Mac

Scott, David Stewart, Melinda Cox, Clarice Newell, Lola Jane Wright, Willie Dee Cox, Keith Lowdermilk, Sarah Lowdermilk, Shirley Lowdermilk, Butch Newell and Cynthia Copledge.

Adults present were Mrs. Jimmie Scott, Mrs. Earl Lowdermilk, Mrs. Herbert Scott and Mrs. J. C. Newell.

MRS. J. C. NEWELL,
Reporter.

* * * * *

North Carolina District Officers for 1954-55

Halifax—

Superintendent, Mrs. G. W. Polard, Virgilina, Va.

Assistant Superintendent, Mrs. Joe Landrum, Vernon Hills, Va.

Secretary, Mrs. Lacy Lovelace, Vernon Hills, Va.

Raleigh—

Superintendent, Mrs. R. L. Jackson, McCauley St., Chapel Hill, N. C.

Assistant Superintendent, Mrs. C. C. Ferrell.

Sec'y-Treasurer, Mrs. Rex Powell, Fuquay Springs, N. C.

Henderson—

Superintendent, Mrs. E. M. Powell, Henderson, N. C.

Assistant Superintendent, Mrs. Allen Kimball, Manson, N. C.

Sec'y-Treas., Mrs. Fletcher Richards.

Sanford—

Superintendent, Mrs. R. M. Cline, Sanford, N. C.

Assistant Superintendent, Mrs. Carl Wallace, Stamper Rd., Fayetteville, N. C.

Sec'y-Treas., Mrs. Jack Campbell, Jonesboro Hts., Sanford, N. C.

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Superintendent, Mrs. Bill Simmons, Rt. 1, Bennett, N. C.

Asst. Superintendent, Mrs. Winfred Bray, Randleman, N. C.

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Sec'y-Treas., Mrs. R. E. Apple, R. F. D, Gibsonville, N. C.

Burlington—

Superintendent, Mrs. T. D. Sutton, R. F. D., Burlington, N. C.

Asst. Superintendent, Mrs. W. T. Mahan.

Sec'y-Treas., Mrs. A. H. Danieley.

Japanese Take Bible Study Course

The Pocket Testament League announces that 4,551 PTL converts in Japan have completed the first section of a Bible study course. Two hundred and six Japanese converts have completed the entire two-year Bible courses—plus the memorization of 108 Bible verses.

Mr. Alfred A. Kunz, Executive Director of the league, states:

"PTL has always had a policy of careful follow-up of each person who makes a profession of faith as a result of our scripture distribution and Gospel rallies. We are now very happy and fortunate to have the loyal cooperation of The Navigators in our follow-up work in Japan. This follow-up is done with two main objectives: first, to give the new Christian all possible help and encouragement in launching out on the Christian life; and second, to help him become an effective witness who will win others to the Lord Jesus Christ.

"It is encouraging to note that over 10,000 Lesson Ones have been sent out as a direct result of the witnessing of those already enrolled in the course."

Included among those who have completed the first section of the Bible study course are 173 converts in Hiroshima, where the first atom bomb was dropped; 45 in Nagasaki and 272 in Tokyo.

India Rejects Americans

For months it has been increasingly obvious that India's rejection of American missionaries is based primarily on the fact that they are Americans and not on the fact that they are Christian missionaries. The India Embassy in Washington has made this clear by quoting Premier Nehru as follows: "The question of foreign Christian missionaries in India is not considered by us from the point of view of Christianity but from the point of view of foreigners coming to India. . . . Any unrestricted entry of foreigners creates political problems which may give us trouble in the future."—*Action.*

A Page for Our Children

Mrs. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

We read in the newspaper the other day that ice cream cones had just passed their 50th. birthday! They are still a summer time favorite and much as we like them, we wonder how the first boys and girls that licked and nibbled the frozen goodness must have felt? It was at the St. Louis World's Fair that children and grown-ups tasted their first cones.

In the same paper we read that boys and girls are eating less chocolate candy. Bad for appetites but good for teeth! Do you know that many boys and girls far across the sea have never tasted fancy chocolate candies? It is true, and often the beans from which cocoa and chocolate come are harvested in their very often backyards.

Someone told us of a family of four children that heard in their Sunday school that many children in Korea and other places do not have enough to eat. They thought about it and talked about it. After they had made something of a plan they asked their parents if they could follow a system like this—

Save all their spending money for sweets and ask their friends and neighbors to join them in this Operation Sweet. Their goal was to raise \$5 in a month and so they went to work. The three boys talked to Scout friends, the girl talked to her Brownie friends. The whole neighborhood began talking about their plan and money began to come in.

When the end of the month arrived, the four plus their parents and some special helpers gathered around the dining room table and counted \$17. Then the mother passed heaping bowls of ice cream plus cookies to the folks who had given up their extra sweets—this was her bonus. Another bonus came from a dentist friend who sent \$3 to make them have \$20 for children who don't have any candy.

Their dentist friend explained that sweets between meals may cause tooth decay and by helping others they had been helping themselves. That seems to be a part of God's plan for us—give and you receive, help and you are helped. Blessings on the "sweet money" that travels overseas and congratulations to the K. family!

Have you a plan to share with us? Have you or your Sunday school group helped someone? Let us know.

* * * * *

"Wait Till Your Father Hears About This!"

By MABLE-RUTH JACKSON.

Issued by the National Kindergarten Association.

My own mother is not living, but, fortunately, I am in close touch with my husband's mother, who is a wise and kind woman and a good friend to me. Without giving direct advice, she has managed many times to convey counsel to me by way of relating reminiscences of her own young motherhood.

One day, when we were having a cup of tea together, she remarked, "My husband said to me, when Andrew was quite small, 'Don't ever promise the boys that I will punish them when I get home. I'm not going to be an ogre to them. If things occur when I'm with them, that's a different matter, but you are their mother and you are with them during the day. When problems involving punishment come up then, you are the one to handle them. I don't want them looking forward with dread to my homecoming.'"

At first I thought, "Well, he certainly laid down the law to his wife, didn't he?" But a little reflection made me realize how right he was and that the reason he said what he did must have been that he had known of mothers who had used this method—perhaps his own mother. I have never inquired. But I myself have been a visitor in households where punishment by the father was a threat held over the children's heads constantly. I have seen the children swallow nervously at their father's approach, and they would lose all pleasure in the rest of the day. Well-informed persons nowadays are aware that certain emotions have a detrimental effect on physical and mental health. It would be thought-provoking to know what those fellyings of fear and apprehension did to the well-being of those children just described.

Parents should talk together about the disciplining of their children, which they will agree, should always

be done in a loving, understanding and just manner. They should overlook many minor infractions of rules, which are often due to high spirits and forgetfulness. When the parents are in accord as to matters of discipline, there will be no passing along of punishment to an indulgent father, or vice versa. If the parents are not in agreement on certain points, then the disputed behavior should be threshed out between the parents when the children are not present.

There may be times when the mother is really at a loss to know how to handle matters that have occurred during the day. In that case she can wait until the children are in bed and then discuss the situation with their father. If she finds that she has not taken care of what has happened in the right way and she and her husband arrive at a better method, she is then prepared for the next time similar infractions take place.

No two persons on becoming parents are instantly equipped with parental wisdom. They have to learn from those with experience and from the study of their own children. This applies to the father as well as to the mother. Too many fathers leave the bringing-up to the mothers. Even though the father is tired when he comes home from work, he should expect and like to spend some time with his little ones. When the boys and girls look forward to happy contacts with him instead of reproof or punishment, their freely expressed pleasure at Daddy's homecoming will be a happy reward for him. Also, a growing closeness will ensue that will continue on into the adult lives of the children.

In my own case, my dear mother-in-law's adroitly given advice must have soaked in, because I know I have never threatened my youngsters with any warning like, "Just wait until your father hears about this!" Our children race to the door when they hear their father's key turn in the lock and throw themselves on him with shouts of joy.

A Prayer

*I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean,
My human heart on Thee.*

—John Greenleaf Whittier.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

A Tribute to Pattie Lee Coghill

Everyone is expressing thoughts to Pattie Lee, and at this time the youth of the church express their regret of her departure from the work and appreciation for what she has meant to us. We give of the printed word on this page in honor of her work with the youth.

I was impressed when I first saw Pattie Lee. The life she lead, the way she worked in service of her Lord had great influence with me. I greatly admired the Christian character that she had. She not only possessed it, but she lived and shared it with others. It seemed to me that Pattie Lee tried very hard to pattern her life after the One who was always doing good. She was ever in loyal and devoted service for her God and his children. On one occasion I heard her say these words which have long remained with me: "I expect to pass this way but once. Let me do what ever good I can, live my best by my faith, not for great rewards in heaven only, but because I am trying to follow Christ."

The influence that this woman of great faith has had on others is unmeasurable. She has presented the Christ to others in many ways, one being just living him herself. She has made numerous silent and spoken words for Christ, as well as in action and deed. Her influence has been unusual, affecting many who have come in contact with her.

Last summer I attended a youth rally in the Valley of Virginia Conference. In one of the work groups we discussed the calling to service of God, and why we chose to answer the call. One of the reports greatly impressed me. It was a young girl from Winchester, Virginia. She had answered the call to work in the field of Religious Education. She said she had been greatly influenced just by watching Pattie Lee work.

Miss Coghill has witnessed for Christ before all manner of people, young and old, in various sorts of programs, as she fulfilled her calling or purpose.

The work Pattie Lee did would not stop when the whistle blew or when the eight-hour shift was over. It was

a continual process, never caught up or never ceasing. Not only was her car ready to go, material on hand, suitcase packed, but her heart, mind and soul were always in tune. Ready to go when the call came for service—to speak, visit or witness.

Can you imagine a Youth Rally without Pattie Lee? Can you imagine a summer camp or conference without her? or a School of Missions? In all of these, her leadership, and efforts have stood out.

We do greatly appreciate the work that Miss Coghill has done for us. Often times we are critical and unjust, but I feel we must give credit where it is due, gratitude to a worker who needeth not be ashamed.

Personal Quotes.

Here are some personal opinions about Pattie Lee and her work:

"I feel that Miss Coghill has done a great work for the youth of our Conference."

"I know she will be missed—her smile, her influence, her work."

"She will be hard to replace in the work she has done. She has been a great help in the life of our church."

"Miss Coghill has rendered invaluable service in every phase of our work. Her radiant personality and selfless service has been a great inspiration to all.

"We regret her decision to resign, but are confident of Divine guidance in all her decisions."

The Future.

The future is undecided. She may teach school, or she may go to Ceylon to continue in Christian education. Whatever her decision, our thoughts and prayers go with her.

In closing, we would like to say "Thank You" for all you have done for us, and "Pattie Lee, we love you."

THE YOUTH OF THE CONVENTION.

Individual and political freedom is part of our Protestant religion. The love of liberty, to our forefathers stood next to the love of God. Freedom, for us, has a place near our Bibles.—William Leach,

The Big Bombs

This has nothing to do with the liquor traffic directly, but I'd like to offer my contribution to the discussion of the big bombs. It's this: The bombs, which we invented, and communism, which we could have prevented, are the nemesis that overtakes all who play fast and loose with the moral laws of the universe.

We are caught today in something we could have forestalled yesterday. The Christian people of the world have known from the beginning—in fact, it has been a part of their gospel—that there is a solidarity to humanity that can't be ignored with impunity, and that part of us can't be saved while the rest of us are lost. By saved I don't mean assured of heaven. I mean exempted from the ravages of preventable social evils.

Privileged nations and peoples have been relatively unconcerned with the poverty, disease, suffering and ignorance of underprivileged nations and peoples. They have not been alarmed at their plight, as their religion and their gospel ought to have led them to be. They have not looked on them as their brothers, God's other children, but as outside the orbit of their obligation. This, I am saying, was a blanket denial of their whole philosophy of life as derived from their religion.

Forty years ago, John R. Mott warned that unless we sent 10,000 missionaries to Japan then, we would send 100,000 bayonets forty years later. Well we've sent the bayonets, except that they were not merely bayonets, but battleships, airplanes and other engines of war such as Dr. Mott had not then heard of. And it was not 100,000 but more like a million.

Our bayonets put down the resentment in Japan, and we crowded her back into her little island where she belonged. And now it is occurring to us that the reason for Japan's resentment and unrest still exists, and that as far as settling things is concerned, we settled nothing. Japan still can't live on the little island that is her home, and she seems unable to be content with the poverty that must be her lot.

The big bombs, however dreadful, are not worse than the misery half the world suffered for centuries, and are not likely to deter the multitudes driven by hunger and despair. Furthermore, they are now as much a threat to us as to others.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Choosing the Best"

LESSON VI—AUGUST 8, 1954.

MEMORY SELECTION: *"It is my prayer that your love may abound more and more, with knowledge and discernment, so that you may approve what is excellent."* Philippians 1: 9-10.

BACKGROUND SCRIPTURE: Matthew 6: 19-34; Galatians 5:16-23; Philippians 1:9-11, 4:8; Thessalonians 5:21-22.

DEVOTIONAL READINGS Deuteronomy 30:15-20.

The Cause and the Cure for Worry.

Worry is an evidence of the lack of faith. In the final analysis it means that we do not trust God, that we do not feel that we can depend on him to do his part. Tell a modern man not to worry about what he is going to eat or drink or wear, and he will say, "Phooey. If I don't worry about how I am going to live, who will? God helps those who help themselves." To be sure God does help those who help themselves, but he also helps those who cannot help themselves. Let us look at these words of Jesus. "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Jesus is not minimizing foresight, thrift, economy, commonsense. But he is saying that we are not to be distracted by cares, that we are not to become the slaves to thousands of worries that will destroy our happiness. Come to think about it, what good does it do a man to get a million dollars, or even a thousand dollars, if he becomes a nervous wreck, or if he becomes tense and worried and anxious in the getting of it, or after he has got it!

Jesus says several things at this point. He says that men have a mistaken sense of values, and almost invariably put the emphasis on the wrong things. We never accomplish anything by worrying, and worse still, we unfit ourselves for dealing with our problems by our worrying. Some folks probably worry because they have nothing to worry about!

Again, Jesus said that the God who gave us life would make provis-

ion for our temporal care. He tells us to look around, and shame on us, to look at the birds and the flowers and the grass of the field. God provides for the birds and paints the flowers in lively colors. He even clothes and sustains the grass, which to day is, and tomorrow is gone. How much more will he take care of his children, the objects of his love and his care.

Again, Jesus says that worrying and being anxious and troubled about what we are to eat or to wear is *pagan* and not Christian. "After all these things do the Gentiles seek." Pagans, and many professing Christians, are more concerned with the means of life than with the ends and purposes of life. God knows what we have need of.

Finally, Jesus says that if a man seeks first the kingdom of God and its righteousness, life's necessities will come without our worrying. Let a man, any man, devote himself to the chief end or purpose of life, the kingdom of God, and he will have the means of life. He may not have a million dollars, he may not have luxuries, but he will have the necessities. And if one looks around him, he will find that Jesus was not repeating a pious platitude, but was declaring a tested and tried truth. The cause of worry and fear is lack of faith in God. The cure is faith in God.

Choosing the Best.

"And this I pray, that your love may abound more and more in knowledge and all discernment, so that you may approve the things that are excellent." Love of itself, is not enough. There is need for knowledge and discernment. We sometimes hear the statement, "She loved well, but not wisely." How many children there are whose lives and whose sense of values have been blighted because of the blind love of a mother or father. How many children are spoiled because parents are guided only by their hearts and not by their heads. How many people go off at a tangent in religion because they love God with their hearts, but not with their minds as well. How much charity there is that is not true charity, because it throws money away haphazardly on people who will waste

it. Love must be intelligent. The apostle knew that, so he prayed that the love of his friends might increase in knowledge and discernment. Emotion without intelligence is like an engine with its throttle wide open without an engineer.

"So that ye may approve the things that are excellent." He is suggesting that his friends choose the best. This is one of the imperatives of Christianity. The good is often the enemy of the best. We are all too prone to accept the good, when we ought to pursue the best. Good, better, best, these three—but the greatest of these is the best. And not failure, but low aim is crime. The Christian can never be perfect in this life, but he dare not settle for anything less as his goal. As was quoted from Oliver Cromwell in these *notes* recently, "He who stops being better, stops being good." To be sure, it is high, we cannot attain unto it, but we can press toward the mark for the prize of the high calling of God in Christ Jesus.

"Being filled with the fruits of righteousness, which are through Jesus Christ." We are to be good for something. Christians are not shade trees; they are fruit trees. And their leaves and their fruits are for the healing of the nations. If we abide in Christ, we shall be neither barren nor unfruitful.

The Power of Positive Thinking.

A well-known, popular minister, Dr. Norman Vincent Peale, has recently written a book with above title, "The Power of Positive Thinking." It is a stimulating, sound and helpful book. He emphasizes the fact that our thinking is vitally important and potentially transforming. And he emphasizes the power of thinking positively, of thinking health, of thinking success, of thinking courage, of thinking cheer, and so on. Dr. Peal would readily grant that there is nothing new in his book. He simply says, with many modern instances and cases in point to confirm his theses, what the ancient writer put in simpler form "As a man thinketh in his heart, so is he." Or what Jesus had in mind when he said "Out of the abundance of the heart, the mouth speaketh." Or what Paul was saying in the words of today's lesson, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any praise,

think on these things." Nothing can be of greater vital importance than the proper control of thought, said Dr. Erdman. By our thoughts many of us condemn ourselves to unhappy, unhealthy, unwholesome lives. Much of our discouragement, our failure, our unhappiness is due to our thought life. By changing his thoughts, a man can, by the grace of God, change his life. And by the grace of God he can change his thoughts. Indeed Paul writes that we are to be "transformed by the renewing of our minds." Think low, mean, vicious thoughts and you will be low mean and vicious. Think about the pure and lovely and just and honorable things and you will be a good man. This is no blabbering of some modern cultist or faddist—it is the straight, sound, sober, sane teaching of the scriptures and of our Lord himself. Let a man think positively, persistently, about the better things of life, and he will become a better man.

Our minds can well be likened to a home in which we live. It is within our power to furnish the rooms of that house with fine, beautiful pictures and other treasures if we think on the things which Paul suggests in today's lesson.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

OUR TESTIMONY IN THE SOUTH.

(Continued from page 5.)

cuss common problems and hopes, sharing in a concerted attack upon many pertinent issues.

Likewise we have not done right by our church literature. It is distressing how few people really promote and read THE CHRISTIAN SUN and similar material. I have been in religious writing for 30 years, and I was an editorial assistant on our denominational paper when it was called *The Congregationalist*. I have been the church editor of a metropolitan newspaper, in Rhode Island, *The Providence Journal*. I have written all my life for the religious and educational press. Through it all, I have seen the value of such material as we get regularly in THE CHRISTIAN SUN. Every issue brings its ray of hope and faith and fellowship. It is both truly Christian in every sense and it acts like a sun in the sky to many who are looking for help and cheer.

Our ministers, our churches and Christian people in general have woefully and unjustly neglected the Christian press, and to our serious loss.

We likewise need more good radio and television programs. We can import some of these from national or regional headquarters. We ought to do so. Then we ought to take the trouble to work up some from our own talent. Our own personal testimony ought to be spread abroad. This also applies to newspaper publicity and to that made available by other publications such as our State papers and our national organ, *Advance*. Our neglect of local newspaper publicity is perhaps the most puzzling to understand. A means of letting the public know about our Congregational Christian witness is absolutely ignored in some areas; in others it is so irregularly or ignorantly used that it is worse than nothing.

We also have need of some really high-class and ably conducted regional conferences for our young people and young adults. A conference experience for young families who might live in tents or in some other available accommodations might help a good deal. We may get together, in the summer or two or three days in the winter, maybe 100 young people. This is fine, so far as it goes; but it is not big enough or comprehensive enough to satisfy fully the need that is there. These future leaders need to catch a sense of the big-ness, power and importance of the work being done for Christ. It must be ably done so that it will thrill and challenge them.

It might be possible also to hold regional conferences for our Christian education workers, to go over the coming Sunday school lessons and give them regional adaptation. We might also provide refresher courses for workers in our rural areas or for those whose training has not been adequate and who want to learn more.

Perhaps one way we could begin some action would be to suggest to our churches the adoption of some common home-mission project in the Southeast and do a real job with it.

These are rambling, bumptious ideas, I know, and perhaps entirely impracticable. But there may be some way in which we can increase the outreach and the effectiveness of our Congregational Christian testimony in the South. Let us all try to find it and to serve it!

LAYMEN'S SUNDAY.

(Continued from page 3.)

are not the well known "pillars of the church" to be heard.

2. *Training the Leaders.* Once selected, the team should be willing to meet together with the pastor for training in their duties. The objective should be to have the service move as smoothly under the leadership of the laymen as under the skillful guidance of the minister.

But more important still is the preparation of the men in spirit for the holy office they will perform. The team should pray together for God's guidance that his will should be done through them.

The lay message or messages should be such as will send the congregation forth invigorated and enthusiastic as to opportunity for laymen and women, young and old, to serve in the cause of Christ seven days a week.

Suggestions for the laymen's remarks and for the entire service of worship are offered in this pamphlet.

3. *Special Music.* Male members of the church choir or a man's chorus may well be used for special numbers on the program. The help of the organist and choir master should be sought in developing plans for appropriate music, both instrumental and vocal.

4. *The Setting and Preparation.* In the interest of adding to the impressive nature of the service, there should be given consideration to the following:

- a. Special decoration—flags flowers, etc.
- b. Special corps of boy ushers—thus relieving all the men for other participation.
- c. A procession of the men of the congregation to reserved seats in the front of the church.
- d. The holding of a communion breakfast for the men of the church, prior to the Laymen's Day service, if your church does not have communion as part of the regular worship service on Laymen's Sunday.
- e. A special visitation by men to all men on the church roll in advance of the day—in the interest of having every man present.
- f. A mail reminder campaign to all men on the roll during the week prior to the service.
- g. Publicity in prior church bulletin, daily press, on radio.

* * *

More about Laymen's Sunday in a later issue.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for the coupons coming in at this time. We have had one of our coupon companies to mail a letter, etc., to leaders of our women's groups—insofar as we had their addresses—telling them about saving coupons. We hope they made it sound real easy, but not so inviting that they decided to keep the coupons themselves! They will get nice silver but the orphanage needs the silver of the money we are able to realize out of these coupons. At the women's meetings it is "Have you any coupons this month?"

Mr. and Mrs. Carl Monroe (Mrs. Monroe is head of the Women's Auxiliary of the Greensboro First Church) have a "date" to take all the girls at the Main Building Saturday at 4:30 for a picnic to their farm out of Greensboro. This wonderful recreation and supper is being provided by the First Church women. Mrs. Nell Smith was the only one of the matrons who could accept their invitation to accompany them.

Again John Craddock. This time he has brought seven and a half gallons of ice-cream from Melville dairy and given the children a delightful treat. He brought his pastor and pastor's wife, and another layman with him. How the children enjoyed this treat! (Yes, I was there, too!) Thanks, John, for this wonderful time.

Did I tell you about going to Windsor, Conn., to see the lovely lady who sends a new dollar bill to us for each child on their birthday? It is such a fine thing to do. All this talk about "cold" Yankees is just "bush-wah." Even the weather up there was as hot as a ginger mill. Mrs. Chamberlain doesn't stop at the dollar per, but she sends other gifts during the year. No wonder Nat Newman, of Suffolk, Va., thought her daughter Nancy was lovely. Everyone who knows her and the noble family back of her thinks so too!

"These children all look to me like they are very happy, and getting along fine," said a layman this week after we had gone about the orphanage without seemingly noticing the children. He spoke as though he expected them to look sad, wan and woe-be-gone. He seemed surprised how

fine, healthy and happy they looked. I told him that we who were here were happy ourselves and believed in this work, and that we were very pleased that our attitude was reflected in the children. You are our friends. You are our source of the feeling of goodwill and happiness, and encouragement in our work. On you we depend. The children look to us. Eight children within the last thirty days have been looking to us for a home and help. Some of them will, no doubt, be received here. For the others some arrangement will be made. But you can be sure the need for such care and help has not been erased from our day. It is still with us and some of it is very urgent.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 22, 1954.

Commodities for the Week.

Coupons:

Isle of Wight Ladie's Missionary Society.
W. M. S., Pleasant Grove, Bennett, N. C.
Mrs. J. M. Riddle, Sanford, N. C.
A Friend, Franklinton, N. C.
Waverly Cong. Christian Church, Waverly, Va.
Windsor Christian Church, Windsor, Va.
Holland Cong. Christian Ch., Holland, Va.
Bethel Cong. Christian Ch., Elkton, Va.
Mrs. Selma Williams.
Cradle Roll Dept., Suffolk Christian Church.
Mrs. R. P. W. Seaman, Henderson, N. C.
Palm St. Christian Ch., Greensboro, N. C.
Mrs. F. E. Branch, Wakefield, Va.
Mrs. Bickett Arnold, Fuquay Springs, N. C.
Ladies Aid, Winchester, Va. Church.

Buttons:

Mrs. Harold Wright, Franklinville, N. C.

Clothing:

Mrs. C. C. Childers, Hillsboro, N. C.
Mrs. A. G. Burton, Greensboro, N. C.
Mrs. J. D. Newman, Henderson, N. C.
Mrs. W. C. Medlin, Henderson, N. C.

Miss Patricia Daniels, Beaufort, N. C.
Clothing, shoes and coupons:
Mrs. Emma Alston Anderson, Henderson, N. C.
Miss Margaret Alston, Henderson, N. C.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,778.90
Eastern N. C. Conference:	
Bethel	\$ 28.05
Fayetteville	10.00
	38.05
Eastern Va. Conference:	
Cypress Chapel	\$ 26.00
Portsmouth, First, Special	11.15
Spring Hill S. S.	5.39
	42.54
N. C. and Va. Conference:	
Bethel S. S.	\$ 4.33
Ingram	35.00
Mt. Zion S. S.	4.18
	43.51
Western N. C. Conference:	
Zion	\$ 30.00
	30.00
Virginia Valley Conference:	
Mt. Olivet (G) S. S. ...	\$ 3.29
	3.29
Total	157.39
Grand Total	\$ 7,936.29

Special Offerings.

Amount brought forward	\$20,004.60
H. O. Byrd, Suffolk, Va. \$ 10.00	
Lawrence S. Holt Trust	
Fund	150.00
West Memorial Bible Class, Suffolk Christian Church	130.00
Lehigh Valley Railroad Co., dividend	1.20
In Memory of Dr. Joseph Minton Batten	5.00
In Memory of W. A. Newman	50.00
Special Gifts	15.00
	361.20
Grand total	\$20,365.80
Total for the week	\$ 518.59
Total for the year	\$28,302.09

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

Monument Dedicated to Scientist Born in Slavery

A monument to Dr. George Washington Carver, who was born in the early 1860s and died in 1943, was unveiled late in July on the plantation where he was born in slavery. The plantation is near Diamond, Mo., which is 15 miles southeast of Joplin.

Doctor Carver was famed as both an agricultural specialist and chemist. He was first owned and then freed and raised by Moses Carver, a German immigrant and, as was the custom then, he took the name of the man who owned him.

His achievements included turning cotton into paving blocks, peanuts into hundreds of synthetic products and clay into paint.

The plantation is now under the control of the National Park Service, of the U. S. Department of the Interior. Douglas McKay, Secretary of the Interior, delivered the address at the dedication of the Carver monument. Among other things, he said: "This dedication demonstrates that we believe every man deserves to enjoy equal rights and liberties, and that there must not be any second-class citizens in this nation."

After reviewing President Eisenhower's promises to end segregation wherever the authority of the Federal Government extended, he commented: "These promises are being fulfilled quietly and determinedly, and are designed to remove terrible injustices rather than to capture headlines."

When Carver was only a few months old, a band of border raiders who roamed the area during the Civil War, swooped down on the Carver plantation and kidnapped the baby and his mother. Moses Carver formed a posse and, when the raiders were located, the mother had disappeared. However, on the offer of a race horse valued at \$300, the child was returned to the Carvers.

With the signing of the Emancipation Proclamation, the child was free, but he was cared for by the Carvers until his early teens when he left Diamond to go to Kansas. After he had succeeded in working his way through high school at Minneapolis, Kansas, he was accepted as a student at Simpson College, Indianola, Iowa. Three years later he transferred to Iowa State College, Ames, Iowa, where he received a Bachelor's Degree in Agriculture and later a Degree of Master of Science.

He attracted the attention of Booker T. Washington, the founder of Tuskegee Institute in Alabama. He went to Tuskegee and became its professor of Agriculture. He spent the rest of his life there improving the agricultural practices of the South and discovering new products that could be made from southern crops. He won awards from many scientific foundations and honorary degrees from many universities. He gave \$33,000 to establish the George Washington Carver Foundation for research at Tuskegee. — *Scottish Rite News Bulletin*.

Lutheran Laymen Meet in Detroit

More than twenty-five hundred members and friends of the International Lutheran Laymen's League attended a worship service in Detroit, Michigan, on June 27, marking the opening of the thirty-seventh annual convention of this 80,000-member organization.

The speaker for the opening service was Dr. John W. Behnken, president of The Lutheran Church—Missouri Synod. The two million-member church body has over 100 congregations in the Detroit area.

Business sessions opened in the Statler Hotel, the convention headquarters, with an address by the Rev. Edwin Pieplow, pastor of the Christ Lutheran Church of Detroit. He used as his subject the convention motto, "Men Whose Eyes Have Seen the King." Plans were laid for expanding the "Lutheran Hour," the league's major project. This program is now heard over more than 1,150 stations in fifty-eight countries, and is broadcast in fifty-six languages.

A panel on Christian education by a group of America's leading Lutheran educators was an outstanding feature of the open sessions.

All those attending the convention took a cruise to Bob-Lo Island one night, with the entire boat and island reserved for the Lutherans. The convention banquet was held in the Statler Hotel ballroom, with Major General Ivan Bennett, recently retired chief of chaplains of the U. S. Army, as the speaker.

AMERICAN BOARD MISSION- ARY APPOINTEES.

(Continued from page 8.)

William Buford Jones, son of Mr. and Mrs. George Jones of Richmond, Indiana, since 1953 at Harvard Uni-

versity, Cambridge, Massachusetts, has been appointed for a three-year term as a teacher by the American Board of Commissioners for Foreign Missions in the American College for Boys, Tarsus, Turkey. Mr. Jones expects to sail for his new work, August 26 on the S. S. *Independence* from New York.

Born in Jackson County, Kentucky, Mr. Jones is a graduate of Earlham College (A.B.), and secured his A.M. from Harvard University this June.

Mr. Jones has acquired considerable practical experience through working for the Belden Manufacturing Company in its Richmond, Indiana factory during the summers and part time or at night during his high school or college career. In the summer of 1952 he was a member of a sociological and religious experimental group working with underprivileged people in Puerto Rico.

THE BIG BOMBS.

(Continued from page 11.)

The missionary enterprise of the Christian churches may look like a waste of money to some, but it is my judgment that no money we have ever spent will yield as handsome dividends in the future as that money. It is also my opinion that we are shut up either to such a crusade of giving and sharing, both in ideals and things, as we have not yet known, or else to chaos and confusion. The gospel of Christ is that central to the life of the world.

It has often been said that science has made the world a neighborhood and that religion must make it a brotherhood. But actually, according to our Gospel, it has been a neighborhood all along. At least, Jesus thought it was. But most of us could not believe it until science said it. Science didn't make the world a neighborhood. It proved that it had been a neighborhood all the time.

I didn't mean to discuss the liquor traffic here, but I can't resist saying, now that the stage is all set for it, that while the liquor traffic seems to some like only a minor domestic problem, or maybe only a private sin, our complacency with it will mock us some day when we are least in position to face the disadvantage that it will thrust upon us.—*W. E. Setzer, The Missouri Issue.*

Rare indeed is the person who never has committed the folly of talking before thinking.—*Anonymous.*

"The Pearl of Great Price"

The Parable of the Pearl of Great Price is one of the most beautiful of the sayings of Jesus, and we get from it one of the sublimest figures of speech in our language to express those eternal spiritual values which are worth more than all the world holds of material things. We link this Scriptural parable with a most interesting story that was heard some years ago.

Doctor William Dowell Cobb, an archeologist working in the Philippine Islands, came across the tragedy of a native diver entrapped in the jaws of a giant clam and drowned. When the shell was cleaned of its meat by the servant of the native chief who claimed it, there was found a great pearl of lustrous white, a gigantic gem—the largest pearl ever seen by human eyes. The shape of the gem resembled that of the turbaned face of Mahomet, and when the doctor offered to buy it from the native chief, he refused to sell for any price, saying that its possession was worth more to him than any amount of money.

About two years after the discovery of this treasure, the doctor was again working in this section of the Philippines. The son of this chief became desperately ill with a serious case of malaria which quinine failed to relieve. To treat the young man was dangerous, for had the doctor touched him and then he died, the natives would have killed the physician, and the party was too far from civilization to be rescued from peril. Bravely the medical service was given, and the young man soon recovered.

The chief asked the doctor how much he was owed for the treatment, and the good physician answered that the service was done for friendship sake and there was no charge. Imagine Dr. Cobb's amazement when the chief then presented to him the marvelous pearl.

Is not this the way that life's most precious treasures are exchanged? There are things that we get which we could not buy, and we give that which we would not sell. The most

valuable commodities do not enter the market where money is the medium of exchange.

The pearl above price may be a symbol of the grace of God, which has come into the world through the death of his only begotten Son. This grace has been transmitted to us through those who counted not their lives dear unto themselves that they might serve and save others. No coin of any kingdom of this world could purchase such a redemption, but it has been freely given through the love of God the Father and his dear Son Jesus Christ. We have as a free gift that which we could never have purchased through any price which we had of ourselves. "Thanks be unto God for his unspeakable gift."

The pearl above price may also be the symbol of those priceless elements within each of us which we call personality. As in the heart of the giant clam, so all men are within a living environment where there are troubles, irritations, tasks and relationships, which year after year build us up with layers of strength, knowledge, emotions, ideals, conscience, convictions, experiences, purposes, loves, repugnances, that make us what we are. These combinations and complexes constitute the individuality in each person which separates him from all others and makes him different and distinct.

Each one has in himself something that no one else has, and can do something that no one else can do. We may call this his personality, self or soul. That is the pearl above price which lies in the spirit of every man.

No man should sell himself for any price. No man should keep himself lest he become lost and useless. All men should give themselves to God and the world through love and friendship. Through the unforced devotion of self the unpurchaseable powers of human life are released for the common good of mankind. Let us give away what we hold too precious to sell.

—RICHARD L. SHIPLEY, D. D.
(Adapted.)

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, AUGUST 5, 1954

NUMBER 30

The Rock Which Can Withstand!

WE HAVE fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. Our cities are so many battlefields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endowments, and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" So said the broadest man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the persecution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and imperative duty. It is significant that the one thing which Christ first looked for in men on whose shoulders he wished to roll the world was something which he designated as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name—"Rock." Lated on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing and the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared he would build his church on rock. It is only rock which can withstand the assaults of the empire of death.—Charles E. Jefferson.

News Flashes

Wissler's Chapel, in the Virginia Valley Conference, has recently organized a Christian Endeavor Society. Mrs. Walter Tharpe of Mount Jackson, Va., is the president.

A daughter, Nancy Marelle, was born to Rev. and Mrs. Richard M. Petersen on Thursday, July 15. Mr. Petersen is the pastor of our Shallow Ford Church. Our congratulations to these proud parents.

Congratulations to Rev. and Mrs. Fred P. Register of our Wake Chapel Church upon the arrival of a son, David Lee, on Tuesday, July 27. May God make life beautiful, true and good for these little children.

Mrs. G. C. Crutchfield of Altamaha, N. C., will serve as counselor for the 4-H boys and girls at Camp Stone, near Aberdeen, N. C., August 2 through August 7. This camp covers the 4-H Clubs of both Alamance and Chatham Counties.

One way we can strengthen the hand of our new Editor, Dr. Stanley C. Harrell, will be to send news in frequently regarding our churches. Please report the news from your church regularly. Send it to Dr. Harrell at 1010 W. Markham, Ave., Durham, N. C.

The annual meetings of the Shenrock Parsonage Committee and the Shenrock Pastoral Committee are to be held on Thursday of this week at 8:00 p. m., at the parsonage. Shirley White of Tenth Legion, Va., is the chairman of the Parsonage Committee, and Clarence a Phillips of Broadway heads the Pastoral Committee.

Rev. Wm. H. Hill, formerly of Iowa, is serving as supply pastor of the Church of Wide Fellowship at Southern Pines, N. C., during the vacation period of Dr. Woffard C. Timmons. Dr. Timmons had charge of the Pre-Convention Christian Life Convocation at the recent session of our General Council in New Haven.

There were over 60 present last week at the North Carolina and Virginia Ministers' Picnic, including, of course, wives and children. We sup-

pose the picnic was held at Moonelon, and we are assured that "food was consumed in large quantities, and swimming, horseshoes and talk were in evidence."

Woods Chapel, in the Virginia Valley, will hold its annual homecoming rally on next Sunday, August 8. The ladies and children of the church are preparing a special program of worship, singing and recitations. The service will begin at 10:00 a. m. The pastor, Rev. Ralph M. Galt will bring the homecoming message. The formal services are scheduled to end at 12 o'clock, after which dinner will be served on the church lawn.

Union Christian Church of Hunte-dale, Southampton County, Va., is to have air conditioning before the summer is gone. The Camp Manufacturing Company gave the church a contribution of \$2,500 to be used for a special purpose. The chairmen of various groups of the church were appointed as a special committee to decide upon and initiate such a project. Air conditioning of the church auditorium was decided upon. The work of installation is now under way. Congratulations to the fortunate congregation and to the pastor, Rev. Clyde Fields.

Southern Convention Leadership in Our National Church

Ossasionally people ask whether or not our Southern Convention has any representative leadership in our General Council and on our National Boards and Committees. The answer is "Yes." In fact, according to our membership we are well represented. For instance, at the recent session of the General Council in New Haven, approximately ten of our people were named Corporate Members of the Board of Home Missions and the American Board of Commissioners for Foreign Missions. To the Board of Directors and Executive Committee Mrs. W. E. Wisseman was named a vice-president; to the Prudential Committee of the American Board Dr. Henry E. Robinson was elected a member; Dr. Jesse H. Dollar was elected a member of the Executive Committee of the General Council, succeeding Dr. Stanley C. Harrell. Dr. W. Millard Stevens is a member of the important Commission on Christian Unity of the General Council. Superintendent Scott is a Sup-
(Continued on page 15.)

Resolution in Recognition of Service Rendered by Rev. Howard P. Bozarth.

In as much as Howard P. Bozarth has served the church at Elon College, N. C., for a period of four years with undivided loyalty and heart-warming devotion,

And since he and his family have shown by word and deed the way of Christ in the home and in the circle of a community,

And because Howard Bozarth has identified himself with the common endeavors of the churches of the North Carolina and Virginia Conference and the Southern Convention of Congregational Christian Churches, and in so doing has brought the keen insight of mind and heart to contribute to the solutions and ease the tensions which arise where differences occur,

And because he has been a strong, courageous and convincing voice in pulpit, counsel room and discussion group,

And since he has performed with faithfulness the duties of a pastor amongst the sick, the bereaved and the perplexed within the circle of his labors,

And since he has led forth with imagination and foresight in putting
(Continued on page 15.)

Group Subscriptions to The Sun

A number of our pastors and churches have indicated they expect to obtain subscriptions from at least 50 per cent of their families, thus qualifying for the new special rate of \$2.00 per year for our church paper. We have already received group subscriptions from the following: Burlington, "Beverly Hills;" Franklin, "Union So.;" South Boston, "Center;" Eure, Turner's Chapel, and Hines Chapel.

This is a good start, but we are hoping to hear from other churches within the next few weeks.

To qualify for this special rate, the church should send subscriptions for at least one half of the families in the church membership. We are sure every pastor keeps an accurate list of the families of the church and this list will give the needed information.

THE CHRISTIAN SUN going into at least one half of the homes of the Southern Convention will bring deeper Christian devotion and dedication to our constituency. It will be worth your investment, Churches. Try it.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen's Sunday

Last week in this column we made certain suggestions for Laymen's Sunday in our churches. Today we are printing some ideas for Laymen's addresses. As you know, October 17 is Laymen's Sunday in our church. These suggestions come from the United Church Men.

* * * * *

Ideas for the Laymen's Addresses

THEME: "A Time for Decision."

This is a time for personal decision—

Every man must decide this day how he will serve.

If our society itself is to be saved it must be by individual men of faith.

The decision for Christ and his way of life is now, therefore, both a personal and a social issue.

"It must be of the spirit if we are to save the flesh."

"Lay evangelism" then assumes new significance today.

This is a time for work-a-day decision—

Daily life presents a continuous procession of decisions for Christ or Mammon.

If the way of life we cherish—the way of freedom, the way of goodwill, the way of human dignity—is to survive, it will be because we are guided by the will of God in these work-a-day decisions.

Businessmen, labor leaders, professional men everywhere are discovering that as they seek God's guidance for their own lives, the right decisions will be made.

This is a time for national decision—

Shall we preserve "This Nation Under God?" If so, it will be because men of God see to it. For in this country we get the kind of government we want and deserve.

Momentous decisions confront the leaders of our nation today. During this session of Congress such momentous questions as these may be faced:

Shall we have an economic depression?

How about tax reductions and farm support?

How can we deal most effectively with subversive forces within our borders?

What can we do to preserve human dignity and personal freedom under the law regardless of race, creed, or economic status?

What shall be the nature of our foreign policy in these days of international tensions?

What must we do to maintain the free enterprise system under which America has so mightily prospered?

Do these sound like questions we, or our legislators acting in our behalf, should take to the Lord in prayer? Well, that is exactly what should be done if we are to preserve "This Nation Under God."

Then there is the great realm of voluntary nongovernmental action where decisions today are vital to the maintenance of a God-fearing republic.

How about Christian education for youth in our country? Today less than half of our boys and girls are getting religious training.

How about our ministry to migrants, to share-croppers, to India?

How about our hospitality to the 30,000 foreign students within our borders annually?

How about our help for the troubled spots on the earth where famine and death stalk millions?

How about our responsibility as laymen to help God answer our prayer "Thy will be done on earth as it is in heaven?"

Our decision on many of these
(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Evangelism

Evangelism is not a very sharply defined term in the ecclesiastical vocabulary. The word is not used in the New Testament; but the term evangelist is used three times. In Acts, Philip, one of the first seven deacons, is called an evangelist. In Ephesians, evangelists are listed among the group of specialized ministers whom the Lord had given for the edifying of the body of Christ. Timothy, the bishop-presbyter, was urged by Paul to do the work of an evangelist.

The New Testament evangelists seem to have been itinerants, who acted largely as "fellow laborers" of the apostles, and worked under their direction. In so far as it can be determined, the early evangelist was just a step above the average lay member. The difference between the two being the zeal, constancy and effectiveness which the evangelist evidenced.

The evangelists may have developed as lay workers who accepted literally and undertook seriously to obey the command of Jesus: "Go ye therefore, and make disciples of all nations, . . . teaching them to observe all things whatsoever I have commanded you."

Evangelism, according to such information as the Bible gives, has a two-fold purpose. It is intended, first of all to so proclaim the message of Christ, that the individual may come to a saving knowledge of Christ; but its work is not complete until the individual grows up into Christ-likeness.

Evangelism is not a specialized task of the Church, to be done by a group of individuals set apart for that work. It is the work of the entire program of the local church. It is a task in which every member of the church should share. It is not to be confined to special times and seasons. It should be going on all the time, and in every department of the church organization. Of course, there are times of harvest; but there must also be a time of planting, a time of preparation, a time of seed-sowing and a time of careful cultivation, if the harvest is to be abundant.

The Christian, because of his professed faith in Christ, has a personal responsibility for the work

of evangelism. He does not have to be ordained as a minister, or be elected to some special office in the church, before he becomes responsible to Christ for doing the work of an evangelist. If he has experienced in his heart and soul the saving grace which Jesus gives to them that are his own, then that makes him responsible for sharing with others that which he has received.

Evangelism is primarily an issue of spirit. It has its motivation in a love for God which is stronger than any other love that one can know. That is what Paul was talking about when he said: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." If one does not have in his heart such a love for God, he can have no idea of what the evangelist is expected to do.

Evangelism, in the second place, is a quality of life. The winsomeness of Jesus grows out of the sort of life he lived daily. Christians must acquire a spiritual radiance by living constantly in fellowship with Christ before they can witness effectively for him. For a church to be truly an evangelistic church, the members must let Christ dwell in their hearts richly through faith.

There is no more urgent need in the Southern Convention of Congregational Christian Churches than that every church within the convention face the responsibility for evangelism. Something more is needed than a sporadic campaign limited to weeks or months or a year. The first effort should be to seek to cultivate within the churches a spiritual understanding of the lives of church members. Until there is a quickening of spirits, it will be impossible to plan effectively.

One step that every church member can take is to begin to think and pray about the lack of spiritual concern about the luke-warmness of our churches. Praying churches are the ones which are visited by the Holy Spirit. If people are willing to do that which God wills for them, God can always reveal his plans and purposes. When the people of God are ready to undertake for God; God empowers them for the task.

News from Our New Churches...

We all rejoice to learn that two of our recently organized churches, Beverly Hills, Burlington, N. C., and South Boston, Va., will soon have their permanent buildings. South Boston, "Center Church," organized in January, 1954, expects to have its building completed by October 1. It was a joy to visit Rev. Mark W. Andes, pastor, and some of his leaders the week of July 26 and to see the walls of their beautiful building going up rapidly. The church is holding services at present in the elementary school of Halifax, where the Sunday school is running close to 70, and the church attendance over 50 each Sunday.

Beverly Hills, Burlington, organized about three years ago, expects to have its new building completed by November. Sunday school membership is approximately 175, and church membership about 140. Rev. W. W. Snyder and his people deserve the praise and prayers of all our people in their growing work.

In the construction of these new buildings for these young churches, our Congregational Christian Church Building Loan Fund is proving a timely help. Already we are seeing the wonderful results of the Building Loan Fund Campaign to which we have given our attention during the past year. Our college, orphanage, Mission Board, and every other department of our convention will receive strength from these new churches.

It was our pleasure to attend Sunday school and church services of our new Lakeview Church near Burlington recently. They had 101 at Sunday school that day, and a fine congregation for the morning worship. One new member was received and baptized at that service. Rev. Wm. Curtis Young, a member of our Durham Church and a student at Elon College, is the pastor and is doing good work.

A visit to Fayetteville recently was a source of encouragement. Rev. Carl Wallace, pastor, and the Eutaw Community Church are making splendid progress. Their beautiful new church (made possible largely because of aid from our Building Society and the Mission Board of the Southern Convention) has been landscaped, A

growing interest is being manifested, and the attendance at both worship service and Sunday school gives a promise of continued growth. A significant service to that area, where we have so many young families because of Fort Bragg, is being rendered. This is in a sense "A National Christian Mission."

Supt. W. T. Scott and Dr. Henry E. Robinson will assist in a Preaching Mission at our new church in Hendersonville, N. C., the week of August 8. Dr. C. M. Haymann and his people are making good progress. A beautiful new church building site has been procured. A Woman's Missionary Society has recently been organized.

We are encouraged by two new churches being organized in the Eastern Virginia Conference: Bayside, near Norfolk, has been a project of the Christian Temple. Dr. W. Millard Stevens has given splendid leadership to this promising new work. Rev. Ernest F. Brickhouse, a product of Christian Temple, has been serving as pastor since June, and plans are now under way for organization of the church on September 12. Deer Park, near Newport News, is a project of our First Church, Newport News, where Rev. Lanson Granger and his people have given splendid leadership to a community survey, the organization of a Sunday school, and the conducting of a Vacation Bible School. A Student Summer Service Worker, supplied by our Board of Christian Education, has assisted Mr. Granger this summer. It is expected that the new church will be formally organized in the near future.

These examples of leadership in church expansion by Christian Temple and Newport News further convince us that the organization of new churches by "mother" churches offers a sound and productive method. No church ever suffers from the extension of its life into new frontiers. The Lord said, "A man who loses his life for my sake shall save it." We believe he was talking about churches as well as individuals. He also said, "He that saveth his life shall lose it." Churches have died because they have lived for themselves, but churches just do not die by giving themselves to others!

W. T. S.

A Significant Historical Event

In connection with the Report of the Congregational Christian Historical Society, at the New Haven General Council, Dr. Warren H. Denison, speaking for the Christian Church, presented to the Moderator of the Council the Elias Smith gavel. Dr. Denison said:

"Mister Moderator, Members and

Friends of the General Council—

"At the October, 1922, session of the American Christian Convention, held at Burlington, North Carolina, the Reverend Lucian E. Follansbee, pastor of the then Christian Church of Portsmouth, New Hampshire, presented to the Convention this gavel made from the wood of a spruce tree which stood only five feet from the very spot where the *Herald of Gospel Liberty*, the first religious newspaper, was published, September first, 1808, by the Reverend Elias Smith. Mr. Smith had also organized a Christian Church in Portsmouth on January first, 1803. Our *Advance* takes its volume number, 146, from this first religious newspaper, the beginning of religious journalism. The mahogany box accompanying this gavel was made by a deacon of the church organized by Mr. Smith.

"At this Burlington Convention it was voted to change its name and incorporation from the American Christian Convention to the General Convention of the Christian Church. This same session of the convention was characterized by its re-emphasis on Christian Union, and it made overtures to some twenty denominations to help speed the answer to our Lord's prayer. From this came the happy union of the churches of the National Council and the General Convention.

"In September, 1908, representatives from some ten denominations met in Portsmouth, New Hampshire, in celebration of the beginning of religious journalism, a century before, by the publication of the *Herald of Gospel Liberty*.

"On behalf of the special Christian Church Committee of the Historical Society, I desire to present to the Historical Society, through you, Mister Moderator, along with this gavel, a copy of the 'Centennial of Religious Journalism,' by J. Pressley Barrett, the then editor of the *Herald of Gospel Liberty*, and a copy of 'Modern Light Bearers,' which contains the addresses delivered at that centennial celebration and a Bibliography of the Reverend Elias Smith."

Committee Recommends New York City as Permanent Headquarters For the National Council of the Churches of Christ

A special committee of ten church leaders, meeting in Cleveland, Ohio, on July 19, decided to recommend that the National Council of the Churches of Christ in the U. S. A. establish permanent headquarters in New York City, and designate Chicago as the location of the major midwest office to "represent the whole life of the Council."

It was also decided to consider the continuance or establishment of other regional offices.

The Council now maintains general offices in New York, a midwest office in Chicago, and regional offices in Washington, D. C., Atlanta, Ga., and Fort Worth, Texas.

The recommendation, climaxing four years of consideration that began at the Constituting Convention in Cleveland, was reached by the Council's Headquarters Committee after an all-day session at the Hotel Cleveland on Monday, July 19. The vote was 7 for New York, and 2 for Chicago. The tenth member of the committee, Dr. Ben Lacy, Jr., of Richmond, Va., is in Europe. Dr. A. C. McGifford, president of the Chicago Theological Seminary, served as alternate for Dr. Robert Cashman of Chicago. The vote of the individual members was not announced.

The recommendation now goes to the Council's General Board—a 163-member policy making body—which has agreed to consider the Committee's action at a meeting to be held in New York, September 14-15. The report will be accompanied by full supporting data.

After the choice of New York as permanent headquarters had been announced by the chairman, Dr. Edwin T. Dahlberg, Baptist pastor of St. Louis, Mo., the committee designated Chicago as the location of a permanent, major midwest office. Two years ago the General Board had decided that an office should be maintained in the midwest, in the event that New York was chosen for the permanent headquarters, and vice versa. A statement by the committee, announcing the action, was made public in its behalf by Dr. Dahlberg.

It said that the committee had recognized the importance of two factors: (1) Proximity of the National Council's headquarters to the headquarters of its constituent de-

nominations and their boards; and (2) Proximity to the member denominations' local congregations and to councils of churches—state and local. However, in view of the fundamental nature of the National Council as a "Council of member denominations," the committee decided that proximity to the "largest possible number of official offices and agencies of the member denominations" was of primary importance. This judgment, on what was regarded by the committee as a crucial question, was registered by a paper ballot vote of 7 to 2. It was the only question, other than the choice of the headquarters city, on which a secret ballot was taken.

The committee made it clear that it recognized the importance of helping denominations strengthen their 145,000 local churches, and of keeping in closer touch with councils of churches. In addition to designating Chicago as the major midwest office, and supporting regional offices, the committee expressed a conviction that the General Board should take steps to assure the Council's governing bodies—the 600-member General Assembly, as well as the General Board—holding sessions in various sections; to scatter conferences and meetings of the other Council groups; and to encourage a wider distribution of field services by the National Council staff.

The committee said that its discussions had been dominated by one primary consideration—to enable the National Council most effectively to serve Christianity, as the cooperative instrument of its communions.

Called into session for the express purpose of deciding between two cities—New York and Chicago—the committee received an extensive report from its research staff of Dr. David W. Barry of New York, and Dr. S. C. Kincheloe of Chicago. It set forth a mass of statistics on the relative merits of the two cities, on the basis of criteria which the committee previously had decided would be considered in making a choice.

On a basis of the survey, the committee found that Chicago and New York were equal in respect to cost of living, availability of office workers, and hotel facilities.

The committee held that both cities have adequate transportation facilities, adding that, from the standpoint of accessibility from all parts of the United States, the central location—Chicago—would be more favorable than New York.

It was decided that Chicago had the edge on several factors: proximity to the center of U. S. population; proximity to the center of population of the member churches; and postal facilities.

New York, the committee found, unquestionably was in closer proximity to more offices—headquarters and boards—of denominations and of world organizations; had better overseas shopping facilities; and had better facilities for national communication through mass media, such as the press, broadcasting and magazines, "thus enabling the Council better to serve the churches, through bringing influence to bear upon public opinion."

This session at the Hotel Cleveland was the eleventh, during the past four years, of the Headquarters Committee of Ten and its predecessor—a larger committee which had been discharged two years ago. During the four years, the committee considered the claims of several cities in addition to New York and Chicago. They included: Columbus, Cleveland, Cincinnati, Indianapolis, Pittsburgh, St. Louis and Kansas City.

In addition to Dr. Dahlberg and Dr. McGifford, other members of the Headquarters Committee who were present are as follows: Dr. Gaines M. Cook, Indianapolis, Ind., executive secretary of the International Convention of the Disciples of Christ; Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America; Dr. Daniel M. Pattison, New York, treasurer of the Board of Foreign Missions, Presbyterian Church in the U. S. A.; Dr. J. Earl Morehead, Ashland, Va., president of Randolph-Macon College; Rt. Rev. Henry Knox Sherrill, New York, presiding bishop of the Protestant Episcopal Church; Bishop J. Clair Taylor, Montgomery, Ala., vice-chairman of the Committee and secretary of the Board of Bishops of the African Methodist Episcopal Zion Church, and Dr. James E. Wagner, Philadelphia, president of the Evangelical and Reformed Church.

"Fame," said Horace Greeley, is a vapor. Popularity is an accident. Riches take wings. Chose who cheer today will curse tomorrow. Only one thing endures—character." In a way our world is a college, events are our teachers, happiness the graduating point, and character the diploma that God gives to man.—*Exchange*.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Dr. William Samuel Long

Friends and officials acquainted with the early beginning of Elon College and interested in its continued progress will be grieved to learn of the death of Dr. William Samuel Long, Jr. Dr. Long, as will be recalled, was the son of the late Dr. William S. Long, founder and first president of Elon College. Dr. Will, as he was known throughout this section of the country, was a student at Graham Normal College but he was not a student at Elon College. He was graduated from the University of North Carolina and for a long term of years was a leading dentist in Graham, North Carolina.

While Dr. Long was not a student at Elon College, he was actively associated with his father in the landscaping and erection of the first buildings on the college campus. He was placed in charge of the workmen removing undergrowth, brush, and clearing the campus in preparation for the beginning of building operations. During his absence, the part of the campus in front of West Dormitory was cleared not only of underbrush but of all trees. Dr. Long arrived in time to stop the cutting of trees. He is credited with sparing what is now Senior Oak. It was a comparatively small sapling and had been bent to the ground but he forbid the laborers to cut this particular sapling. It has grown to be quite a tree and is a historic landmark on the campus.

Dr. Long was greatly interested in the progress of the college. He was much disturbed about the condition of the college in 1930-31, expressed grave doubts of its continuance but later expressed himself as being greatly gratified with the progress and hopeful outlook of the college. He made it a point to attend all public occasions on the campus, including commencement exercises. Dr. Long was always a welcome visitor and will be greatly missed.

Dr. Long was a public spirited citizen, interested in historical data that had to do with Alamance County, its growth and development. He was chief of the Fire Department of Graham for a number of years and at his death was the oldest living member of

a fire department in North Carolina. He was for many years chairman of the Alamance County Democratic Party. He represented his county in the State Legislature for a number of years.

Dr. Long died Monday, July 26, at his home in Graham. Funeral services were conducted by the pastor of Graham Presbyterian Church, William R. Hoyt, where he was a member of the church, and burial was in Linwood Cemetery.

* * * * *

Toward Individual Independence

In the summer of 1932 I, personally, did some field work interviewing prospective college students and presenting to them the opportunities and advantages offered at Elon College. A bright youngster said, "I would like to go to college; I would like to go to Elon College but I will have to discuss it with my father and mother. I don't know what they want me to do."

Yesterday, Thursday, I was talking with a father about his son entering college. He said, "Well, I would like for my son to enter college but I don't know what he would like to do. It will depend entirely on what he says." Does this mean that twenty years ago parents were taking some responsibility in the selection of a school for their children, but today the prospective college student has attained his majority and is asserting his independence, not only in the matter of selecting a college but in determining his entire course in life. Could it be possible that years of development and days of experience have warped judgement so that even though experienced, it's not safe for the present day generation to follow.

This growing attitude toward independence is not confined entirely to youth, but at the moment it is rooted and grounded in parents. The bride at the marriage altar used to take the vows to love, trust and obey. Now they take the vows to love, trust, and do as they please. Why not, she earns her own living, drives her own car and goes where and when she pleases. If her husband agrees, all right; if not, it is still all right. This type of independence has made the model American home well nigh obsolete.

It has given to us a community of apartment dwellers. The home, as Henry W. Grady declared, "is the foundation of society," and the foundation of American democracy is fast fading out of the picture. Instead of the family as a unit with prayers at the beginning of the day and devotions at the close, a new profession in America has developed. This is the profession of baby sitting. Practical nursing has been transformed into baby sitting. Youngsters and older women seek to make a living or earn a livelihood as baby sitters. Parents no longer want to be tied down at home with children. They prefer their personal independence and are glad to work for it.

This trend in society is explainable in part by the standard of living maintained in America and the high cost of the same. Every family wants an automobile, a radio, television set, and modern appliances for the home. It is practically impossible for the husband, at the beginning of wedded life, starting from scratch, to provide the necessities and wants of his household. While husband and wife earn fairly decent salaries, they may be able to live comfortably and enjoy what their neighbors enjoy. It is a question as to how far in the right direction present day society has moved. There may be pitfalls ahead whose treachery overbalances pleasure and the comfort that we enjoy. After all, no individual is independent. We are all dependent; dependent upon each other, dependent upon God. If we could only realize that we are not compelled to comply with existing affairs and expensive customs. If we could ascertain our proper role in society, our evident responsibilities to our families, to our church, and to God, it would be a wholesome situation for us mortals who make up present day society.

* * * * *

Apportionment Giving

Every individual is confronted with a sea of questions. It matters not where he lives, where he goes, what he does, or what his desires may be. One of these questions is, "What am I to do with my earnings, how much am I to spend for my home, for my total living expenses, and how much am I to contribute out of my earnings? How much of what I contribute should go to my church? How much should go to the institutions of my church? Should I support all

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

An Outdoor Worship Service

By MRS. L. J. BROWN,
Newport News, Va.

THEME: "God in Nature."

CALL TO WORSHIP: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Psalm 24: 1.

POEM:

God of the glorious sunshine,
God of refreshing rain,
Whose voice bids earth awaken
And clothe itself again
With life of richest beauty
In plant, in flower, and tree;
Thou God of light and splendor,
We rise and worship thee.

God of hill and mountain,
Of valley and of dale,
Whose finger paints the rainbows;
Thy beauties never fail
To raise our souls in wonder,
And turn our thoughts to thee;
Thou God of living nature,
We stand and worship thee.

—Thomas Paxton.

HYMN: "The Spacious Firmament on High."

SCRIPTURE: Psalms 19: 1-6; 104: 1-5, 24, 31.

PRAYER: Our Father, May each one of us hear thy still small voice as it speaks during these moments of meditation. Give us thy divine guidance in the specific problems that confront us, and grant us the courage to follow thy will as it is made plain to us. Help us to love thee more devotedly and to serve thee more courageously. In the name of Christ, our Lord. Amen.

HYMN: "For the Beauty of the Earth."

MEDITATION ON THE THEME:

Suppose that, by a sort of universal amnesia, the Bible disappeared from human memory, and, with it, all trace of consciousness of past creeds, traditions and religious history. And suppose we stood face to face with all the contemporary facts of life, unconditioned and uninfluenced by the past. What should we do? Unquestionably we should set about creating religion anew. The eternal questions would arise again: What is the meaning of life? Whence came we? Whither are we going? Is the universe friendly? How shall a

man come into right relation with it? What is the meaning of suffering? Is there help in the face of defeat, tragedy and death? And out of these questions and the facts of life and of the living universe of which we are a part, we should inevitably frame religion anew.

What do we find when we turn to Nature? First of all tremendous energy, vitality and growth—the motion of the heavenly bodies, the tides of the sea, the recurrent seasons, the pageantry of spring, the glory and free movement of animal life.

And beyond these, and through them, an almost universal harmony and beauty. How rarely anything in nature is ugly, except when man has interfered and scarred the landscape with his arbitrary patterns, his straight lines, his coal smoke, his ungainly buildings and his billboards. But the bird's nest, the flowing lines on an elm tree, the snow crystal, the sapphire green of a mountain lake, are always marvelous in their harmonious beauty of line and color.

Closely akin to this beauty in nature is the widespread happiness and joy which characterize all living things. No wonder the poet's heart dances with the daffodils, for how joyously radiant the flowers are! Watch a wild animal out in the open, a deer alert with curiosity, a chipmunk leaping from log to log, a hummingbird poised above a flower—what eager grace, what exquisite delicacy and balance, what joyous fulfillment of function! And the joyous, exuberant vitality on the one hand and quiet poise and tranquillity of nature on the other, are communicable to man, as all nature mystics have borne witness and as many of the rest of us just ordinary people have come to know. Communion with nature quiets, soothes and comforts us. Aye, and sometimes it rebukes and humbles us. But in the end it stabilizes and tranquilizes our emotional life.

Surely nature has much to teach us about God's power, beauty and joy and points the way toward higher revelations in human personality.

—From "Paths to the Presence of God," by
Albert W. Palmer.

HYMN: "Now the Day Is Over."

CLOSING PRAYERS We thank thee, O God, for the beauty and quietness of this evening hour. May our lives be filled with thy peace and with a part of the loveliness of this quiet spot. As the day fades into night, may we be aware of thy nearness and of thy love. Through Jesus Christ, our Lord. Amen.

* * * * *

I Have Attended My Second School of Missions

After waiting seven years for this, I feel a deep sense of gratitude to the School of Missions Committee and to every other person who contributed towards making possible for me this experience so full of inspiration, information, fellowship and fun. More than once, I have remarked that my job as Seed Analyst in the Department of Agriculture interfered with my other activities, but I did not fully realize until now how true that statement was. One year has passed since I retired from my State job, and it seems that I have been busier the past year than ever before. However, I do find time to attend Conferences, Conventions, Councils, Missions Schools (as long as the money lasts!) without a feeling of guilt over work which I should be doing in the Seed Laboratory.

Seriously now, I want to express, though inadequately, my grateful appreciation to Dr. Hardecastle, the Rev. Wm. J. Andes, and Miss Miriam Brown, for the excellent way in which they presented our three Study Courses. Better teachers could not have been found! Each session of each class was an inspiration. In this expression of appreciation, I am sure that I voice the sentiment of every woman in attendance.

I am grateful also for the various courtesies extended us on the campus of Elon College. Throughout the sessions, the fellowship was heartwarming, the food was good, and so was the service in the dining hall.

All in all, my opinion is that the Ninth Annual School of Missions was a great success!

SUSIE D. ALLEN.

Raleigh, N. C.

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Possibly there are yet others who would like to express their reaction to the School of Missions. It is still not too late to do so.

General Council "Novice" Makes "Hit"

One of the delegates to the General Council, who was attending for the first time, was Mrs. Carl Monroe of our First Church in Greensboro. She was "on her own," not staying with any friends or in the area of others whom she knew. Each time one met Graham Wisseman during the first days of the council, she would ask, "Have you seen Marge Monroe? I am worried about her—afraid she might be lonely—and I have Home Board meetings to go to and can't look out for her."

Well, Graham needn't have worried about Marge! Everytime we did see her between sessions she was busily engaged in conversation with whoever happened to be nearby. And when the sessions were going on, there she was, up toward the front, taking notes for all she was worth. One day she walked into the council session and a man sitting by your editor (from far away Washington State, he was), said "Have you noticed that girl? Everyone sees her when she comes in, as she is so attractive and always so striking looking and so well dressed!" I was glad to tell him that I knew her, and she was as fine as she was fine-looking.

Mrs. Monroe was chosen as the secretary of the afternoon discussion group in which she participated, and gave the report for the "Inter-Group Relations" seminar before the entire General Council. And again we from the Southern Convention were proud of one of our women—she stood so straight, and spoke so clearly, and looked so attractive.

We thought you would like to read the report, and so asked her to send it for publication on this page.

CURRENT ISSUES IN INTER-GROUP RELATIONS.

Summary Report of the First Session at the General Council.

By MRS. CARL MONROE.

We recognized that there are things that are everlastingly right and there are things that are everlastingly wrong. We must take our stand as Christians on the truth that we must transcend racial differences because we are all children of God and have similar needs and capacities.

But segregation has so long isolated us from one another that we have developed separate ways of doing things, become strangers to each other

and too often are mistrustful of one another. In our own denomination we have some segregated conferences and associations and many segregated local churches. Consequently most of us are unacquainted with churches made up of people of the other race. Similarly we do not know each other as persons because of our segregated condition. This situation ought not to continue.

Some indicated that it is important to spread widely among our church members of all races reliable information about ethnic groups in our segregated society so as to help overcome ignorance and misconceptions.

We felt that people need help in their attempts to bring the ideal and the practical together. This is true for members of our local churches who are convinced that the church itself must be an integrated fellowship and should be an integrating force in its community. Even where no minority groups are actually present in the community, the local church should perform its function of helping to create an inclusive neighborhood. This includes developing a climate of opinion favorable to inter-group living and cooperation.

Because of the existence of underprivileged areas in our country, the educational equipment of some of our ministers is inadequate to meet problems of a changing society. "In-service training" becomes highly important for such persons, therefore, and we strongly recommend to the appropriate divisions of the Board of Home Missions that such training be accelerated.

In the close fellowship of a local congregation, deep-rooted conviction on the rightness of recognizing others as children of the same God should be expressed in such a way as not to put those who disagree on the defensive. People do not readily change their attitudes or behavior when they are attacked. We must show ourselves to be humbly aware of our own limitations and we must be completely sincere. When we accept the other person and show him that we understand his fears and timidities, we will have our best chance to be effective. Principles must not be sacrificed but love and patience must be exercised.

In the community, it sometimes becomes necessary to use group action to bring about legislation or to carry forward court action that will insure a certain minimum standard of justice for minority group members.

Support of such group action is one way to meet our obligation as Christians.

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Treasurer's Report

The following is the Quarterly Report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches.

RECEIPTS.

Eastern Cn. Conference:	
Women	\$1,445.53
Young People	179.63
Juniors	81.85
Cradle Roll	28.90
	\$1,735.91
Valley Conference:	
Women	\$ 136.81
Young People	42.50
	\$ 179.31
N. C. Conference:	
Women	\$1,522.65
Juniors	101.87
Cradle Roll	36.44
	\$1,660.96

DISBURSEMENTS.

Home Missions General Fund		\$1,240.56
Young People's Home Missions Fund	111.06	
Puerto Rican Goat Fund	223.63	
		\$1,575.25
Foreign Missions, General Fund		\$1,240.55
Young People's Foreign Fund	111.07	
Scholarship to India ..	50.00	
Christian World Mission	12.04	
Rachanyapuram School, A. Papas	9.00	
Thank Offering, Mindanao	58.27	
		\$1,480.93
Check to Walter A. Cooper, Treas., S. C. C.		\$3,056.18
Check to Mrs. Leathers, Treas., Life Memberships and Memorials		270.00
		\$3,326.18
Cash in bank		250.00
		\$3,576.18

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

In a personal note to the managing editor, Emily Lester tells us of "three wonderful weeks in cool Vermont, at a cabin on a lake in the area where my parents were born—had a wonderful rest." They say it's wrong to envy, Emily, but we wonder if it would be wrong if we just wished we could have been there too, when the weather man was posting his upper nineties and hundreds here in Richmond? Anyway, you and F. C. deserved a good rest, and we are happy that you got it.

A Page for Our Children

Mrs. R. L. House, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Visiting churches is a very good pastime. One is not likely to get in trouble that way.

We like to look at Sunday school rooms and take a peek in the back of the pulpit which is a fairly good guide to the way a church is kept. For some time we have looked whenever possible and have seen all sorts of interesting things: dust rags, dirty hankies, lost gloves, lost purses, fans, electric fans, old sermons, old pulpit Bibles, eyeglasses, bottles of ink, insect repellent, old letters (some from the convention office, some from the orphanage), and once a pair of shoes! These things have been seen from Maine to Florida, from Virginia to California.

It is interesting to visit old cemeteries too. Long ago people did that much more than today. Tombstones can be very revealing. You will find husbands buried between two wives, interesting things may be written on the stones, poetry, Scripture, quotations from hymns or a description of the person.

The other day we chanced to visit the graveyard at Shallow Ford. Then we decided to see if the church was locked, much to our surprise, it was not! It seems a pity to keep church doors barred and locked tight. We have seen churches that had iron grille doors in front and had hung a small sign on saying "Welcome." How can welcome be given if it is locked and double locked?

Shallow Ford is an old church and a very lovely one. We had never been in it before, but we had known some of the men who served there in the past, and recalled a few visiting ministers who had been there.

We sat in one of the pews, very quietly, and thought of the men, women and children who had come and gone from that holy place. (We found the building was well kept.) A classroom had a lovely painting of the head of Jesus which must have been done by one of the members. We looked at it reverently and found it gave us a sense of peace. Another classroom had a photograph of the late Dr. W. W. Staley who served our church so well in so many ways. That too, was an inspiration, to find

a great man being remembered until the present time.

The Rev. Richard M. Peterson is minister of Shallow Ford now. We don't know him, but we wish him and the congregation at Shallow Ford well in their work.

God dwells in churches big and small: We may find him in the woods, or at the shore.

We may find him at home, or at school, but we must seek him.

Seven Bible verses for the week: Genesis 1:1, Psalm 119:66, Psalm 104:16-18, Hebrews 10:23, Romans 12:17, Job 37:14, and I John 4:7.

* * * * *

A Little Luck

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

"What are you doing?" the little girl asked.

Mommie looked at her and smiled. It was a quiet smile, the kind that she gave you when she was ironing and you asked her to play with you. "I don't really know, dear," she said slowly. "This looks like a very small piece of material, doesn't it? But with just a little luck I was hoping I might make you—"

"With a little luck!" Why she could get that for Mommie! As she went down the stairs, she heard something about "more money." The little girl knew that money was important, but Mommie wanted *luck*.

She smiled all over. She knew where to go. If you didn't find it in the back yard, there was the side yard and the front yard. You just had to be patient. It wasn't something you found easily or quickly. She hummed a tune as she skipped out into the back yard to begin her search.

After a while a small boy came to join her. "I'll find one first," he boasted. Several times he said, "Here's one," bringing his find to her, only to add mournfully, "I thought it had four leaves!"

Sometimes the little girl thought she had one, but she didn't pick it because she had counted "one, two three" leaves first.

Then she was alone again. The boy had gone home. His mother would probably like some luck, too, he had

told the little girl, but today he had many things he wanted to do. When he couldn't persuade the girl to give up her search, he strode off.

The little girl continued her search; she was happy just thinking about her present to Mommie. She looked carefully everywhere. She didn't want to miss finding a four-leaf-clover. At last she found one, nestled in deep grass. She picked it carefully, flattening the grass before she picked it, so that none of the tiny leaves would come off.

The little girl went back into the house; Mommie was in the kitchen. "There you are!" said Mommie. "I was about to call you."

The little girl stood there, hands behind her back, holding the four-leaf clover. This was a gift for her Mommie. She must choose the right time to present it.

"You're so young and so very happy," the mother said, wiping her hands and looking down at the little girl. "What have you there? something for me?"

The little girl could only nod her head, her eyes wide open with the importance of this gift. Speechless, she thrust the clover into her mother's hand.

"A lucky clover?" her mother questioned, and then thought to herself, "She must have heard me say I needed some luck. I must be more careful." She looked at the little girl—her mussed dress, her grass-stained knees and shoes, the little drops of perspiration at the roots of the little girl's hair. Then she said, "This is good, dear. Thank you. I can use it. It was hard work, wasn't it? But that is all that is ever sure about luck—hard work." Mommie had a strange smile when she bent down to kiss the little girl.

The little girl smiled back. She loved Mommie. And she had been able to give her just what she had wanted—a little luck!

Six Guiding Principles

The District of Columbia Congress of Parents and Teachers held a three-day session last spring and listened (Continued from page 10.)

to several excellent addresses and discussions on the convention theme, "The Home, Cornerstone of Happy Living."

Dr. Hugh R. Anderson, the president of American University, emphasized that the most important period in a child's life is from birth to the age of eight. Of this period,

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Cupid's Dart Backfires—Hits the Editor of the Youth Page

A cordial invitation is extended to the friends of Rev. Thomas W. Madren and Miss Patty Jones Fuller to attend their wedding at the Liberty Vance Church on Sunday afternoon, August 22, at 5 o'clock. The invitation comes from Patsy's parents, Mr. and Mrs. Fletcher B. Fuller. The wedding will be performed by Rev. S. E. Madren, father of the groom, assisted by Rev. W. A. Grissom, the pastor of Liberty Church.

Patty Jones, better known as Patsy, is a sophomore at Elon College and is a music major. She has been active in the work of her church for a long time, serving as pianist and soloist of the choir, teaching in the Sunday school, and working with the Junior Department. She has also been active in the young people's society. She has helped with Vacation Bible Schools in her local church for the month of June this year, and served as a Summer Student Worker for the Southern Convention.

Thomas, who serves as the editor of our Youth Page, has been active in church work all of his young life, having attended the Valley of Virginia Young People's Camp at Powell's Fort, where his father was the dean, for several years, and the Young People's Rallies of the Valley Conference. He was graduated from Elon College this spring and will do seminary work at Duke University. He is the son of the Rev. and Mrs. Silas E. Madren of Albemarle, N. C.

They will live at Elon College, where Patsy will continue her education.

It would be a really nice surprise if a number of their friends could be present for the wedding on Sunday afternoon, August 22.

Our best wishes for a long and happy life together go with Thomas and Patsy, and we know that where ever they are, they will be living worthwhile lives, lives of usefulness to other people.

PATTY LEE COGHILL.

Tips From Tom

Many of the youth group would benefit in the line of program material if they would try the filmstrip programs. These are available for only the postage return. Inquire at the Southern Convention Office at once. Groups who are using them say they are very effective.

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It seems that one of Cupid's arrows has backfired, and Cupid has been struck himself. For a short while, the assistant Cupid, Pattie Lee Coghill, will take care of material for "Cupid's Column."

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Welcome Home Party

During the month of June the Pilgrim Youth Fellowship of the Elm Avenue Christian Church, Portsmouth, Virginia, held a surprise "Welcome Home Party" for their former president, P. F. C. Robert B. Deans who is now serving in the United States Army.

Choruses were song followed by a chain of prayers.

Several games were enjoyed and group pictures were made.

The colors for the party were red and white. A beautiful cake with "Welcome Home Robert" was the center piece, with a lovely arrangement of summer flowers.

P. F. C. Deans was home on a fifteen day leave at this time and now is an instructor at Camp Gordon, Georgia, where he expects to be stationed for the remainder of his enlistment period with the army.

He is the son of Mr. and Mrs. Bruce Deans, and a member of Elm Avenue Christian Church.

JANET RICHARDSON,
Secretary.

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Ruth Dunn Speaks for Eastern Virginia Youth

Dear Pattie Lee:

The young people of the Eastern Virginia Youth Fellowship would like to express to you through THE CHRISTIAN SUN their thanks for all the things you have done for them.

If it had not been for you our work here would be nil. You have stood behind us in our projects, given us suggestions, encouraged us and given us inspiration to go on. In your five years as Educational Secretary we feel that much has been done to make Youth Work vital in Eastern Virginia and the Southern Convention.

Some of our young people have left Eastern Virginia and gone to greater fields of service due to your faith in them and your encouragement.

I am sure that many of the young people would like to express to you personally their appreciation and thanks for your many services to them so I would like to ask that each of the young people who would like to do so, write you at RFD No. 4, Henderson, North Carolina.

Thanks again, Pattie Lee, for all your help to us individually and as a group.

Sincerely yours,

RUTH H. DUNN,
Corresponding Secretary.

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SIX GUIDING PRINCIPLES.

(Continued on page 11.)

six years are spent entirely in the home. He then pointed out that, in his opinion, home life should do six things:

1. Develop in the child a feeling of security.
2. Present a balance between concern for self and concern for others. This cannot be pushed off on the schools or courts.
3. Develop the ability to work co-operatively with others.
4. Teach self-control and self-discipline. Lack of these is causing Washington's juvenile delinquency problem.
5. Inculcate a set of values, morals and ethics.
6. Develop a devotion to truth. All truths are not relative; there are certain absolutes.

These admirable objectives should be emphasized at every possible opportunity. Doctor Anderson has performed a public service by stating them again in this brief and lucid manner.—*Scottish Rite Bulletin*.

We are living at a time when creeds and ideologies vary and clash. But the gospel of human sympathy is universal and eternal.—*Samuel Hopkins Adams*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Self-Discipline for Growth (Temperance)

LESSON VII—AUGUST 15, 1954.

MEMORY SELECTION: "If any man would come after me, let him deny himself, and take up his cross, and follow me." Mathew 16: 24.

BACKGROUND SCRIPTURE: Matthew 16: 24-25; I Corinthians 9: 24-27; II Timothy 2: 3-5; Hebrews 12: 1-4.

DEVOTIONAL READING: Exodus 20: 1-17.

The Struggle for the Hearts of Men.

There are two rival claimants for the hearts of men—Self and Jesus. One or the other sits upon the throne. One obeys the voice of Jesus, or the voice of self. Jesus says that if any man is really to be his disciple he must say "No" to himself, and establish Jesus as sovereign of his life. "If any man would come after me, let him deny himself, and take up his cross, and follow me."—there it is in black and white. Discipleship demands discipline. Narrow is the gate and narrow is the road that leads to life in its highest and best sense. Only those who discipline and deny themselves, for Christ's sake, find life, and strength enough, find true freedom. Strangely enough true liberty is to be found in submission to Christ. But this word, discipline and this word self-denial, are not popular words in modern life. We are impatient of restrictions, restive under them, rebellious against them. But like them or not, Jesus says that they are basic in discipleship to him. He who never denies the hungers of his body in order to feed the hungers of his soul, can never know Christ in his fullness and his power.

But more. This discipline is the secret of a larger, fuller life. "He who would save his life, shall lose it; and whosoever shall lose his life for my sake shall find it." Let a man hoard his life as a miser hoards money, let him live only for self, let him try to save his life, and by that attitude and that act, he loses life—he never discovers the meaning of the joys of life. But let him "lose his life" in the sense that he gives it freely, that he gets outside of him-

self, and lo, he finds life, he really begins to live. In the very act of losing or giving his life, he saves or finds it. And he will grow increasingly unto the measure of the stature of the fullness of Christ.

There are those who think that the ideal life would be a life without discipline and self-denial. They think of life in terms of license—doing what they please when they please. The hard fact is that those who start out to do what they please find out that what they do, does not please them.

Self-Discipline for Success.

Tradition has it that Paul was not a robust, rugged type of man, even though he did have resiliency and resistance—no man could have undergone what he did if he had not been sinewy and tough. But Paul admired physical fitness and athletic ability. He may have been a lover of sports. In any event, he often goes to the world of sports for his figures of speech concerning the Christian life. Consider today's lesson. "Every man that striveth in the games exerciseth self-control in all things." He knew that back of splendid performance on the field was Spartan discipline—carefulness in food, persistence in exercise, self-denial in practices, strict discipline over long periods of time. Yet men would accept this discipline when they knew that only one man would receive a prize, and that a garland of leaves or flowers that would soon wither and die! But in the Christian race of life there was a crown or prize for every one, and that an incorruptible and imperishable crown of life. How much more ought we to exercise self-control, practice self-denial, exercise ourselves unto godliness in the light of this fact. This matter of keeping fit is not a fad; it is a Christian duty. To become flabby, to follow the line of least resistance, to take things easy, to allow the appetites to have control, to "get out of training" takes on moral and spiritual significance. We are to keep our bodies under the control of our spirits, to exercise ourselves unto godliness to keep fit in body, mind and spirit. This is not only good economics, it is good religion.

The Race of Life.

Life can be, and has been, likened to many things. Paul likens it to a race. In the setting of a huge Greek stadium, in the presence of a great crowd, the runners, lined up at the starting point, are off with the signal, and run down the marked-out course to the finish line. For the great apostle it is a picture of life—the crowds, the contestants, the contest, the conquest. "Wherefore seeing we are compassed about with so great a croud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." And Paul would have us understand that the same factors enter into life looked on as a race, as enter into a race in the stadium. First of all, he would emphasize *conditioning*. Those runners, had trained for months, and at the end had been required to take special exercises for a month in the local gymnasium. They just had to keep fit. When they stepped out on that track, they were ready to go, they were in good condition. Even so, should a Christian "keep in condition." Self-denial, discipline, hard work, spiritual gymnastics, proper food—Bible reading, worship, prayer, meditation, spiritual exercise and service for Christ help to get us, and keep us, in good condition. Secondly, *equipment* "let us lay aside every weight and the sin which doth so easily beset us." Those runners were stripped to the barest essentials. They would make some folks, even in a modern bathing suit, look overdressed. No excess weight of any kind. What would the people have thought if one of those runners had come out on the track carrying a bag of sand on his back, or with hip-boots on his feet! Don't laugh, or look now! There are thousands of us who are doing just that thing. Running this race of life as we all must do, we are carrying excess baggage and weight—bad habits, grudges, fears, worries, sins, indifference, and many other weights which greatly handicap us as we try to run. Thirdly, *patience or persistence*. "Let us run with patience, the race that is set before us." Life, for most of us is not a sprint, it is a Marathon, a long run, a life-long run. It takes courage and patience and persistence to keep on keeping on. Sometimes the race is uphill and over rough ground. Sometimes it is through dark places, sometimes it has

(Continued on page 15.)

Dr. Jones Issues Letter Upon Return From India

As from 150 Fifth Ave.
New York 11, N. Y.
June 26, 1954

My dear Friends:

Day before yesterday I landed back on American soil after six months in India. I came by "Tourist" plane and saved \$400 on the return trip. I am sold on Tourist, just as fast and sufficiently comfortable for "a ransomed sinner."

This six months in India included a two weeks' trip to Ceylon. I suppose those who read my letters may be getting a little tired of my saying, "This was the best six months yet," but really it was so. And yet the setting was not an easy one. I had to work against the background of U. S. military aid to Pakistan, a grave mistake. Two armies are drawn up in Kashmir awaiting a settlement of the Kashmir question and to give military aid to Pakistan meant giving arms to a belligerent and was an unfriendly act to India. So India interpreted it. We have lost a great fund of good will India had for us. The American missionaries in India, being at hand, were made the whipping boys. An anti-missionary agitation has been carried on in the newspapers and in some government circles. It was amid this atmosphere I carried on my work among the educated classes. However, I have never had more courteous and friendly treatment and my hearing for the Gospel was excellent. For one thing they knew I had spoken out against the grant of military aid and had pleaded that only economic aid should be given to both India and Pakistan.

There was one exception regarding friendly treatment. In one place on the second night of a series I was met at the gate of the Town Hall with a black flag procession chanting "Jones go back." I didn't go back, after my address took an hour to answer their questions. A member of the Legislative Assembly got up and though he was not a Christian, defended me for half an hour. The Mayor of the city also apologized to me before the audience for this treatment. By this time the black-flag procession group had wilted and the crowd had swung to our side. The procession was led by a communist. I obtained one of the black flags as a souvenir!

Speaking of communism two years ago I spoke to 30,000 Christians in Travancore on "Christianity and

Communism." The atmosphere was tense for many Christians thought they could take both Christianity and Communism. This year I spoke to the same size audience, 30,000, in the place, on the same topic, but this time the tension was gone. The Christians had swung away from communism, disillusioned, and had gone over to the Congress Party or the Socialists. Communism, I am persuaded, is not growing in India. We had a number of ex-communists in our Ashram at Sat Tal this summer.

The Ashram at Sat Tal was the best we've ever had since it was started in 1930. More people were thoroughly changed and released. There was really great power. This transforming power was also felt by some members of the Nurmanzil Psychiatric Center at Lucknow and thus opens a new vista of usefulness. The need for the center is very, very great so we have started something. It will set a pattern for the future. We are very grateful for the possibilities. It is meeting a need.

I started the year working on my autobiography, but on January 8 as I sat in my Quiet Time I found the Inner Voice telling me to lay this aside and work on "Mastery," an interpretation of the Acts of the Apostles. So I have been working on that since then. It will be another devotional, a page a day.

At this writing we are having a family reunion at Clayton, Iowa—Mrs. Jones, Eunice and Jim and the children, the first time for several years. The occasion was celebrated by one of the children breaking out in measles! Speaking of celebrations at Sat Tal this summer they celebrated my 70th birthday, six months after the event, by a five-hour program of events. It was all very heartwarming and it sent me to my knees in gratitude for all this poured-out affection of high and low.

We were supposed to be retired on June 30, but as I wrote the board, "You may retire me as an active missionary of the Board of Missions, but you cannot retire me as a missionary. That goes on—I trust till my last gasp." As far as I can see it will make no difference whatever, for I shall continue my evangelistic work at home and abroad without abatement, perhaps stronger than ever.

And now thanks, dear friend, for your support of that work. Please continue that support through prayer and gifts. I have never undertaken more projects, nor assumed more re-

sponsibilities than now. I have done it by faith in God and you. Thanks, dear friend, for your prayers and your contributions.

Greatfully and prayerfully yours,
E. STANLEY JONES.

LAYMEN'S SUNDAY.

(Continued from page 3.)

questions is long overdue. The time is at hand.

This is a time for world decision.—

"We are living in a grand and awful time"—so says the old hymn. Who can deny the truth of that today? The decisions to be made in our day on the international front may affect not only future generations for the next thousand years, but perhaps the very survival of our planet.

Because of the zeal of Christian laymen there is now a meditation room at the United Nations for prayer and reflection, and sessions of the General Assembly are now appropriately opened by a period of silent prayer.

We men of the church should be much in prayer for our leaders, that they may find God's will as they make the great decisions on the world scene today. We should each of us within our sphere of influence—whether in a pullman train powwow or in a lunch time discussion at our factory bench—endeavor to set up a "climate" for thinking in this land of ours that will reflect the Christian's point of view—the reign of Christ in the hearts of men as the mightiest force in the universe.

Starting with ourselves—

So in the last analysis, it comes down to a personal issue with each of us—what decision is made in these days of crisis. Here are some hints as to how to proceed,

Take your personal problems for decision to God—each one of them—with implicit trust.

Talk to God at frequent intervals through the day in short sentences.

Take any point of tension in your life to your Heavenly Father and let him handle it for you.

Adopt a positive attitude toward life, remembering that the Lord God Omnipotent is on our side—if we are on his side. It was a Korean Christian who, out of his unspeakable suffering, said, "We Korean Christians are the happiest people in earth, for now we know that God cares for us."

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you for your help this week and every week. It is very good of the Daily Vacation Bible Schools to give the children a chance to help boys and girls who have no lovely home and kind fathers and mothers to take care of them. Generosity and kindness are traits that make life sweeter. Little children love to help others, and their parents and teachers do well to teach them to do so. The best things in life come "without money and without price." There is no price tag on virtue or honesty. "A good name is rather to be chosen than great riches."

A good name... If you could have seen the multitudes that gathered around the home of Mary Foster Warren at Prospect Hill, N. C., as the people throughout her community came to honor her at her funeral you would know something of what I mean. She was the wife of Dr. R. F. Warren. From her childhood in Burlington she walked the ways that were beautiful, and kind and generous. No where did she fail her friends, home, church or community. People love folks that are good deep inside and put their goodness to the quiet, powerful ways real goodness can travel.

"Without money, without price"... It is that "spirit within" that comes with no price tag. To know the Lord Jesus, to have the Spirit of God is a price-less possession. A dog knows the difference between kindness and meanness. There are some things above money. Some things come without price.

We try to teach our large family that here. And we know a good way to teach it is to be it, that is, to set the example of kindness and honesty and truthfulness, yes, and joy and happiness. If a fellow cannot be happy he is in a bad fix. He needs repair. We try to teach our children here that cultivating our faith in God and seeking his will and way to know will help to keep us happy. It is real interesting to notice how quiet and appreciative children are when they are being told such things.

Mr. and Mrs. Wagoner are away this week on a few days of rest. Mr. Perkins, the dairyman is carrying on, and canning is in full swing. Peaches from Carolina sandhills and tomatoes

from orphanage redhills are keeping a large portion of our orphanage family very busy.

First, Greensboro, women sponsored a picnic Saturday afternoon for the girls and matrons of the Main Building. They had fun, the ladies who drove their cars onto our campus and loaded the girls in, and the Carl Monroes on whose farm the lovely outing was given. Gibsonville Young People along with their pastor and his wife brought to us Sunday night a lovely worship program with a timely and interesting talk by their pastor. Burlington folks came to the Baby Home and took a large group of the four-to-tens to the City Park. So many people show kindness and friendship toward us here, and we are just as appreciative as we can be.

JOHN G. TRUITT,
Superintendent.

REPORT FOR JULY 29, 1954.

Commodities for the Week.

Coupons:

Mrs. M. W. Blakey, Greensboro, N. C.
High Point Church.
Missionary Society, Bethel Christian Church.
Rev. Bill Simmons, Benett, N. C.
Miss Louise Patton, High Point, N. C.
A Friend, Portsmouth, Va.
Clothing:
Pope's Chapel Missionary Society.

Sunday School Monthly Offerings.

Amount brought forward	\$ 7,936.29
Eastern N. C. Conference:	
Bethel	\$ 41.04
Wake Chapel	49.26
	90.30
Eastern Va. Conference:	
Bethlehem (Nans)	\$ 5.00
Mt. Zion	6.00
Portsmouth, Shelton Memorial	2.00
	13.00

N. C. and Va. Conference:

Berea	\$ 25.00
Durham	21.91
Hines Chapel	6.00
Mebane	5.00
	57.91

Western N. C. Conference:

Brown's Chapel	\$ 15.00
Pleasant Union	13.72
	28.72

Virginia Valley Conference:

Timber Ridge	\$ 66.00
	66.00

Total	\$ 255.93
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Grand Total	\$ 8,192.22
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Special Offerings.

Amount brought forward	\$20,365.80
Union (Va.) Daily Vacation Bible School, Special offering	\$ 11.64
Cypress Chapel Vacation Bible School, Special ..	6.85
Woman's Fellowship, Bay View Church, Special ..	12.85
Special Gifts	20.50
	51.67

Grand total	\$20,417.47
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Total for the week	\$ 307.60
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Total for the year	\$28,609.69
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We need two kinds of freedom—freedom *to* and freedom *from*. We need "freedom from" such things as ignorance and false beliefs, from bitter prejudice and hates and greeds, from fears and false goals. We need "freedom to" seek the truth, both old and new, and freedom to follow it. Then we need freedom to work for equal justice; freedom to seek the good, the arue and the beautiful with minds unimpaired by narrowing dogmas and inaccurate knowledge.

—Cavalier.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

CONVENTION LEADERSHIP IN
NATIONAL COUNCIL.

(Continued from page 1.)

erintendent Member of the Executive Committee of the General Council representing the entire South, and he is also a member of the Marginal Church Committee of the Board of Home Missions. Mrs. W. B. Williams is vice-president of the National Congregational Christian Woman's Fellowship.

Former pastors in the convention now serving as superintendents are: Dr. James H. Lightbourne, Rhode Island; Dr. Archie H. Hook, Washington; Dr. Simon Bennett, Indiana.

At the recent session of the General Council Dr. John G. Truitt served on the Credentials Committee, and Dr. Roy C. Relfenstein served on the Resolutions Committee. President Leon Edgar Smith has long been a respected leader, especially in the field of Christian Higher Education.

At the recent session of the National Pilgrim Fellowship, held at New Haven at the same time the General Council met, Miss Lois Scott, president of the Convention Pilgrim Fellowship, was elected to the National Board as the southeastern representative, and others of our youth have served in many official relationships (Lanson Granger, we believe, was the first president of the National P. F.). Miss Pattie Lee Coghill has long been recognized as a leader in our youth and Christian education work.

Doubtless others should have been mentioned here, for the convention has since the merger with the Congregationalists played an important part in the leadership of our united fellowship.

W. T. S.

RESOLUTIONS RECOGNIZING
REV. H. P. BOZARTH.

(Continued from page 1.)

on the planning boards of a new sanctuary for the church he serves and has, with the help of his congregation, gone far in underwriting its cost,

And because his pen has been stirred to produce numerous articles, sermons, lessons and comments, especially in the field of Church School materials,

And because Howard has shared his personality in the realm of recreation, and golf in particular, with others who have sought release from cares and renewal of body and mind,

And because at all times he has

been cooperative with all groups in church, college and community in an effort to promote the things of Christ,

Be it resolved: That we, his brethren in the ministry of the North Carolina Conference, do hereby express to him our regret upon his and his family's departure from North Carolina, but that we also rejoice with him in the new field of endeavor in which he will be engaged, trusting that his memories and experiences in our midst will prove a fruitful reservoir of rejoicing in years to come and that as he serves his Lord and our Lord in another place, he may do so with great commendation, partly because he will be aware of a host of good friends in this corner of the vineyard, who pray for him and his and wish them the abundant fruits of faith and love all their remaining days and even unto the life everlasting.

* * *

The above resolution was adopted and presented last Monday evening at our Ministers' Picnic. Rev. Howard Bozath is leaving Elon College to go to Yanktown, S. D., where he will serve as Professor of Religion.

HENRY E. ROBINSON.

APPORTIONMENT GIVING.

(Continued from page 7.)

the causes of my church or should I select the causes and institutions to which I contribute. Seeking an answer for these questions, those of personal needs must be determined by the urgency of such needs. Those questions that have to do with benevolent giving must be determined by careful consideration of the value of the cause or institution that needs support. The value of such an institution is determined not simply by sentiment but by careful calculations and sound reasoning. I presume that if we are members of the church, at some time or other we think about our college, its needs and the justification of its appeals to us for support. Could you sit down and calculate the worth of your college? Its worth may be determined in part by its contributions to the church and what these contributions have meant to the foresight, the planning and the leadership of our church through the years to this present day. If you think about the contributions of the college and its needs, glance at this week's report which follows, turn back through the issues of THE CHRISTIAN SUN for the last three months and take a look at what the church

has contributed to its great institution in comparison to the contributions that it has made to other causes. At the same time, compare the contributions of these causes to the intelligent leadership of the church that is yours.

Previously reported \$ 5,052.72
Less error reported last week ... 23.00

\$ 5,029.72

Eastern N. C. Conference:
Antioch\$ 17.00
Eastern Va. Conference:
Rosemont\$ 50.00
N. C. and Va. Conference:
Happy Home S. S.\$ 13.16
Western N. C. Conference:
Albemarle\$ 15.00
Asheboro 50.00
Flint Hill (M) 4.55
149.71

Total to date \$ 5,179.43

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

to be run when there are no spectators looking on and cheering us on, sometimes it seems as if we are running backwards—it is often dull and drab and discouraging business. But we have to keep on running the race that is set before us. We have need of patience and persistence. Finally, *incentive*. "Looking unto Jesus, the author and finisher or perfecter of our faith." Let us keep our eyes on him, let us not wander from the course, let us take him for our example, "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God." By his grace we can finish our course, and receive a crown of righteousness, every one of us.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

I speak every language and enter every corner of the earth.

I bring information, inspiration, and recreation to all who heed my words.

I treat all persons alike, regardless of race, color, creed or condition.

I have power to stretch man's vision, to deepen his feeling and to enrich his life.

I am a true friend, a wise counselor and a faithful guide.

I am the Bread of Life with the message of salvation for every lost soul.

I am THE BIBLE.—Anon.

"People Who Sit by the Window"

There are people who sit by the window. From the bed to the window and return is the extent of their daily journey. Looking out the window furnishes the chief course of recreation and inspiration for them. Sickness lays its blighting hand upon many people and leaves them weakened and helpless by the window. They know that there is no reasonable hope of recovery. But they hope against hope that the sweet breath of air will bring them a return of health tomorrow. Other people come and go—but they remain shut in by the window. That is the best out-look that comes to them as the days drag wearily by.

Many disappointed people sit by the window. The east window is their choice for the day. Looking out through this window, they see the way over which they have passed in their effort to achieve success. They worked hard, made an honest effort to lay treasures on earth for the evening time of life, and find themselves poor and needy. They think now of their failures. The pantry is empty, the bank account has been closed, and they are no longer able to work for the actual necessities of life as in other days. They once had plenty, but now they must carefully save and use their small resources to make ends meet. They have tried to do right. Others have prospered, where they have failed. Happy are they who, in such an hour, can measure life and success in terms of character. Money is not the only reward for faithful service.

When old people sit by the window, towards the west is their choice. The day for them is dying in the west. The winds of mid-day have passed. For many the storms are over. For some the grim spectre of doubt lingers to haunt them. The evening time of life is not all calm for the saints who are seeking rest. The choicest saints may be disturbed

by a passing cloud. But the look out will help them to look up for help and assurance. Youth and strong manhood cannot appreciate the out-look of old age. But it is soothing and comforting for them. The quiet of the twilight, the golden hue of the sunset, the falling of the evening shadows, all inspire hope of sweet peace in that realm beyond the setting sun. Sweet memories fill the mind and enrich the hearts of earth's saints who sit and dream of the past—yes, and of the future—by the window.

Many of us know what it means to lie in bed and sit by the window for months and look out into the narrow spaces of life. The vision is limited, and the scenes are not changed like the images on a movie screen. It is so easy to be blue and discouraged by such an experience. Reading is more difficult because of weariness. One is inclined to become self-centered in thought. The afflictions and frailties may be magnified by vivid imagination. Memories, if they are pleasant and refreshing, help to while the hours away. What a calamity if memories are bitter and full of remorse! Faith, yes, living faith, gives direction to trustful hearts sitting by the window. Maybe this age needs more of the help that comes to those who are shut in from the busy throng, but who find time to sit and think of life in its relation to God and eternity!

It is possible to grow rich sitting by the window. Everything depends upon the inner life and the attitude one takes toward the finer things of the kingdom of God. The soul may be made better. The heart may become more tender. The will may more readily yield to the wishes of the Father who gave us life.

Use the hours by the window for soul culture and sweet meditation.

I. W. JOHNSON.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, AUGUST 12, 1954

NUMBER 31

The Heart of the Matter

By WARREN H. DENISON



CHRISTIAN STEWARDSHIP is intended to reveal God to us in our possessions. When a person sees and accepts the fact that God is in what he has, a deep and rich experience comes to him, and to his life is given added power. Stewardship expresses what happens when the Eternal energizes the economic area of his life.

Horace Bushnell was far-visioned and had caught the heart of a great truth when he said, "One more revival—one more—is needed, the revival of Christian Stewardship, the dedication of the money power to God. When that revival comes, the Kingdom of God will come in a day."

Bushnell struck deep into the heart of a basic truth. Not merely or only will the church and philanthropies have ample funds, but deeper still, there will be a dynamic of spiritual power released that will challenge the most difficult situations. Here and there some individuals and some churches are demonstrating that truth, and they are finding new power, and both more and new funds.

Wherever you find a person who accepts and practices Christian Stewardship, one who sets aside a first definite proportionate share of his income, a tenth or more, you invariably find such a person experiencing a richer life, and you will find him dedicating his talents and time, according to his ability, in service of the Kingdom as never before.

All too long we have talked all around this subject, skimmed around its edges. The time is here when we need lay aside all trumped-up excuses and get directly at the heart of this vital spiritual matter.

News Flashes

Mt. Olivet (Green) and Bethel Churches of the Valley Conference held a joint fellowship meeting and picnic on Sunday, August 1. Rev. Henry V. Harman is their pastor.

The Leaksville, Virginia, Church of the Valley Conference, recently received seven new members, five on confession of faith and by baptism, and two by letter. Rev. R. E. Newton is the pastor.

Newport Church, in the Virginia Valley, recently organized a laymen's society. This group has already been reported as of great assistance to their pastor. We hope that they will be reporting their work through the Laymen's Page.

An interesting letter from Quentin Leisher will be found on page eight of this issue. Mr. Leisher was asked by the American Board to make this trip to India this summer in order to bring fresh news from the work there when he speaks in the churches this fall.

Dr. Roy C. Helfenstein, in submitting "Some Important Observations on Free Church Polity and Unity," from the pen of Dr. Louis Schulz, says, "It occurs to me that here are some very important observations that ought to be shared with the church at large."

Rev. Clyde O. Koon of Elm Street Church, Portsmouth, Virginia, was the guest minister during revival meetings held at Dry Run Church, Seven Fountains, Virginia, July 5 to 11, and at Joppa, RFD, Edinburg, Virginia, the week following. Interest was good, and the attendance was a record for recent years.

The pastor of Mount Lebanon, in the Valley Conference, Rev. R. E. Newton, reports that four persons—one by transfer—were recently received into that church. Nine others were received during the week of revival services, July 19-25. A total of fourteen was baptized on Sunday afternoon, August 1. Rev. Ralph Galt was the guest minister during the revival.

Kagawa at Elon College

Toyohiko Kagawa, the great Japanese Christian leader, was in Burlington last week under the auspices of the Ministerial Association of that city. Elon College was fortunate in securing Dr. Kagawa for an address at the college on the morning of Thursday, August 5, at ten o'clock.

Dr. Kagawa spoke for fifty minutes on "Christian Living in the Atomic Age." In this address, he traced man's conception of creation all down through the years to the present day. In the creative acts of God, man realized a clear revelation of God as creator and preserver of the world and of mankind. From the standpoint of creation, God and the Christian religion differ from all other gods and their religion. Dr. Kagawa stated that unless you discover the creative power of the love of Christ, you miss the whole point of the Christian religion.

It was a scholarly address, with an inspirational impact upon the minds of those who listened carefully. On a hot summer's day at ten o'clock in the morning, with no publicity other than newspaper announcements, the first floor of the auditorium was filled, with some in the balcony. This was a tribute to the man of God who had come to our campus.

It was difficult to understand his speech or to comprehend the full meaning of what he was saying, but to be in the presence of one whose Christian faith has been extolled to the ends of the earth was indeed a privilege and a blessing.

Dr. Kagawa spoke at a luncheon meeting at the Alamance Hotel at twelve-thirty o'clock, and his major appearance was at Walter Williams High School in Burlington in the evening at eight o'clock. Unfortunately, the program at the college prevented my attending this meeting.

Dr. Kagawa attracted attention in the Christian world thirty years ago by the publication of the fact that he had a long list of men in key positions all over the world on his prayer list, for whom he prayed personally by name every day. The late Dr. J. O. Atkinson, an admirer of Dr. Kagawa, stated on different occasions that he would count it the greatest honor possible to know that his name was on Kagawa's prayer list.

The amazing thing about Christianity and the Living God is that no age has yet been left without great

(Continued on page 7.)

Some Important Observations on Free Church Polity and Unity

By DR. LOUIS SCHULZ,
Winterpark, Florida.

If there is any organic relationship in our denomination as it now exists, further growth need not be impeded. The plan of union in the early nineteenth century was a cooperative effort. The independent churches evidently were not consulted. It lasted thirty-odd years. The rise of the American Missionary Association as a protest against the refusal of our missionary movement to evangelize slaves was a growth or organization that came into being without necessarily consulting all the churches. In fact, the churches of the Boston area, whose members profited by slavery, appear to have been heartily opposed to the work of the AMA.

I should imagine the churches that take adverse action to association or conference mergers may proceed as they have in the past—either withdraw, or ignore the action of the association or conference or National Council. That is what they do now on any matter approved by the association, etc., in which they do not wish to participate. In each association of which I have been a part, there

(Continued on page 15.)

S. M. Smith Dies in Florida

S. M. Smith, widely known in Virginia and North Carolina, died on Thursday of last week at Bay Pines, Florida, of a heart attack, at the age of 84. The funeral was held on Wednesday of this week at 3 p. m., in the Arlington Cemetery.

Mr. Smith served in the Navy during the Spanish-American War, and later was the director of religious work on the staff of the Norfolk, Va., Y. M. C. A. He was at one time on the faculty at Elon College, and was also for a time headmaster of the Berkley Military Institute. In recent years he had been active in forming old folks' organizations known as "Three Score and Ten Clubs." He was physically active till the very last.

A native of North Carolina, he had spent his winters in St. Petersburg, Florida, for a number of years, coming to Virginia for the summers.

Mr. Smith was a facile writer and often made contributions to THE CHRISTIAN SUN. His wife, one son, two daughters and five grand-children survive. We extend them our deepest sympathy.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Finding God

PROGRAM FOR AUGUST.

SUGGESTED HYMNS: "Jesus Calls us."
"A Charge to Keep I Have."

SUGGESTED SCRIPTURE: Proverbs 2: 1-9.

PRAYER: "Eternal God, we beseech Thee to make Thyself known to us in such a way that we may never again leave Thy blessed presence. Amen.

MEDITATION: Finding God.

I believe there is a living God, who created all things and retains power of control over all; that we are a part of his creation and his great plan; that Jesus came to help us find the Father. This is not a mere intellectual assent, but a certainty born of my personal experience of the very presence of God. Surely not one of us can doubt the actuality of God after once knowing his all-pervading love and felling the burning joy of his presence. How could one be the same man again?

Being a common man myself, I believe that any man can prove the living existence of God, for himself, if there is sufficient desire and persistence; and it is worth any man's lifetime, "The pearl of great price." Although I was raised in a Christian home, attended church regularly and always considered myself a Christian, I came, in middle life, to realize that I had somehow missed the abundant life. I had all the things men need in earthly surroundings—a loving wife, three stalwart sons, work that I liked with adequate income, a comfortable home, friends, respect, recognition and trust—just about everything. Still I was desperately unhappy and found myself wondering when it would all end.

I sought God in the solitudes and to my great joy, found him waiting there. It is wonderful to remember the Glory of the Lord shining around and how I saw beauty and brightness everywhere. All the earth seemed changed, God's creation is good, there is good in each man, "All things are made new." Since then life is a great adventure and has real purpose.

I believe that God called Moses, Paul and others for special tasks in

the Kingdom; surely he is still calling, as the need seems as great now, for good leaders—and good followers. As for me, I dare not wait for a burning bush. I must listen with my whole heart and mind, I must be constantly alert and sensitive, to know God's presence and hear the still voice.

I believe that Christianity is, first of all, an individual matter. We love to worship with others, to talk over the things of the Kingdom, to unite in serving the great cause. But it does not mean much to us until our own contact with God thrills us, changes our lives, makes all things new. As George Buttrick says, "If the gospel does not begin with the individual, it does not begin; but if it ends with the individual, it ends."

There was the Maine backwoods character who, being asked about the death rate in that section, replied "Wal I reckon it's about one to a person." Likewise, lifetimes are dealt out only one to a customer, so we want this one to be productive of the deepest happiness and at least a little real value. It is worth a lot of time and study to determine the way we shall go. And, as our own Walter Graham says, "As far as time goes, all of us have all the time there is."

I believe that God has placed us in this wonderful world of multiple choices—beauty and ugliness, truth and falsehood, love and hate, good and evil. He made us free to choose, to make right or wrong choices every

(Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The World Council of Churches

The Second Assembly of the World Council of Churches will be held in Evanston, Illinois, August 15-31, 1954. It will be the most momentous gathering of Christian people ever held in the Western Hemisphere. It is devoutly to be hoped that Evanston will be another significant milestone on the road to Christian unity. The World Council of Churches was organized at Amsterdam in 1948.

The Evanston Assembly will be made up of 600 official delegates, representing 161 separate church bodies, which are located in 48 countries of the world. In addition to the 600 voting delegates, there will be 150 consultants who because of their special competency in certain fields, will participate in the discussions. There will be 120 youth consultants, and 600 "accredited visitors." The meetings of the Assembly will be held on the campus of Northwestern University.

The long history of the Christian Church is marked by divisions, separations, and the multiplication of divergent sects. Ever since the days of the Apostles, zealous missionaries have been carrying the Gospel of Christ to distant lands. Christian groups were organized, which developed their own individual characteristics and became identified with national cultures. There were sharp divisions between Christians even before the Protestant Reformation. Since the Reformation, the dividing of the Body of Christ has continued at an ever increasing rate.

It was not until the beginning of the Twentieth Century that the entire Church of Christ began to be deeply concerned about the divisions which separated the various branches of the church. The Nineteenth Century was the period of the church's greatest missionary activity and expansion. As the number of churches in mission fields increased, the disadvantages and dangers of denominational divisions became more apparent. Great souls who were leaders of the church resolved that the issues of denominationalism must be faced.

The World Council of Churches is the fruit of certain notable conferences to which the various denominational groups were invited and in which most of them participated. The Edinburgh Conference, held in 1910, faced up to the issue of a divided

church. World War I came soon after the Edinburgh Conference and halted temporarily the efforts to achieve Christian unity. It served, however, to emphasize the need for a Church of Christ that was truly **The Church**. The Stockholm Conference in 1925, the Lausanne in 1927, and the Oxford and Edinburgh Conferences in 1937, were successive steps which led to the World Council in 1948.

In preparation for the Evanston Assembly, the Central Committee of the World Council met at Toronto in 1950, and agreed that the theme should deal with Christian Hope. The theme was later formulated as "Christ—the Hope of the World." The task of formulating the "Message" of the Assembly was committed to a Commission of twenty-five. The Commission prepared a preliminary report which has been re-drafted twice. This report will serve as the basis of discussion at Evanston. Out of the discussion there, will come the message of the World Council of Churches, on the subject of Christian Hope.

The World Council of Churches will not be considering Christian Hope in the abstract. It will be dealing with Hope as a basis of Faith and Life of the Churches. It will also be seeking to relate Christian Hope to the situation confronted by the various peoples of the world.

There will be six Assembly topics of discussion, which will seek to implement Christian Hope in the life of the church and of the churches. These topics are: (a) Our One-ness in Christ and Our Disunity as Churches; (b) Evangelism: the Church's Neglected vocation; (c) The Responsible Society in a World Perspective; (d) International Affairs: Christians in the Struggle for World Community; (e) Inter-Group Relations: The Church Amid Racial and Ethnic Tensions; (f) The Laity—The Christian in His Vocation.

Membership in the World Council of Churches is open to all churches which acknowledge Jesus Christ as God and Saviour. The purpose of the council is to foster acquaintance and understanding between the member churches, that as they become aware of that which they have in common, they may discover the One-ness which they have in Christ.

They Put Christianity to Work

By HARTZELL SPENCE

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A Report on the wonderful works of mercy of the World Council of Churches, which meets August 15 to 31, at Evanston, Illinois. A heartening example of what good Christians can do, when they set aside their differences and pitch in to carry out the practical precepts of their faith

Adolph Hitler boasted in 1933 that he could destroy the Christian church easily, because it was "hollow and false and rotten." Behind the Iron Curtain, the obliteration of religion is an item of state policy. Yet, next (this) month in Evanston, Illinois, the delegates of 170,000,000 Christians from forty-eight countries will demonstrate that the impact of totalitarianism has drawn them militantly together into what their leaders describe as "an invulnerable, indestructible world community."

The occasion for this rally is the convocation, on the campus of Northwestern University, of 1660 official—and upwards of 100,000 unofficial—representatives of the World Council of Churches. This is the first global meeting of Protestant and Orthodox Christians ever held in the United States, and the only one likely in this country during our generation. It is something new under the sun. The 161 denominations in the council are in violent disagreement among themselves on 100 controversies. Nonetheless, they are solidly united on two fundamentals, that Christ is the hope of the world, and that every living mortal deserves freedom and opportunity. They also are determined to study the causes of their separation and to resolve them—a project they expect to continue for 100 years.

The two-week assembly beginning on August fifteenth will be primarily a demonstration of solidarity. It will open with a giant pageant at Soldier Field in downtown Chicago, performed by 400 actors accompanied by a 2000-voice choir and a 200-piece band. But more impressive theologically than this rich spectacle will be the procession into the stadium, that night, of delegates, official observers and consultants, many of whom twenty-five years ago were scarcely on speaking terms.

Included will be patriarchs of the

Orthodox Church from the Middle East, mindful of the schism exactly 900 years ago—in 1054 A. D.—which broke eastern and western Christianity into two noncooperating segments. One of the vice-chairmen of the World Council, Dr. Franklin Clark Fry, will remember that his immediate predecessor as president of the United Lutheran Church opposed the creation of the world body. Bishops of the Protestant Episcopal Church will recall that until 1938 they were not permitted to join even a national council of churches. A delegate from the Reformed Church of South Africa, whose government upholds racial discrimination, will be only a few steps removed from the leader of the Dyak Church of Borneo, whose aboriginal ancestors were headhunters. And in the procession will be a Scottish cleric who just six years ago emphatically resisted the idea of a world council, but who finally swallowed his denominational pride and said, "Tis nae kirk, but 'tis the will o' God, and I'll gang along."

For 70 per cent of the Protestant-Orthodox world to sit down and discuss differences at all is so radical that, after the World Council was formally organized at Amsterdam in 1948, Methodist Bishop, Francis J. McConnell commented, "A century hence, church historians will look back on the organization of the World Council as the most significant event of the twentieth century. It marks the beginning of the end of denominational animosities."

The council was conceived by its founders as a forum for high-level debate of theological problems, and a series of study commissions to reconcile doctrines which keep the denominations apart. But while this was in process of formation, nazism and then communism projected the council into a dynamic championship of oppressed mankind. Immediately on the out-

break of war in 1939, the energy of all the present World Council members was concentrated on the human emergency.

Ignoring denominational credit for their efforts, they pooled resources at Geneva, Switzerland. A provisional committee established to formalize the council became the executive agency through which the churches funneled their money, their collections of food and clothing and their global personnel. The International Missionary Council alone threw \$5,000,000 into this work. Whether the refugees were Protestant, Catholic, Jewish, Moslem or Buddhist, white, black or bronze, enemy or friend, made no difference.

Throughout the world, missionaries remained at their posts despite invasion, kept alive through Geneva. Churches in neutral lands supplied chaplains for prisoner-of-war camps, Sweden bearing most of this load. Dr. Henry P. Van Dusen, president of Union Theological Seminary, thus describes this period, "As one after another of the institutions to which men had confidently looked as defenders of liberty, justice and humanity crumbled or capitulated, the church held firm." The story was the same in China, Germany, Czechoslovakia, Norway, Denmark, Holland, Greece.

By war's end, the refugee problem eclipsed all others. Twenty agencies, including the United Nations, relieved this distress; to date, however, the World Council and its co-operating churches have rescued and resettled more refugees than all other private agencies together. Since 1948 the rehabilitation and permanent placing of Protestant and Orthodox refugees has primarily been the concern of two groups, the World Council and the Lutheran World Federation. In the past five years, the council alone has distributed \$34,000,000 worth of food and clothing, and \$15,000,000 in cash, in Europe and Asia.

Dr. Edgar H. S. Chandler, director of field operations for the World Council, is called "The Flea" by his associates because he continually hops about the world, directing relief. In Sydney, Australia, last summer, he lunched in a hotel in which all the waiters, kitchen help, including chefs, and the orchestra were Iron Curtain refugees whom Chandler's agency had transported. The city of Sydney has an Orthodox Church with 10,000 constituents, all former displaced

persons. In Australia are 1,000,000 homeless Europeans, who now number one ninth of the total population.

Currently swamping the World Council's relief facilities are many of the 1500 East Germans who reach West Berlin daily, 15,000 Europeans stranded in communist China, 4000 Iron Curtain DP's in Trieste, 880,000 Arabs routed from their homes by upheavals in the Middle East, the countless victims of drought in India and Pakistan, and the widows and orphans of Korea.

In refugee work, every case is a special problem. A victim of communism who fled Poland rather than put his three sons in Red schools, arrived at Trieste penniless, with his family. His wife was sent to a tuberculosis sanitarium in Switzerland and was cured. His baby was placed in a nursery school in Italy. His two sons were sent to a vocational school operated by the World Council. The father himself found work with the Allied Military Government. Eighteen months later the family was reunited and sent to Canada, where the husband is employed as a forester. In many instances, the paperwork alone is formidable. Over an eighteen-month period, 123 separate documents were required before an eighty-five-year-old Polish farmer, his two middle-aged daughters and seven-year-old grandson were resettled in Iraq.

Every story reveals interchurch cooperation. Four boys who arrived at a World Council relief station in West Berlin were taken to a Lutheran center, found farm jobs by the German Evangelical Church, and were clothed by Church World Service. In the town of Tongnae, in Korea, relief supplies are channeled through the council from all its members, turned over to a local committee composed of four pastors—two Presbyterians, one Methodist and one Holiness Church—who in turn distribute the aid among twenty churches, three orphanages, two refugee camps and two old people's homes, all operated by different denominations.

Thirteen separate churches are working through the World Council on the problem of the 300,000 Korean war widows and their 1,500,000 children, in a land which discourages remarriage. Also in Korea are eight church stations where artificial limbs are made and fitted to civilian war victims. An eighteen-year-old boy hobbled 300 miles on a crutch to get a wooden leg at the Taejon camp. In

gratitude for this help, he adopted a five-year-old boy who had lost both arms. Three hundred of the 409 Korean orphanages currently in existence are sponsored by World Council members.

The most difficult refugee cases are the hard-core individuals whom nobody wants. They may be senile, tubercular, epileptic, alcoholic, even former prostitutes. Somehow, homes have been found for many thousands of them. One group of 130 stateless Russians, all hard cores, have become the lifetime burden of Protestant churches in Europe, which were grateful for aid they received from the World Council during the war. The tiny Belgian Protestant Church took in thirty-one of the diseased and crippled. The aged went to Holland, the mental defectives to France. The final sixteen, all hopeless epileptics or dangerously deranged, found heaven in West Germany. "We who have received so much," wrote the Evangelicals who took them in, "can do no less."

An important contribution to the relief work has been made by the 10,000 young people who, since 1948, have participated in international work camps under World Council auspices. In recognition of their efforts, 120 college-age young people will be official consultants to the delegates at Evanston. They will contribute a heretofore-unheard voice in high-level Protestant discussion. Having made their witness to Christianity in action, they refuse any longer to be silent.

The work camp, introduced into America by the Quakers, is a rapidly expanding summer activity. This year these youths are flung about the world in unprecedented numbers. Enrolled principally through the United Christian Youth Movement, 1100 young people are working in thirty-two camps in nineteen countries. They are paying their own expenses, ranging from thirty-five dollars to \$1150, for the privilege of joining Christian youth from many lands in hard manual labor.

In Thailand they are building a granary and a church; in Paris, a refugee-student center; in Germany, a trade school; in atom-bombed Nagasaki, a playground. Last year thirty Christian Japanese students helped to transform a former U. S. Air Force base in Assam into a college. In the Philippines, where bitterness against the Japanese remains acute, two Japanese girls attended a camp to

rebuild Laguna College. At summer's end, a former Filipino Army officer and his wife invited the girls into their home, so that they might attend the college during the winter.

A continuing project of three summers was the restoration of a farming community at Pontikates, Greece, near the Albanian border. There, a 1000-acre valley which supported 400 persons in three villages had been inundated by a swamp, due to the collapse of an ancient drain tunnel, leaving the populace destitute. The campers, numbering twenty-five from nine nations, helped the local people drain their land, restore its fertility and plant the first crop. They then taught the villagers how to use donated tractors and other modern equipment.

In all these enterprises, the young people enter into the life of the native villages, sometimes with unanticipated results. In Thailand, forty campers, including two from the United States, were called on for volunteers to help deliver a baby. A Filipino medical student and an American girl who held the camp record for mixing twenty-one boxes of cement in a day, teamed with a local interpreter to do the job. The baby was promptly named Ecumena, from the Greek *oikoumene*, meaning "universal," or "the entire inhabited world," which is the key noun in the World Council movement, its cable address and its motto.

After the Dutch floods, several youth teams helped to save crumbling churches and scrubbed and redecorated others. The oblique importance of this work underscored by a Dutch pastor, Dr. E. Emmen, who wrote the World Council's executive committee: "You have no idea what a difference it made to people in the flooded areas to hear these foreign languages and see these strangers laboring at the dirtiest work. The flood brought disaster and death, but it also brought a totally new appreciation of ecumenical Christianity."

This new concept of Protestant-Orthodox Christians everywhere helping one another without regard to denomination, ethnic origin or politics, is the climax of long gestation begun in the missionary field. From the Reformation until about 1900, Protestant emphasis was on disunity, with a steady succession of divisions and schisms from established groups, until today in the United States there are 250 separate denominations.

Even so, there was an undercurrent
(Continued on page 9.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Not Which, But How and When

Three score years and ten and more ago the Christian Church in the South came to grips with the question of its future. Under the power of its evangelistic spirit and led on by the passion of its ministers, many had been won to Christ and rejoiced in a living faith. It had "lengthened its cords," but it had not "strengthened its stakes." Those who had been won to Christ must be established, rooted, and grounded in the faith, must be consolidated and organized into a working body. Such achievements, so necessary, could be realized only with a trained leadership, a leadership not only with a religious experience, but schooled in the arts and sciences, a systematic theological conception of Biblical truth and a keen passion for denominational churchmanship. The church came to realize that such ends could be achieved only on a college campus of its own, under its own leadership and direction.

Inspired by the gleam of such a vision and encouraged by the impact of divine conviction, Elon College, our college, was conceived, founded and built. The church came to the place in its thinking and planning for the future that it was not a question of what it should do or which should be done first, but how could it be done and when should the step be taken? The one challenging need for the church then was a good Christian college for the training of the youth of their church, out of which was to come the leadership for the future. There were many things that the church needed then and needed badly, but the leaders had reached the place, the time had come, when it was not a question of which should be done first, but that the college must be built and how is it to be built, and when do we begin.

Our church in the South has come a long way since that far away day. The college has grown to be a good institution. The church has increased in keeping with its leadership. The church never grows beyond the vision and ability of its leaders. As back toward the founding of Elon College, our church in the South comes again to grips with the question of its future. Judging from past experiences

and the progress of our church, we should realize that the future depends upon the ones who lead, ministers and laymen, that no one individual or group of individuals can lead beyond their vision, ability and faith. The qualities of leadership are imbedded in the individual, but those qualities must be schooled and trained in order to bear their best fruits. Now, as then, the churches in the Southern Convention are dependent to a large extent upon Elon College for their leaders. There are many things that the church needs today, granted: church buildings, educational buildings, parsonages, benevolences, missions, and the whole category of present-day requirements, but these all depend upon leadership, and so far as the church in the South is concerned, it must continue to look to Elon College, its own college, for its leaders in pulpit and pew. The needs of Elon College are too well known to our constituency to even venture to enumerate them. But this much should be said, however, that we have come to the place in our church program that it is not a question of which; we know the greatest need that confronts us today as a church, and that is to complete the campaign that we launched years ago to secure funds to provide Elon College with its necessary equipment, that we need not hang our heads in shame or apologize to the people when we solicit students for the college, and when we employ faculty members to instruct in our college. The campaign has been interrupted enough, as we all realize. We have come to the place when it is not a question of which, but how and when do we begin.

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Apportionment Giving

Time marches on. The days come and go; the weeks pass and the months are gone before you realize it. It seems but a short time ago when we started out on a new conference year with all bills paid, a clean sheet, and the future ahead of us, but now the months have slipped away and before we realize it, October and November will be here again.

A number of our churches will be wondering how they are going to meet their apportionment obligations.

Doubtless a year ago, they declared that the end of another conference year would never find them in arrears with their church obligations, but pledges made do not achieve unless we keep them. There is yet plenty of time for every church to meet its obligations to all interests of the denomination, including Elon College. It certainly is not necessary to say that the college needs money with which to meet its obligations. This fact is too well known by every one of us.

The point is that much good would be accomplished if we would do something about apportionment obligations.

The fifth Sunday will be here pretty soon. It would be wonderful if every church and Sunday school would receive an offering on the fifth Sunday and sent it in. What do you suppose would happen if the convention office should receive 200 contributions for the college the week following the fifth Sunday? Won't you and your good people plan to do just that thing? This will go to pay your apportionment anyway. Why not join in this united effort and see what would happen? Such an effort would be a blessing both to the churches and to the college. It is a pleasure to depend upon Christian people.

Previously reported \$ 5,179.43

Eastern N. C. Conference:

Hayes Chapel\$ 9.00

Shallow Well 54.00

Turner's Chapel 42.00

N. C. and Va. Conference:

Pleasant Grove\$ 29.00

Western N. C. Conference:

Bailey's Grove\$ 5.00

Big Oak 5.00

Pleasant Cross S. S. 10.89

Virginia Valley Conference:

Linville S. S.\$ 7.50

Winchester S. S. 8.34

170.73

Total to date \$ 5,350.16

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KAGAWA AT ELON COLLEGE.

(Continued from page 2.)

Christian leaders; those whom succeeding generations considered as prophets, priests and saints. God has assured his people that the earth will not be left without a witness, and witnesses the world does have. They bear testimony of the love and the power of God bestowed upon all who believe.

It was an honor, a privilege and a blessing to have Dr. Kagawa of Japan as our guest and speaker at the college.

Missions at Home and Abroad

Quentin Leisher Reports from India

I stood in the operating room of the Wai Hospital at midnight the other evening. An expectant mother lay on the table, knowing that an operation was necessary. The hospital light plant had been shut down for a number of days because of mechanical difficulties. To have run the plant may have meant the ruining of a whole new plant. In a few minutes Dr. George and Dr. Rose Smith were scrubbed and were dressed in their white gowns ready for the operation. Dr. Gaikwad without hesitation spoke out strongly, "Start the generators." Everyone waited to see if the lights would come on. In a moment the light flickered and then steadied a bit and the room flooded with light. This drama started at 10:30 p. m. In about an hour the operation was successfully completed. A mother's life was saved and a child was born.

Here at Wai Hospital where Dr. Hale Cook has been our American Board Doctor, Dr. Rose Smith and Dr. Gaikwad work for about \$50.00 a month. (Each one could make five times that amount in private practice.) These doctors meet for prayer each morning, and it is their devotion and consecration that keep them working way into the night at the Wai Hospital.

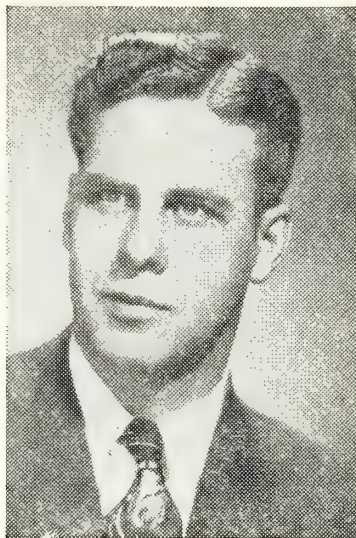
There is not enough room in the hospital for the patients treated by these Indian Christian Doctors. As I talked long hours into the night to the nurses and the doctors of Wai, I realized that their dream and vision looked to the day when their people will have healthy bodies—to the day when malaria, cholera, smallpox, typhoid and other contagious diseases shall be no more—to the day when mothers shall receive the care and treatment that they all need. But it is discouraging and disheartening to go on understaffed, in quarters that must be enlarged. All over India there is a wistful longing for a new day—for a way up and out of their disease, their poverty, their ignorance. Never have I seen such determination on the part of the people themselves for a better way of life.

They are not asking for charity—just for a chance. Let's give them that chance by helping with our lead-

ership and our funds, educating these nationals to the day when they shall take their places as the great leaders of India. If we do this, I am not worried about Communism or any other ism coming into this great land of India.

* * *

Mr. Leisher has sent other reports telling of his visits to the other stations in the Western India area. They testify to the same sort of sacrificial service being rendered by the Indian Christians in church, school and medical work.



REV. QUINTEN LEISHER

A New Type of Missionary Service

The American Missionary Association of the Congregational Christian Churches recently announced a new program which grants scholarships for college education to eighteen young people of India, Eskimo, Aleut and Latin America ancestry, coming from ten states and two territories. The awards, which are renewable, will total around \$25,000.

"This is a new program to meet urgent financial needs of young Americans of certain economically disadvantaged groups that lack their normal quota of trained leaders," says Dr. Galea R. Weaver of New York City, Secretary on Religion and Race in the American Missionary Association, with headquarters at 287 Fourth Ave., New York City.

"It is hoped that a high percentage of those chosen will go on beyond

their college degree to study medicine, teaching, engineering, ministerial and other post-graduate courses leading to the professions. The American Missionary Association expects to assist throughout the college course in the case of those who do creditable work."

Although the American Missionary Association is a division of the Congregational Christian Board of Home Missions, the eighteen young men and women selected for scholarships are affiliated with several denominations including Baptist, Presbyterian, Congregational Christian, Methodist United Presbyterian, Society of Friends, Nazarine, Russian Orthodox and Roman Catholic.

This program is in line with the type of Christian aid given since 1865 by the American Missionary Association through some 500 schools and colleges for Negro Americans, founded or fostered by this Congregational society.

The list of young people who are recipients of the scholarships are as follows: Wilfred Antell, Bagley, Minnesota; Aurora Aveilla, Philippine Islands and Honolulu; Millie Anne Beecher, Route 1, Shawnee, Oklahoma; Curtis Lee Canard, Box 35, Wetumka, Oklahoma; Mathilda M. Eihak, Mt. Edgecumbe, Alaska; Kathryn D. Fisher, Rt. 2, Seneca, Missouri; Connell R. Ghormley, Jr., Tahlequah, Oklahoma; Calvin Isaac, Route 7, Philadelphia, Mississippi; Clifford Johnson, Niobrara, Nebraska; Melvin LeRoy Mason, Oklahoma Presbyterian College, Durant, Oklahoma; Barbara Ann Nevitt, Waubun, Minnesota; Natalie Simeonoff, 903 Ninth Street, Juneau, Alaska; Ardis W. Tuttle, Fort Thompson, South Dakota; Luella Vann, Stillwell, Oklahoma; Chloe Ann Davenport, Tema, Iowa; Roselyne E. Decker, Box 837, Bridgeport, California; Sylvia Jean Nelson, Box 572, Winslow, Arizona; Ernest Chaney, Jr., Route 3, Mountain View, Oklahoma.

Lincoln Academy, Kings Mountain, N. C. is more than a high school with teen-agers enrolled. It reaches out to the farmers in the area to help them where they live and work. Sponsored by the American Missionary Association of our Board of Home Missions, the academy aims to help its students adjust themselves to their local rural environment with courses in vocational agriculture and by emphasizing the religious and social phases of living as well as the academic.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

New North Carolina Society

Mrs. W. T. Scott, president of the North Carolina Women's Conference, sends word that another new society has been organized in that area. This is the way she puts it:

"Congratulations are in order! Our North Carolina Conference is happy to announce the birth of another new society! The women of our new church at Hendersonville, met on July 15 and organized a 'Woman's Christian Fellowship.' Present were fourteen women, who voted on the following officers: Mrs. Charles Stube, president, R. 4, Ransier Drive; Mrs. O. B. Witt, vice-president, 655 Blythe Street; Mrs. Hilary Neighbors, secretary, 317 West Fifth Avenue, and Mrs. Ralph Wanlass, treasurer, Brevard Road.

"It was agreed to meet on the first Monday of every month at 2.30 p. m., in the church building.

"Our North Carolina Woman's Missionary Conference extends a cordial and sincere welcome into our fellowship. I am sure that our work will be strengthened and together we may accomplish greater things 'In His Name and for His Sake.'"

We shall be watching with interest for further news from this new society. Mrs. Scott was unable to be with them for this organizational meeting, but expects to visit the society later.

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Year Drawing to a Close

The article from Bethlehem, Nansemond County, Virginia, society on this page reminds us that it is getting near time to end our year's work. Reports are to be in early in September, which may necessitate moving up our September meetings to an earlier date than usual in order to complete the year's work.

And, as we draw near to the end of the year, we ought to evaluate the work done by our women's society. Are we meeting the need of the greatest possible number of our women? Could we make a shift in organization so that we included more of them in our work? Could our program be made more attractive to a larger

number? Are we having the proper balance between programs and projects, between money raising and giving?

Perhaps we are in a rut and need to get out of it. That rut may be having the same women in the same circles for a number of years until they get to be little "closed corporations," who are not overly anxious for new members. That rut may be having only Bible study as our program for a missionary society, when we do get Bible study in the Sunday school and church, and do not get many of the other good program materials supplied in our packets. That rut may be having one or two people do all the programs, because they are willing, rather than trying some new faces and voices for leaders. Let's be wide awake to possibilities for change. Someone has said, "When we are through changing, we are through!"

And we would appreciate having for this page any of those ideas which you think you are going to try—or which you have tried the past year and like. By sharing them with others, you will be improving not only your own society but providing a stimulus for other groups.

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North Carolina Woman's Board

A meeting is called of the North Carolina Woman's Board at Moon-elon on August 25, by the president, Mrs. W. T. Scott. At this meeting final plans will be made for the Fall Conference, at which Mrs. Jennie M. Doidge will be the guest speaker. If anyone has suggestions to be considered by the North Carolina Board, please send them to Mrs. Scott at Elon College before the meeting.

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Bethlehem (Nansemond) Finishes Year's Work

The church women of Bethlehem Church (Nansemond) have enjoyed a very successful year under the leadership of Mrs. Dudley Moyner, president. The women met quarterly and the three circles have had their regular monthly meetings.

The year book *Where'er the Sun* was taught at a night meeting by the

Rev. Quentin Leisher. *Within These Borders* was reviewed by members of each circle.

We were happy to have with us for World Community Day Dr. Murray Kantor of the Jewish Synagogue in Suffolk, who spoke on "One World."

Mrs. T. H. Dilday, friendly service chairman, led a short devotional dedicating our money for our goat "Lou," named for our president, at the quarterly meeting in December.

We enjoyed entertaining our young people in February by showing the film "The Hidden Heart," followed by a reception in the fellowship hall.

Liberty Springs met with us to observe the World Day of Prayer. The young people of our church gave an inspiring pantomime, "These Others."

At our quarterly meeting in June we had a covered dish luncheon, after which Mrs. I. W. Johnson gave a summary of the Psalms.

We are grateful for the good year that we had together and look forward to another year's work with a determination to do a better work for our Lord and Master.

MRS. OCIE BRADSHAW,
Reporter.

THEY PUT CHRISTIANITY TO WORK.

(Continued from page 6.)

of co-operation. In 1795, without church sponsorship, a large body of members of the Church of England, Church of Scotland, the British Methodists, Presbyterians and Congregationalists, formed the London Missionary Society. In 1810, lay workers of the Congregational, Presbyterian and Dutch Reformed churches organized a similar cooperative effort in the United States. The American Bible Society dates from 1816. Then came the international groups, none church-sponsored, such as the Y. M. C. A. (1844), Y. W. C. A. (1855), and finally the World's Student Christian Federation under John R. Mott in 1895. Many of today's ecumenical leaders emerged from Dr. Mott's organization.

In 1910, some of the more global-minded churches threw off their timidity, held a world conference in Edinburgh, Scotland, and organized what in time became the International Missionary Council. This was the grandparent of the World Council of Churches; its successive meetings, in

(Continued on page 13.)

A Page for Our Children

Mrs. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Toyohiko Kagawa, a world famous Christian and a Japanese, came to the Elon campus last week. He, Dr. Albert Sweitzer of Africa, and Dr. Frank Laubach of the United States, are three of the living saints of the church.

Dr. Kagawa is a little man. In fact he must be about five feet tall, for when we met him he was about our size. His face is kindly, his expression gentle, and his manner humble. It was hard to believe that this frail little man had achieved so much in our time.

Since his youth, he has been a very intelligent person, and very learned. He studied in Japan and then came to study in New Jersey at Princeton University, where he was a classmate of our Dr. Smith.

When he went home, Dr. Kagawa decided not to live pleasantly as his family did, but to share the miseries of the slums (old, dirty, broken down houses). Here he met people he wanted to help. By being one with the poor and unfortunate, he found himself better able to help them and to tell them of Jesus. Today he wears eyeglasses because his eyesight is very poor. Someone who was dirty and didn't know how to care for their sick eyes, caused Kagawa to catch a bad eye disease.

This noble man stood in Whitley Auditorium, lecturing in a half-English half-Japanese voice. He used the blackboard. He was telling the grown up students about the things men who have studied science have learned. He went on to say that science had made our bond with God greater and closer.

We know Dr. Laubach, and we never dreamed that we would be privileged to meet another of the great world Christians. Although we could not understand everything he said, we sat mindful of his goodness and greatness.

If you would like to know more about him, read some of his poems in a little book called "Songs from the Slums."

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Knowledge is the beginning of practice; doing is the completion of knowledge.—*Anonymous*,

"This Matter of Influencing"

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

Each day, each hour, we are influencing somebody. We do not always realize it, do we? And each day, each hour, others are influencing us. We do not always realize that either, do we?

A certain mother is constantly screaming at her children; at times she slaps them. She is by no means an uneducated person, but she thinks she gets quicker results this way, and, moreover, she has used this method so long that it has become second nature to scream and slap. Other mothers look on. Some follow her example, but—thanks be!—many refuse the challenge. I once heard a young woman say, "When I have children I shall never do that!" And she never did. She had observed acutely some of the things this mother had done and she did not approve.

We are all influenced in many ways, unconsciously, and so are our children. They are great "listeners-in." They hear our opinions expressed, often with emphasis, and naturally think as we do—because we are their mothers. Then they are good "lookers-on," too. They watch our expressions. They watch our gesticulations. They notice when we do not speak, and often silence speaks very, very loudly.

Childhood influences usually last long after we are adults. I lived with my aunt for ten years. She was a woman of strong prejudices. I found myself, even after I had become a teacher, very much influenced toward or against certain people according to her likes and dislikes. I failed to keep in touch with a number of relatives because of having been unconsciously influenced to avoid them. I did not recognize this influence until after I was married. Sometimes it takes years to understand. Then we wake up and are amazed.

Let us suppose our little children have been carefully and tenderly brought up. We have done our best. Then they start school and meet children from all kinds of homes. They hear new words, new approaches to-

ward life. New habits are formed. My helper in the home said, "My three boys are grown. They are all over twelve years now. I shall not need to worry about them any more. My hard time is over." Should I have told her that she would need to keep close to her boys for many years to come? We cannot stop living with our children when they are twelve years of age. The question is: what has she taught them? Have they been given definite rules by which to measure the values of different ways of life? Have they fixed principles which decide their own acts? Long before schooldays children should be taught how to judge what is desirable. And with regard to the boys of whom we are speaking, in any case, they will still need sympathetic help.

Deborah goes visiting with her mother. Her mother and the friend upon whom she is calling have much to talk over, many mutual friends to recall, all sorts of situations to discuss. Deborah's eyes grow big as she listens. And when she meets this one and that one who have been discussed, she remembers, and she acts toward them in the light that she has heard them discussed. Mother, however, has forgotten all about it long ago, for it was just a temporary attitude arising from her friend's and her gossip. She is greatly disturbed to have her little daughter act the way she does. She has been obliged to send her out of the room in disgrace several times. When Mother talks with her later on, Deborah has no idea why she acts the way she does. If her mother were to think back she might realize that the child's conduct was the result of overheard conversations.

We do not often appreciate, do we, that small children absorb from every environment of which they become a part? It behoves all mothers to think before they express themselves when little ones are present and to pause before they act. There is no limit to the power of influence. Let us not forget!

There is hardly ever a complete silence in the soul. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul, or sink low, then we hear the whisperings of God. He is always whispering to us, only we do not hear, because of the noise, hurry, and distraction which life causes as it rushes on.—*F. W. Faber*.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

"Cupid's Column"

Cupid is back on his feet, skooting around and gathering news for his column.

The plans for the wedding of Miss Hogan and Mr. John Truitt, Jr., have been made and announced. Mr. John Truitt, Jr., graduate of Elon, is now enrolled in Princeton Theological School in New Jersey. He was very active in youth work of the church and continuing as he answers the call to the ministry.

The couple are to be united in marriage in the First Baptist Church of Burlington, N. C., sometime this fall.

* * * * *

Valley Conference Summer Camp

Although as last year the Valley summer camp came the week following public school closing, the temperature was quite different. Instead of kicking ourselves for leaving that extra blanket at home, we found that by Saturday afternoon we were too hot for anything but a swim. However, it was not too hot for a full schedule of classes, activities, and worship periods.

The Valley camp is three camps within a camp beginning with the Juniors under Mrs. Galt and Mrs. Whitten, the Junior Highs led by—or sometimes leading—Hank Harman, and the Seniors with Ralph Galt as their dean. The total enrollment was about twenty less than last year although the Senior group was larger. An innovation was the use of eight junior counselors; part counselor and part senior camper.

Since camp usually remains in our minds as a series of impressions; here are some from this year's camp: Martin Eichrodt with his long legs in scout shorts singing Swiss folk songs; James Smith, cook, hitting home run with two on for counselors vs campers; C. D. Hayes sitting amid his senior worship group at one of the vespers, Paul Rohart still eating after everyone else was finished, Junior Highs with greased watermelon in pool, Junior boys picking up treasure hunt markers as soon as laid so the following group never found treasure, Hank Harman half asleep at Saturday evening service, Ralph

Galt wondering where the senior boys went, Quiet Time that was just what the booklet said, going out to a "Lonely Place" to talk with God, classes with Juniors on Jesus, Junior Highs on the Bible, Seniors under Martin, Mr. Whitten, and Charlotte Rothgeb; cabin clean-up and inspection, stunt night, picnics at Elizabeth Furnace and Little Fort, singing, chapel talks, store is open, quiet hour, time to go swimming, I'm roasted, time to go to sleep, I'm tired. . . .

HANK HARMAN, *Dean.*

* * * * *

Special Youth Service at South Norfolk

The young people of the Southside District—First Church, South Norfolk, Rosemont—met together for an unique service, Sunday night, July 11, at the South Norfolk Church. They had as their guests five young people from Hawaii, who were visiting the Rev. and Mrs. Olin Pendleton. Four of the ladies are from the Church of the Crossroads, Honolulu, where Mr. Pendleton spent three years as their pastor. Miss Elsie Imamura is a member of the Church of the Holy Cross (also Congregational Christian). Corporal Peggy Chun is stationed at Fort Mead, Maryland, and will leave for Europe in September with the Army. The other three young ladies were Misses Martha Murakami, Tomie Sato, and Harriet Kawano. The service opened with a worship service led by Miss Ruth Dunn, after which Mrs. Pendleton introduced their friends. Interesting discussions were held for Juniors, Intermediates and Young People about the islands, the customs and the church there, by these very charming young ladies.

The evening church service was held by the young people. Sammy Nelson, assistant pastor of the South Norfolk Church, led the service assisted by Glenn Garrett and Earl Hollowell. Three young people gave inspiring talks on "Dynamic Discipleship." The speakers and their subjects were as follows: "A Disciple Cares," Brenda Harris; "A Disciple Dares," Diane Tarkington; and "A Disciple Shares," Jimmy Rowan. The main talk of the evening was

given by Miss Martha Murakami, who told of her experiences at the atomic bombing of Hiroshima. Approximately two hundred young people and adults listened spell-bound as she told of the devastation left by this one bomb. She, a nurse, told how she felt completely useless as she helped a few people with her meager supplies and watched thousands die on the streets. Her grandmother and cousin also died due to this great injustice. She says that she was bitter but through the help and devotion of a Christian friend, she regained her belief in good people and so left her Buddhist background and became a Christian. All of the young people of the three churches were greatly inspired by this evening of worship and fellowship together.

* * * * *

"Father's Day Program"

The Pilgrim Youth Fellowship of the Elm Christian Church, Portsmouth, Va., had the Father's Day program during the morning worship hour, like they did for Mother's Day.

Everyone in the fellowship had an opportunity to take a part in the program.

It was a great success and we plan to do the same next year.

JANET RICHARDSON,

Secretary.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

day, that we may grow strong, useful, understanding, happy and loving, serving the purposes of God, helping our brothers to find the way. Jesus makes it pretty plain: "Seek first the Kingdom." The Christian life is our vocation. This I Believe.—Charley Hayden.

Questions for Discussion.

1. How can men find God?
2. When does God reveal himself to man?
3. Why do some church people fail to discover God?
4. What are the real choices in life?
5. Where and what is the Kingdom of God?

Special Note.

Charley Hayden, of Creston, Iowa was the author of this meditation. Mr. Hayden has long been active in church work and especially the Laymen's Fellowship in his local church at Creaton, his association and the Iowa State Conference; he is a musician by profession, teaching piano and directing the Creston, Iowa, band.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Christian Giving"

LESSON VIII—AUGUST 22, 1954.

MEMORY SELECTION: "*It is more blessed to give than to receive.*"—Acts 20:35.

BACKGROUND SCRIPTURE: Acts 20:35; I Corinthians 16:1-2; II Corinthians 8:1-9.

DEVOTIONAL READING: Philippians 4:15-20.

Churches cannot get along without money. As an elderly Negro minister once said to his congregation, "Bred-dren and sistern, de water of life is free, but it costs money to pump it and pipe it. We will now lift de collection." Even Paul had to raise money. And in today's lesson, he states some principles and programs for raising money for the church and its causes. Before we look in detail at his program, let us look at his philosophy and his principles. He says some interesting things about this matter of Christian giving which, it should be said, is "a means of growth in Christian living."

The Philosophy of Christian Giving.

Giving is a grace—"beseeching us with much entreaty in regard to *this grace.*" It is an evidence of the grace of God in the heart of the believer. It is just as much an element in the Christian life as praying, or going to church, or serving Christ in various ways. He who lacks the impulse to share with others, lacks an elemental Christian grace.

Giving is an expression of a sense of concern for others. This offering which Paul was soliciting was to be from Gentiles for Jews. For one reason or another, the "saints" at Jerusalem, the church at Jerusalem, were poor. There is a law in life that the strong ought to bear the burdens of the weak. The principle laid down here is that the condition of any church is the concern of every church, and all churches. One for all, and all for one!

Giving is a form of ministering. "And the fellowship in the ministering to the saints." Some years ago, I took a basket of groceries and some money to a woman, a member of my church, who was having a hard time.

She was embarrassed and reluctant to receive these gifts—she felt as if it was charity. I told her that the church was a family, that as a member of the church she was a member of that family. The other members of the family wanted her, as a member of the church family, to allow them to help her in this way. She had never seen it in that light before. With tears in her eyes, she received the gifts which meant all the more to her.

Giving is a means of proving one's sincerity. "I speak not by way of commandment, but as proving the sincerity also of your love." Money is not the only test of a man's religion, but it is a good test, and an acid test. Folks who say they love Christ and his church, and then give nothing or next to nothing to the church and the cause of Christ, may be fooling others, even themselves, but they are not fooling Christ. A man's giving reflects a man's love for Christ as much as his praying and his talking.

Giving should be voluntary. "For according to their power, I bear witness, yea, beyond their power, they gave of *their own accord.*" Some folks give grudgingly and of necessity, and give only when they are asked. What a refreshing thing it is to have someone give when they are not asked to give.

Great giving can come out of limited resources. "How that in much proof of affliction the abundance of their joy and *their deep poverty* abounded unto the *riches of their liberality.* For according to their power, I bear witness, yea, and beyond their power they gave. . . ." These folks knew poverty, but they gave more liberally than many other Christians in good circumstances. It was so then, is now, and one suspects always will be. The Church of Christ goes forward not on the gifts of millionaires, but on the gifts of folks in moderate circumstances, and even of poor people!

Giving of substance is greatest when one first of all gives himself. "But first, they gave their own selves to the Lord, and to us through the will of God." The real reason why most folks do not give money is because they have not first given them-

selves. If one lays his heart on the altar, it is not so hard to lay one's pocketbook there too.

Giving should be an expression of gratitude. "For ye know the grace of our Lord Jesus Christ that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Because we have so freely received, we ought as freely to give. Because of what Christ has done for us, we ought to give as unto him.

Some Principles of Christian Giving.

Paul had just finished his monumental and immortal chapter on immortality—I Corinthians 15. He reaches great heights in that chapter and brings it to a lofty conclusion. But without any apology, or any indication that he is coming down from the heights, he writes, "Now concerning the collection for the saints." The preacher has not come down from the spiritual to the secular when he begins to talk about money. The gospel has a great deal to say about that. And Paul announces some principles concerning this Christian grace and this means of growth.

Giving has spiritual and worshipful aspects. "Upon the first day of the week"—that is our Sunday, or the Lord's Day. Giving can be, and should be, an act of worship, a spiritual enterprise. It can take on sacramental and spiritual dimensions. There is a value in bringing our offerings to the service of worship and making them an act of sacrifice and an act of worship.

Giving should be personal. "Let every one of you . . ." Any money that anybody has for his own use constitutes a stewardship. Although the church would get as much money if the "man of the house" gave for the whole family, the members of the family would not get as much. Even children should be taught to give out of their allowances or their meagre earnings, to the church and its enterprises. "Every one of you"—giving should be personal.

Giving should be purposeful. "Let every one of you lay by him in store." It should not be spasmodic, subject to the mood of the moment or the state of the purse on that particular Sunday. One should face the matter of his stewardship honestly, and make provision in his budget or his plans, for regular, systematic, purposeful giving. There should be "*the separated portion.*"

Giving should be proportionate.

(Continued on page 15.)

THEY PUT CHRISTIANITY TO WORK.

(Continued from page 9.)

Jerusalem in 1928, and at Madras, India, in 1938, provided the first ground on which the interdenominationalists could meet.

All these movements inspired closer associations of churches. The Federal Council of the Churches of Christ in America—now the National Council—emerged in 1908. Each of the fourteen largest denominations cemented a world alliance of its own members. On a local level, city and county ministerial associations grew up, until now there are 975 in the United States alone.

Church unity has been greatly spurred recently by amalgamations of denominations. In 1925 the Presbyterians, Methodists, Congregationalists and some other smaller communions of Canada formed the United Church of Canada. The Northern and Southern United States Methodists united in 1939. Between 1926 and 1947 there were seventeen important mergers of Protestant groups. In the past decade, several hundred "community" churches have been founded without denominational ties.

The late William Temple, then the Archbishop of Canterbury, took the first positive ecumenical initiative. At a meeting in Princeton, New Jersey, in 1935, he proposed "to organize a world body without dogma, a real world community." By 1938, sufficient support had been generated for this idea to hold a constitutional conference at Utrecht, Holland. Most Protestant churches sent representatives. Much to the surprise of everyone present, eighty-five churches endorsed the Utrecht covenant and recommended affiliation to their memberships.

A provisional committee was appointed at Utrecht to create the formal organization. Before it became operative, the war broke the contact. But the committee proved much bolder than its parent. By 1948, when finally spokesmen for 108 churches in thirty-eight countries met at Amsterdam to formalize a World Council, its purposes were undebatable; it was already dynamic throughout the world. . . .

Not all of the world's Christian churches subscribe either to the council or its program. The Roman Catholic Church is not connected with it; and in the United States, 14,000,000 of the known 52,890,000 Protestants

are unaffiliated with it. Some of the latter vociferously oppose it, notably the American Council of Christian Churches, which counts perhaps 200,000 fundamentalists in fourteen communions. The Southern Baptist Convention, with 7,634,000 members, and the Missouri Synod of the Lutheran Church, with 1,936,000 are both on the outside, as are the Latter-Day Saints, the Society of Friends (Quakers), Jehovah's Witnesses, and the Church of Christ, Scientist.

But with a strong majority voice among Protestant and Orthodox Christians, the World Council, in conjunction with the International Missionary Council, supports an accredited observer at the United Nations. This activity, except for the wartime solidarity, would still be impossible due to denominational differences. The spokesman is Dr. O. Fredrick Nolde, a Philadelphia-born Lutheran. . . .

On an international level, the World council has firmly resisted communism. Currently, it is insisting that 15,000 anti-Red stateless persons originally of Russian origin, be released from communist China. These unfortunates fled Red terror after the 1917 revolution, settled in Manchuria, and now again have been uprooted. The World Council, working with the Lutheran World Federation in Hong Kong, has secured visas for all but the aged and infirm to migrate to Brazil. . . . Now they are told they may not leave without a stamp from a Russian consul. . . . Despite this pressure, they are being evacuated at the rate of 300 a month, by methods so far unrevealed.

With such experiences as this in mind, the delegates to Evanston are expected to take a firm stand on the political issue of communism. Before one commission is a resolution which likely will receive almost unanimous support. It reads, in part: "We stand opposed to every form of oppression and aggression. We condemn any extension of oppression carried on behind a facade of peace. . . . We detest war and shall do everything in our power to prevent present tensions and limited conflicts from leading to a third world war. Yet we must not purchase peace at the price of tyranny."

The assembly will also streamline its organization at Evanston. At present the council has six presidents, a central committee of ninety members who meet once a year, an executive committee of twelve which con-

venes every six months, and a permanent secretariat in Geneva which directs 400 field workers. Additionally, many committees and commissions continuously study such major concerns as Christian ethics, the role of laymen and women and youth, evangelism, the church and society, and unity. Twoscore conferences of small groups on these themes are held each year, some of them at the Ecumenical Institute, a chateau owned by the council near Geneva. These activities cost \$355,000 in 1953, a budget subscribed by the member churches based on their ability to pay.

The relief program is financed separately by donations from churches, individuals, foundations, and in some cases from governments. No budget is possible, but collected and spent in 1953 was \$1,050,000, not counting contributions of food and clothing.

The budget for the Evanston assembly is \$267,500, raised by ticket sales, registration fees and grants by denominations, foundations and individuals. This does not include the Soldier Field spectacle, a \$40,000 effort by the Church Federation of Greater Chicago, nor \$40,000 for hospitality raised by Evanston laymen, nor \$40,000 for publicity, contributed in small amounts by lay workers. Travel expenses of the delegates are borne by their own denominations.

While relief work is the council's most spectacular accomplishment, its continuous studies of theological problems and the causes of disunity are its major concern. This work necessarily is slow. Little of a conclusive nature is expected at the Evanston assembly. . . .

On a more topical level, one commission will ponder how lay members of churches may better utilize their Christianity in day to day business and social relations. . . .

The entire assembly will be built on the theme, "Christ, the hope of the world." What this means to present-day society was clearly defined, in anticipation of Evanston, by the World Council's general secretary, Dr. Willem A. Visser 't Hooft, a Netherlander whose name, signifying "The Head Fisherman," has great symbolical meaning for Christians.

"The church," said he, "is expected to stand for man, for his dignity, for human solidarity, for a decent human life on this planet. . . . What the churches do may well help to spell the difference between anarchy and redemption all over the world."

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Twenty-three Sunday schools have generously contributed to the orphanage this report. That is good. We are grateful. Look at the report. See the conferences and Sunday schools in each conference. We are encouraged when a goodly number of our folks remember the work we are doing here for these boys and girls.

We have the largest number of children we have had since the present superintendent began August 1, 1949. There are 84 here at present. Three children, Louise 7, Elizabeth 6, and Eugene 5, have just been admitted. Their last name is Ray. They are from Fayetteville, N. C., and were members of the Eutaw Community Church, one of our newest churches. They are pretty children and were in need of our help.

Next week we shall mail to each of our pastors a letter asking them to let us know how many Thanksgiving envelopes they will be able to use in their churches in November. In the letter will be a self-addressed postal card on which they may reply. We want to get our envelopes ready to mail to all the churches which desire them (We hope all will want them) in order that we may mail them promptly the last week in October. We have a big job to do this coming Thanksgiving season because of the indebtedness imposed upon us by the drought last year. In other words we shall have to carry this year's load and part of last year's. Everyone has been very generous to us this year which makes us hope for a clean slate at the end of the year.

Have you ever seen a bevy of birds in a butterbean field? Well, our boys and girls look something like that as they pick butterbeans. A good part of the work is done when the butterbean is planted, tended, grown and gathered. But one of the big items of work yet remains that is getting them shelled! A quart of butterbeans for dinner is one thing. Several gallons for canning is quite another. Our matrons and bigger boys and girls are faithful in the work of canning them. It would be easier if we could put them in a freezerlocker and not run the risk of losing them after they have been picked and processed.

We have plenty of butterbeans, green beans, corn, squash, peppers,

potatoes, blackeyed peas, and onions. The rains have come and taken over the watering of our fields and gardens for the time being. We are so grateful. Our major crop of corn was ahead of the rains and suffered greatly. The fall crop looks prosperous.

All this is merely incidental to the training and caring for the 84 children who are here. They are the real task, and since they are needy and homeless they are the church's wards. We must do a good job for them, and train them to live good lives of usefulness and helpfulness to their own loved ones and for others. What do you consider your life worth? How would you like to be stranded at childhood? How have you enjoyed your years with all their blessings? We can all share in caring for these children, and it will be a blessing to us as well as to them.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 5, 1954.

Commodities for the Week.

Coupons:

Woman's Auxiliary, First Cong. Christian Church, Newport News, Va.
Holy Neck Church.
Ladies Missionary Society, Rosemont Ch.
Mrs. H. G. Hilliard, Elon College, N. C.
Mrs. B. G. Snow, Dyke, Va.
Rev. Ralph M. Galt, New Market, Va.
Kellam's Grove Christian Church Missionary Society. . .
Holy Neck Church, Holland, Va.
Pleasant Ridge Business Girls' Circle, Guilford College, N. C.
Mrs. Ethel Burgess, Leaksville, N. C.
Juniors, Belew Creek Sunday School.
Buttons:
Mount Olivet (R) Church, Valley of Va. Conference.
Mrs. G. Schreiner, Norfolk, Va.
Shoes:
Mrs. Minnie Tune, Vernon Hill, Va.

Sunday School Monthly Offerings.

Amount brought forward \$ 7,936.29

Eastern N. C. Conference:
Antioch \$ 17.00
Bethel 37.33
Morrisville 15.83
Mt. Auburn S. S. 7.95
Mt. Gilead 34.00
Wake Chapel S S. 49.26

161.37

Eastern Va. Conference:
Liberty Spring S. S. \$ 20.00
Mt. Zion 6.00
Rosemont 50.00
Shelton Memorial 14.00

90.00

N. C. and Va. Conference:
Berea \$ 25.00
Bethel 3.71
Durham S. S. 21.91
Happy Home S. S. 45.47
Hines Chapel S. S. 6.00
Mebane 5.00
Union (N. C.) 82.00
Union (Va.) S. S. 5.00

194.09

Western N. C. Conference:
Albemarle \$ 10.00
Brown's Chapel S. S. 15.00
Flint Hill (M) 7.26
Pleasant Union 13.72

45.98

Virginia Valley Conference:
Timber Ridge \$ 66.00

66.00

Total \$ 557.44

Grand total \$ 8,493.73

Special Offerings.

Amount brought forward \$20,417.47
New Hope Christian Ch.,
Roanoke, Alabama \$ 2.88
Mrs. Florence L. Rogers,
Fayetteville, N. C. ... 100.00
Philathea Class, Suffolk
Christian Church 5.00
In Memory of Mrs. R. F.
Warren 6.00
In Memory of Mrs. Mary
Foster Warren 10.00
In Memory of Mrs. Mary
Foster Warren 50.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

SOME IMPORTANT OBSERVATIONS ON FREE CHURCH POLITY AND UNION.

(Continued from page 2.)

have always been ten to twenty percent of the churches whose pastors and congregations have sat idly by when called upon to display any vigor in evangelism, finances or other promotions.

A merger wholly on the National level has effective value on that level. It is unthinkable that merger on the National level would not open the way and enable various other levels to make adjustments in union.

Our history and polity have never been crystal clear or completely logical and consistent in all parts of the country. In New York State in 1927, the Superintendent announced to the Bi-State Association in Chenango, N. Y., that "he was the bishop even though he did not wear the three-cornered hat" and the ministers in the association accepted his authority. I have been a pastor in another State where fifty to sixty percent church representation at an association was considered very good, and where the superintendent appeared to be the clerk. Dr. Fred Fagley tells of the call to the Cambridge platform discussions in which one prominent pastor prevented his church from sending delegates, but came himself with all the authority of a priest to speak for his congregation. In the past our conferences, associations, churches and boards have met situations head-on and made adjustments to them without at any time having serious schisms.

A different form of union other than organic union would, of course, be as effective as the desire of its participants to cooperate. If local churches wish to withdraw from organic union that promises autonomy, they will just as quickly withdraw from cooperation with churches if a form of cooperative fellowship should be conceived. Where there is a will and a desire to work with other groups and cooperate with them, the methods will be found. Mankind has never been stumped in finding a way to do what he wants to do.

Spiritual cohesion can be achieved on any level, under any conditions, and it is achieved here and there in any community, even between Roman Catholic priests and Protestant ministers. The whole thing resolves itself into the question, "How much do I want to cooperate in the advancement of the Kingdom with people who use

different words, wear different cloths and use different genuflections?"

What difference is there between the covenant relationship and the organic relationship between denominations? It appears at the present that we have only a covenant relation with each other, as the members have only a covenant relationship in the local church. To my mind, nice distinctions between organic and covenant relationships come pretty close to hair-splitting. If people will work together and pray together and build together, they are together.

My only experience with organic union was when the Evangelical Protestants of Western Pennsylvania and Eastern Ohio merged with or were absorbed by the Congregational Associations. There was much discussion, even to the point of controversy. The merger eventually took place, and after twenty years appears to be functioning as well as I understand the churches of old line Congregationalists in their associations. Congregational history is full of controversy caused by progressive efforts: for instance, the rise of the AMA; the bitter struggle of abolition; the rise of peace societies sponsored largely by the Congregational Churches in the early nineteenth century; the rise of the "social gospel" with the tainted money question; the question of the formation of a National Council. And there undoubtedly have been many other points of friction.

* * *

Congregational Christian Churches do not have a set or credal form, for instance like the Missouri Synod, that is to be defended at all costs and becomes the cement to hold the churches together against all comers. Our denomination and our churches are held together or have reason for existence because of a liberal point of view and a daring faith to meet the issues at hand and to step forward into the future. If our denomination, not having a strong dogma to defend, is not permitted daringly to move out into the persistent calling of the Holy Spirit, then I fail to see what reason Congregational Christian Churches have for existence as a group of churches or a denomination. They instead become little islands of withdrawn people who love the Lord and who connote freedom and liberty with isolated independence.

Shallow men believe in luck, believe in circumstances. Strong men believe in cause and effect—*Emerson*.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

As he may prosper, or "as God prospers him." He who has much should give much; he who has but little can give but little—he often gives more than he who has much. But a man should give a fair share to the Lord. It just is not fair, and it is not Christian to give God only the leftovers. A man should give liberally and live on the left-over. If he does this, God will make all grace abound in that man's life.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

(Continued from page 14.)

THE ORPHANAGE.

In Memory of Mrs. Mary Bidgood	5.00	
In Memory of Mrs. Mary Bidgood	3.00	
Special Gifts	343.31	
		525.19
Grand total		\$20,942.66
Total for the week	\$	826.70
Total for the year		\$29,436.39

We are so much the victims of shallow moods, easy glum, easy glow. We are so given to a brand of discouragement that forgets God, or a brand of hope that ignores God. And neither of those moods is worth the effort. Neither is Christian. Neither is creative. Mondays, Wednesdays and Fridays, we munch over the headlines and feel our own pulse, and scan our own diggings, and grant all a pessimistic shudder. It is a barborous jungle, it is a miserable outlook, it is a hopeless prospect. Surely, in these Monday moods of easy pessimism, Christ longs to step up to us right there and fairly shout at us: "Man, is your memory that short? Of course, it's a struggle. I always told you it would be. But there are right now great, good forces at work around you. There are redemptive facts and powers at work within you. And what is really right is going to prosper, because it happens to be sponsored by Almighty God!"—*From "The Salty Tang" by F. B. Speakman (The Fleming H. Revell Company).*

The highest achievement that can come to mortal man is not to win the honors of the world, but the approbation of God.—*Ledford*.

Centenial Celebration at Salem Chapel



Recently Remodeled Sanctuary of Salem Chapel Church

Sunday, August 1, was a significant day in the life of Salem Chapel Church, located near Walnut Cove, North Carolina. It observed the one hundredth year of existence as a church by dedicating a beautifully remodeled sanctuary. Months of labor and liberal giving by the members and friends of the church were rewarded. The beautiful new sanctuary, with new pews and furnishings, made the place one of beauty and inspiration. The members and friends rededicated the building and themselves to the Lord. A congregation totaling between 300 and 400 joined in the celebration which was in charge of the interim pastor, Dr. William V. Roosa, and Supt. Wm. T. Scott delivered the dedicatory sermon. Following a bountiful luncheon on the church grounds, the celebration of the centenial was conducted by Wade L. Marshall and several other members of the church. The historian's report was presented by Mrs. James Rayburn, which was most interesting. Special music was rendered by the Salem Chapel senior and youth choirs, Mrs. William T. Scott, Abraham J. Gerry, and several visiting choruses. Beautiful chimes were dedicated in memory of "Grandmother" Sallie Matt Marshall by her grandchildren, and a bronze plaque was presented honoring early Trustees and deacons. Congratulations to Salem Chapel Church.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, AUGUST 19, 1954

NUMBER 32

Make of My Heart a Garden!

*Make of my heart a garden, Lord,
A Sanctuary fair;
Thy love to water each struggling root
Waiting to shine for Thee there.*

*Make of each root, a flower, Lord,
On a true and verdant vine;
A blossom showing Thy love for man,
Thy heritage—and mine.*

*Make of my heart a garden, Lord.
Let all who enter in
Find a Gardener ready to share their load
And send them forth to win.*

*Then, make of my heart a garden, Lord.
And give me a garden seat,
Where travelers may rest and arise refreshed
To follow Thy marching feet!*

—Glenn L. Fickel.

News Flashes

Dr. John G. Truitt preached at Greensboro Church Sunday in the absence of Dr. W. E. Wisseman who flew to Texas to visit his parents.

The sermon in this issue, "A Memorable Hour," was recently delivered on the occasion of the observance of Holy Communion at Central Congregational Christian Church, Norfolk, Va., by its minister, the Rev. J. Evrette Neese.

On July 27, a daughter, Cynthia Lynne, was born to the Rev. and Mrs. W. P. Smith of First Church, Portsmouth, Va. Congratulations to Rev. and Mrs. Smith and wishes for a long, happy and useful life to Cynthia Lynne.

Dr. H. H. Cunningham, head of Elon's History and Social Science Department, has an article on Confederate Hospitals in the current North Carolina Historical Review. Dr. Cunningham has specialized in Southern history and is a member of our Elon Church.

The Elon Community Church held an open house in the Parish House last Sunday afternoon as a farewell gesture to the Rev. and Mrs. Bozarth. Professor A. L. Hook, representing the church, made a few remarks and Dean Earl Danieleley presented the Bozarth's with a set of matched luggage.

The Greensboro Daily News carried a feature article recently about Mrs. Samuel M. Watson of Sanford. Mrs. Watson is 80 some years young and a busy housekeeper and artist. Mrs. Watson's brother was the late Dr. W. C. Wicker. Orchids were given to this great-grandmother artist who is an active and interested Christian Church member.

The Dome of Berlin, largest church in the former capital of Germany, situated in the Soviet Zone of the city and still in ruins since World War II, will be reconstructed, according to a bulletin of the Evangelical Church in Germany. The Senate of West Berlin has granted 83,100 West German marks (about \$20,000) for the purchase of building material in West Berlin that cannot be obtained in East Berlin.

World Council Sponsors Religious Art Exhibit

The World Council of Churches is sponsoring an exhibit of religious art at the Chicago Art Institute in connection with its Second Assembly. Through this exhibit it is attempting to indicate through the artistic media that the Christian faith and the Christian church are universal. The ecumenical movement has previously relied almost entirely on the printed and spoken word to convey this fact.

In an introduction to the catalogue issued in connection with the religious art exhibit, Daniel Catton Rich, director of the Art Institute, states: "In a sense, these paintings, too, are delegates; they come from distant lands and distant times to represent a few of the great tendencies in art associated with worship and religious contemplation."

The exhibit is composed of thirty paintings from museums and private collections in Europe and America. It spans the centuries from the 13th century to the present day. Included are examples of both explicit and implicit religious art.

Prof. Paul Tillich of Union Theological Seminary and Prof. Theodore Green of Yale University, in a preface to the catalogue, explain that art is implicitly religious "if it expresses, in whatever fashion, the artist's sensitive and honest search for ultimate meaning in terms of his own contemporary culture. . . .

"Authentic art is explicitly religious if it expresses the artist's sensitive and honest search for ultimate meaning and significance with the aid of a recognizable religious subject-matter or religious symbols. . . . In the tradition, all Biblical material and such symbols as the Cross are religious in this sense."

Liquor Transactions in 1953

The production of distilled spirits decreased 39.4 per cent in 1953, as compared with 1952, and that of still wines by 21.8 per cent. All other divisions of the alcohol beverage industry showed increases in production. Tax-paid withdrawals increased in every class except alcohol, which decreased by 14.9 per cent. Imports were higher except in the case of sparkling wines. Stocks on hand decreased except in the case of beer. Federal tax collections increased all down the line, as compared with 1952, though only slightly.

"Is That the Holy Bible?"

Quite a number of my friends have asked me during the past few months as to my opinion of the *Revised Standard Version* of the Bible. My answer has uniformly been one of approval of this new version. A simple personal experience a few days ago made me form the purpose to give to my friends generally my thought of this remarkable production.

It is my custom to try to spend a little while each morning in what some people call *the quiet time*. This means, of course, that I try to concentrate my thought on God in a special way at that time.

The use of the Bible is a part of this exercise, and since my oldest daughter's gift of a copy of this R. S. V. soon after it came from the presses, I have generally used it. On the morning in question, my eight-year-old grandson passed through my room during my quiet hour. "Grand Daddy, is that the Holy Bible that you are reading?" he asked. I turned the book over and let him see the back on which was printed the two meaningful words, *Holy Bible*. He went on to his room, apparently perfectly satisfied, but I saw at once what was going through that child's mind. He has been accustomed to seeing Bibles bound in black, either with or without the divinity circuit. The one I was reading was bound in a lovely dark red. His feeling evidently was that Bibles should be bound in black.

Is not this experience a sort of parable of much that is going on in the minds of people today with reference to this R. S. V.? Does it not also suggest much as to the attitude of many people—perhaps most people—toward religion and matters in the field of religion?

There are four things that I wish to say about this whole matter:

1. If there is anyone who can understand and sympathize with these people, it is I. When the English revision of the Bible came out—the New Testament in 1881 and the whole Bible in 1885—I was thoroughly shocked at the thought of making changes in the Bible! I was much like the old woman who said the King James Version was good enough for the Apostle Paul and it was good enough for her! It was quite a while before I could adjust myself to the fact that there is not on the earth, that anyone knows of, a copy of the Bible that our Lord and the Apostle

(Continued on page 11.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Southern Convention Represented On the National Committee

Each two years the Board of Home Missions elects 16 men who serve on the National Committee of the Laymen's Fellowship. Nine men and seven who have formerly served were elected to the Class of 1960. These include Earl Danieley of Elon College, who is vice chairman of the Southern Convention Laymen's Fellowship. The other representative from the Southern Convention on the National Committee is George Colclough, who is a member of the Class of 1958. It is good to see our Southern Convention men represented on the National Committee.

* * * * *

A Rewarding Experience

I have just had a share in a rewarding experience; I hope it makes an interesting story. As you know, the Reverend Howard Bozarth has been the minister for the Elon College Community Church for the past four years. During this time he and his family have won many friends in this community and have made a real contribution to its life.

Beginning in September, Reverend Bozarth will be on the faculty of Yankton College. They will be moving from this community on August 20.

The Board of Deacons named a committee to arrange for a going away present as means of showing the appreciation of the church membership for the service which has been performed. The committee met and decided on a suitable gift. The committee was composed of Mrs. Hilda Oxford, Miss Caroline Powell, Mrs. Howard Edgerton, and the writer. It was suggested by a member of the committee that it would be nice for a larger committee to set aside a particular time for receiving contributions toward the gift; and accordingly, Tuesday evening, August 10, was selected. Approximately 25 members of the church met in the Parish House and received assignments of homes to be visited in order to give people an opportunity to have a part in this gift of gratitude. When the committee members returned from the visits,

refreshments were served. Miss Powell had made a delicious cake and Mrs. Oxford had prepared some very tasty coffee. An hour of fellowship and conversation was a pleasant experience for all of us.

Sunday afternoon, August 15, at 3:30 a tea arranged by a committee of ladies of the church was held in honor of the Bozarth's. Many friends and co-workers called to express their gratitude for services rendered and their best wishes for continued success. At 4:30 Professor A. L. Hook, Chairman of the Board of Deacons, presented a handsome gift of luggage to the Bozarth's. He expressed the appreciation of the membership for the contribution which the Bozarth's have made to the life of the church and expressed the hope that the Bozarth's will continue to be successful in their labors in their new ministry.

Many stories are told because they have morals. This one, I think, has news value and a moral. The moral is a lesson that we all need to learn, there is much work to be done but there is a great deal of joy and happiness awaiting those who undertake to do that work cooperatively. The big job that we have to do is to get more people in the church to participate in the activities of the church in the faith that those who participate find it a rewarding experience and are anxious to continue to work.

Cheese from whole milk is a concentrated form of protein and milk fat, containing some vitamins.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

Submitting Ourselves

It was characteristic of St. Paul to cram his sentences with distinct ideas as fast as they rushed into his mind. Consequently we find much to think on in almost any separate phrase. In his letter of advice to the Ephesians, for example, he begins one sentence with "And be not drunk with wine," and ends it with "Submitting yourselves one to another in the fear of God." Let us consider the idea with which he closes this sentence.

Clearly Paul was thinking of the entire Christian brotherhood when he wrote this, for it concerns the duty of Christians in their dealings among themselves. Every member of the church is a child of God--and therefore must honor his brothers as himself. He has a right to be heard--and therefore has a duty to listen. He must never forget that "in the fear of God" he must submit himself unto his brethren, for he has given up something of his personal liberty in order to share the larger fellowship of Christ.

We should make this phase of Christian living very clear to ourselves and to all those who are now entering church membership. Unless we realize that church membership means submitting ourselves one to another in the fear of God, we create trouble and confusion for ourselves, not Christian order for the world.

A church is composed of human beings; but it belongs to God. If it is to be a true church of Christ, its members must be human beings reborn into a new life. The new life begins with the knowledge of the will of God as revealed in Jesus Christ, and with the willingness to do the will of God, whatever may be the personal cost.

The duty of the church is to bring the world to obey the sovereign will of God. Therefore each individual Christian must first accept the absolute will of God as prior to his own. This is the most Christlike attitude that one can ever attain. The explanation of the power and beauty of Christ's life is to be found in his saying: "I came not to do mine own will, but the will of him that sent me." Thus God's will determines the purpose of the church.

Most churches under the congregational system of government proceed on the assumption that the will of the majority must be followed. Often we fail to remember that the will of the majority should determine for us **methods** of church action, not its final purpose and not its spirit. God's will sets that purpose. Paul's phrase, "Submitting yourselves one to another in the fear of God," explains what that spirit should be: through which each church member comes in humility in teachableness, and in love, to know and to do the will of God.

National Righteousness

"Righteousness exalteth a nation: but sin is a reproach to any people"—so spoke the writer of Proverbs. The nations of the world, and especially the United States of America, need to pay special attention to that ancient wisdom, because it is a condition of national existence. The Psalmist amplified it thus: "Blessed is the nation whose God is the Lord."

There are three main ideas inherent in national righteousness. A preponderance of the people within the nation must commit their personal lives to the ways of righteousness. The civil laws and the administration of government must provide for and enforce just dealings in business and personal relations. International relations also must be on the highest plane of justice and equity if the nation is to be classed as righteous.

What is the correlation between national righteousness and national security? Many nations in the past have based their policies upon the thesis that might makes right, and (presumably) that such right makes security. But such policy has never

led to peace and security. It has so often led to war and ruin that they seem its logical and inevitable result.

It has also led the nations of the world to seek two immediate goals: power and wealth. In the past fifty years, the United States has become the richest and most powerful nation on the face of the earth. Have our wealth and power made us secure? On the contrary, for the first time in our national history, the United States has become a nation afraid.

Now, sensible people may well be afraid of the world of today: too often it seems like an organized outrage to common sense. And if we fear God instead of ourselves and our neighbors, our fears would be the beginning of wisdom. But our fears are formless, the beginnings of panic and bluster. Security is the one ideal which is foremost in the minds of the people of the United States. There is nothing wrong, but much inadequate, in the desire of a nation to be secure: cowards seek security always and find it never. To seek security

through the wrong means is foolish and sinful—and useless. Security must be mutual. There are those in this country who would not hesitate for a moment to say that the security of the United States is the most important issue in the world, and that it can be resolved by force. There are only two troubles with this assumption: the rest of the peoples of the world do not subscribe to it, and we should not.

The wisest and best Man who has ever lived said when his own life was the quarrel: "All they that

take the sword shall perish with the sword." Today as never before, this is a literal statement of fact. Total war will mean total destruction.

The wisdom of Proverbs suggests an entirely different course for the nations to follow. Every Christian in the United States should be saying that the way to national security is the way of national righteousness, and that righteousness and self-righteousness are as distinct as all good and all evil. Self-righteousness is the most un-Christian sin, and sin is a reproach to any people.

The Wisdom of the Impractical

By THE REV. FRANK E. RATZELL

Pastor of First Church, Asheville, North Carolina

Much has been written and said in praise of practicality. It is considered an important virtue, especially among Americans. One of the surest ways to lose the esteem of your fellows is to have it said of you, "He is an impracticable person."

But while life requires a good measure of common sense and sober judgment if certain worthwhile goals are to be won, I should like to suggest that there may be something to be said in defense of impracticality, that it may not be as bad as painted.

First of all, nearly everyone is impractical some of the time. It makes us fit to live with and interesting to know. Playing cards, for example, is hardly a practical way to spend time, but there are those who enjoy it. Baseball and other sports aren't really necessary to life, but who hasn't felt his heart leap when someone hit a home run with the bases loaded?

Why go to all the trouble to pack a picnic dinner, drive off into the hills and share it with the ants and flies when you can eat in comfort at home? And how impractical to raise roses in your little plot of ground, when corn and beans to feed yourself will grow there? We don't need liquor, tobacco, cosmetics, ice cream sodas or Librace. Many a time I've spent too much money to go catch a trout I could have bought at the corner market for a few cents.

Let's be practical? Well, we can get along nicely without curtains at the windows, paint on the walls, or rugs on the floors. A Chevrolet will get you there as well as will a Buick, though you may not be in as good condition when you arrive. Most

hats I have seen on the ladies in recent years, while usually very becoming, serve no utilitarian purpose whatever. Purely an aesthetic experience! If we were utterly practical, we wouldn't spend money on movie shows, television or golf. If you have been secretly priding yourself on being thoroughly practical, perhaps you should revise your opinion a bit.

The Chinese have a proverb: "If you have two loaves of bread, sell one and buy a lily." Since the Communist revolution in China, that saying has probably been revised to read: "If you have two loaves of bread, give one to your neighbor and the other to the government." The latter is practical, the former impractical. But we all prefer the former. There is a higher wisdom in it. Somehow you can love a man who would rather have one loaf of bread and a lily than two loaves of bread and no flowers in his life.

Any social worker, accustomed to struggling with problems of the poor, will tell you that it is not so much the want of necessities that shrivels their souls, but the want of play, of leisure time to spend as they please, of beauty in their lives, a few luxuries, the freedom to do something frivolous when the impulse strikes them. Nobody needs a Christmas tree, but I have gone into the homes of the poor at Christmas time and found them bare of that precious symbol. I have known the pain of somber-eyed children to whom that impractical decoration was denied.

These thoughts may lead us to see that God has made his world and this human life to work in ways some-

what less rigorous than we have imagined. He is no Shylock, demanding his pound of flesh. Nor is he a Scrooge who will tolerate no puppy spirits among his children and co-workers. If God has no sense of humor I cannot account for the fact that his children do, since we are made in his image. If you have not thought of God as having a sense of humor, perhaps you haven't looked at a giraffe lately or watched a fluffy kitten at play or observed the antics of some human beings. For the same reason we put escape valves on steam boilers the Lord bestowed on us a feeling for the comic, and that is surely a blessing worth a high place on any list of the Father's benevolences.

And while we are talking of impractical things, I may as well include the clergy. It is no secret that in the minds of many men the clergy are parasites, that they do no practical work. I used to think so, myself. It can be argued that they are unnecessary; our friends the Quakers seem to get along without them, and there are no finer Christians. St. Paul wrote long ago of "the foolishness of preaching," an opinion many of us are ready to endorse when we try to sum up the practical attainments of a lifetime at it. There is nothing we can say about God, about life, about this Christian Faith which is not better said and more authoritatively said in the New Testament, and you can read that yourselves. Yet, like many another thing called impractical, men seem to want us around, we who follow "the poorest of trades and the noblest of callings."

From all this we might gather that much of what we have called impractical could not be taken from our lives without making them difficult and drab. When we understand how much good can come from the things we could do without, we begin to see the wisdom in the impractical. By this reasoning, the impractical becomes practical and the lily is as important to a man's total well-being as is the loaf of bread. Jesus never said anything truer to the facts than this: "Life is more than meat and the body than raiment." For it is the more-than-meat and the more-than-clothes, the plus qualities, that make it livable and give it zest. Don't be ashamed of your impulses, for they too may lead you into the Kingdom of God. It is not always wrong to follow the inspiration of the heart when the head shouts an emphatic "No!" The money you give to your church could

buy you shoes or help paint your house, but the church does more for your eternal soul than either the shoes or the house. And nothing so good was ever given us for so little.

I have always been suspicious of that word "practical," for it is more often than not wrongly applied to cover someone's penurious inclinations, or to stifle the warm impulse of the heart to give lovingly when a rose or a song or something of beauty is desired above all else. Of course, we must be practical! We must not do anything which will endanger our future security. We must never rely wholly on the faith that the morrow will take care of the things of itself. And yet, this is the Christian Gospel and if you do not believe it, your argument is with Jesus, not with me. It isn't sensible, by worldly standards, for a man to get married. He would have fewer worries and be much more comfortable and have a great deal more wealth if he remained a bachelor. It isn't practical, by the same standards, for a woman to run the risks of motherhood, or spend her life for her children, when she could be safe and untroubled in single bliss. It was certainly impractical for a man to give up a profitable trade to follow a dream, to have nowhere to lay his head, to be despised and rejected of men and nailed to a cross. He might have stayed at his carpenter's bench, grown rich, and lived to a contented and anonymous old age.

How poor would this life be without the foolishness of love! What we have called practicality often is absurd, in God's scheme of things, and what we have called impracticality is seen to be the highest wisdom. If when we say, "Let's be practical," we really mean, "Let's be selfish, let's look after our own interests first," then we have ruled out love; we have cut the golden cord, close-binding all mankind. But if by practicality we mean, "Let's have all the facts concerning our situation, about life, so that we can know them and use them to the fullest advantage," then we will see how a game of baseball is no frivolity, that a new hat, as Emerson said, might do more for a woman's soul than some sermons, that there is for many greater nourishment in a Brahms symphony than in a T-bone steak. "For the life is more than meat . . ."

Verily, joy lies in the so-called unnecessary. In the play, "Pink String and Sealing Wax," the father of a sizeable family is depicted as a crusty old character who rules the roost with

an iron hand. He pinches pennies, lays down the law with fearsome finality, never smiles, upholds all virtues with loveless and unbending severity. But from the beginning, you can see that underneath, he is just an old softie, and the proper feminine approach reveals beneath his scaly armor the heart of a good man whose love is tender and loyal. When trouble comes, he is like a rock; everyone leans on him, runs to him for shelter. And by the end of the play, he has softened up to the point where he is handing out money to his astonished children as if it did readily grow on trees. The story of his transformation makes you feel warm inside and you come away with the lesson firmly in mind that the most precious things in this life are the things that have been called non-sensical and impractical, that when you have love, other things are not of such world-shaking importance, the heart is relaxed and you begin to taste the real flavor of living.

Perhaps I shouldn't tell this, but since I was very, very young when I committed the foul deed perhaps you will be charitable. One summer I watched for weeks as a watermelon in Grandpop's garden kept getting bigger and bigger. He liked to grow melons in his asparagus bed, and when the asparagus had grown tall and gone to seed, nobody could see small boys crawling around the watermelons. The day finally came when I thought my favorite melon was ready for market—the market being me. The thing proved to be unaccountably heavy; in fact, I could not lift it at all. But I had waited too long to give up easily, so I began turning it end-over-end. I was too busy to see a couple of big feet moving along just behind. Suddenly the silence was rent by loud guffaws; Grandpop couldn't hold in any longer. He laughed till the tears ran down his cheeks. I was his favorite grandson and he knew about my amorous intentions toward his biggest watermelon and had me under surveillance for a long time. He took the melon under one arm and me under the other and off we went to his house. After he had cooled it in a tub of water, he split the melon open and we had a perfectly marvelous afternoon. I didn't recall his exact words, but after I had stuffed in all I could hold, he said something like this, "Son, most of the things we scheme and struggle to get can be had for free if we had the sense to know it. You could have all the water-

melon you wanted just by asking me."

Perhaps my theology is somewhat on the anthropomorphic side, but I can't help feeling that Grandpop was very like God. Possibly I should have been punished. It was his duty, no doubt, to tell my mother about my crime. But it was a secret between us; Mother doesn't know of my perfidy to this day. But though he might have been a kindly, over-indulgent old man who let his love for boys overrule his practical judgment, the fact is I never swiped another melon, or anything else for that matter. My career in crime ended right there. You can imagine what my memories of him are like. He could have made it so different!

How true it is: "We love God because he first loved us." In his great love, as a father for his children, we think often we detect a hint of unwisdom. He loves sinners and enemies, and by our standards that is impractical. His love is indiscriminating, lavish, wasteful at times, you might think. But see how it takes all human selfishness masquerading under the idea of the practical, the utilitarian, and transmutes it by the divine alchemy into that higher life which is more than meat.

This is not meant to be counsel against good judgment in the guidance of our affairs. Nor do I suggest that profligacy or prodigality will yield the greater satisfactions. But surely, our dearest joys come in those impulsive moments when a hard and unwise practicality is overborne by a higher wisdom which forgets not that life is play as well as work, roses as well as bread, poetry as well as prose, and a song in the heart caught up in the music of the spheres.

Army and Navy Chaplains

The Commission of Army and Navy Chaplains has recently set up, on a denominational basis, a program whereby each denomination, when sufficiently large, acts on its own quota given by the Chief of Chaplains. The smaller denominations work on a miscellaneous quota, until they become large enough to have a quota of their own. Applicants approved by their own denominational commission on chaplains may then be recommended to the office of the Chief of Chaplains. The NAE Commission answers hundreds of inquiries each year and endeavors to see that evangelical bodies receive due recognition in all matters pertaining to government chaplaincies.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon Summer Session, 1954

For a number of years it has been the policy for Elon College to operate a summer school for the convenience of "in service" public school teachers and students who wish to complete requirements for graduation in less than the regular four years. The summer term runs for eleven full weeks and makes it possible for a person to earn 18 quarter hours credit toward graduation or for renewal of teaching certificates. The summer quarter is divided into two terms. During the first term of the current summer session, 260 students were enrolled in day classes and 90 students were enrolled in evening classes, making a total of 350 students. During the second term 188 students enrolled for day classes and 72 enrolled in the evening, making a total of 260.

During the past several summers it has been the custom to have Commencement exercises in August at the end of the second summer term. Commencement exercises have been planned this year for Friday, August 20, at 8:00 p. m. with the Reverend Dr. Henry Robertson, minister of the First Christian Church in Burlington, as the speaker. Reverend Dwight Jackson, pastor of the Congregational Christian Church of Haw River, will offer the invocation; and Dr. John G. Truitt will present the Bibles to the members of the graduating classes on behalf of the college. President L. E. Smith will confer the degrees on those who graduate, deliver his message to them, and offer the benediction. The public is invited to attend the exercises.

Summer school is always an interesting experience. Although we do not have many of the activities which are normal for the regular year, there still seems to be a very full program for students and faculty alike. In addition to the regular program this summer the college is offering a special course beginning August 16 for veterans whose eligibility under the Korean Bill is about to expire. Those who were separated from the service prior to August 20, 1952, must be in school before August 20, 1954, if they are to receive any training under the VA setup. Some of

these disregarded this deadline and failed to register for either of the regular terms. As a convenience to them the college has arranged to offer this short course in Orientation which is required of all degree candidates. These students will then register for the regular program beginning in September.

Preparations are underway for the regular fall term which begins with Freshman Orientation week, September 7. If there are young people in your community who should be com-

Fifth Sunday

OUR SUNDAY SCHOOLS ARE
PRIVILEGED TO MAKE
AN OFFERING FOR
OUR COLLEGE

* * *

Elon College

* * *

Let every Sunday school in the
Southern Convention take advantage of this opportunity!

ing and who have not made the necessary arrangements, you have a splendid opportunity to be of service to them and to the college

J. E. DANIELEY, *Dean*.

Gives FTS Full Time

Los Angeles, California—(E. P.)—An announcement by Dr. Harold J. Oekenga, pastor of the historic Park Street Congregational Church in Boston, that he is resigning to devote full time to the presidency of the Fuller Theological Seminary in Pasadena was received with "gratification" by other administrators of the seminary.

Dr. Oekenga, one of this country's leading advocates of missionary work, made his announcement from his Boston pulpit. He has been pastor of the Boston church since 1932. And he has simultaneously served as president in absentia of the Fuller Seminary in

Pasadena since it was organized seven years ago.

According to Dr. Harold Lindsell, dean of administration at the Pasadena institution, the point had been reached where Dr. Oekenga had to give up one position or the other. "We are gratified," said Dr. Lindsell, "that he has decided to devote his energies to the seminary." In announcing his resignation from the Boston pastorate, however, Dr. Oekenga said he will return to the church in September after a vacation and remain there until the first of the year.

Summer Doctrine

Heaven is not closed in the summer time, and God never goes on a vacation. The Bible does not say:

The Lord is in his holy temple, *except in July and August*.

Knock and it shall be opened unto you, seek and ye shall find, *except in July and August*.

Where two or three are gathered together in my name, there will I be in the midst, *except in July and August*.

The devil is not on a vacation either. Possibly because the earth's temperature in summer time is more like that to which he is accustomed, the devil is busier than ever.

Then—

Why in the name of common sense, should our churches and our Sunday schools close up in summer or curb their activities to a point where the community is not sure whether they are alive or dead?

We need to keep as cool as we can, work as hard as we can, pray as earnestly as we can, and go to church as often as we can. The hot season is upon us, but so are the "latter days." The time is short. "Work for the night is coming, when no man can work."—*Evangelical Action*.

Fear is like fire: If controlled it will help you; if uncontrolled, it will rise up and destroy you. Men's actions depend to a great extent upon fear. We do things either because we enjoy doing them or because we are afraid not to do them. This sort of fear has no relation to physical or moral courage. It is inspired by the knowledge that we are not adequately prepared to face the future and the events it may bring—Poverty, perhaps, or injury, or death.—*John F. Milburn*.

Missions at Home and Abroad

A Chapter is Written in the Story of a New Church

An exciting first chapter in the story of a new church was written on Sunday, August 1, 1954, when thirty-eight members were received into the newly organized Congregational Christian Church in Warwick, Virginia. These were the first charter members; it has been agreed that the charter membership will remain open until some time early next year. The story of the service and the events leading to it are worth telling.

Twenty-six of these persons, formerly members of the First Church in Newport News, were formally dismissed and commissioned to become members of the new church at the morning service on Sunday, July 25. The names of those who had indicated their desire and intention to be part of the church were read by the church secretary, Mrs. James Duling, and as they stood at the front of the church, the pastor spoke these words:

"Dear Friends, today the members of this church salute you, as you have expressed your faith to help bring into being a new church. We say 'good-bye' to you, not with the sadness of farewell, for we shall continue to be near you and give you every support and encouragement we can. But we say 'goodbye' to you in the literal meaning of that greeting. That word 'goodbye,' as you know, is a contraction of the words, 'God be with you.' And that is our prayer and our hope as you depart from us to become a part of the Congregational Christian Church in Warwick.

"Do you now each wish to be dismissed from membership in this church that under God you may go forth to help establish and be a part of the Congregational Christian Church in Warwick? If so, will you answer, 'I do.'"

Then the pastor spoke these words to the congregation: "Do you, the members of this church, sincerely commend these members who leave us to the love and care of God, to walk in his ways, made known or to be made known to them? If such is your desire, will you indicate by rising in your place?" It was a solemn and joyous moment as the congregation lifted their hearts in prayer, ask-

ing God's consecration of these persons and his guidance and mercies in their undertaking.

Two Sundays later at a service at the Deer Park School Auditorium in Warwick, where weekly services of worship have been held since May 30, these commissioned members, together with two others from the Newport News Church who in the meantime had expressed their wish to be members of the new church, and ten others who united either by profession or reaffirmation of faith or by transfer were received as the first new members of the Warwick Church. One member was overheard to say that whatever doubt he had about the church's future was quickly dismissed as he looked into the faces of those who took the vows of membership.

An impressive part of the service of reception was the signing of the charter membership scroll by each new member. A beautiful scroll, three feet in width, made of sail cloth, had been prepared by Mr. Thomas E. Colvin, one of the members of the church. Inscribed on it were the words which the new congregation had agreed to be the covenant of the church. It read: "We, whose names appear below, do joyously covenant together as charter members of the Congregational Christian Church in Warwick, Virginia, to walk in the ways of the Lord; made known, or to be made known to us. While we do not insist upon the acceptance of any creed as a basis for membership in this church, the following is expressive of our faith and purpose:

"We believe in the One God, Maker and Ruler of all things, Father of all men; the Source of all goodness and beauty, all truth and love.

"We believe in Jesus Christ, God manifest in the flesh, our Teacher, Example, and Redeemer, the Saviour of the world.

"We believe in the Holy Spirit, God present with us for guidance, for comfort and strength.

"We believe in the forgiveness of sins, in the life of love and prayer, and grace equal to every need.

"We believe in the Church as the universal fellowship of all who, in every age and nation, profess this faith in Jesus Christ, and follow him as Lord and Saviour.

"Depending upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the consummation of the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

Following the signing of the scroll, the first communion service was participated in by members of the new church.

It has been a deeply heartening experience to see this new church of our fellowship come into being. Much credit belongs to the members of the First Church in Newport News who undertook the survey of about three hundred homes in the Deer Park community, and who have given generous allowances of their pastor's time to assist this new church and to conduct the services of worship each Sunday previous to their own morning worship. Although the new church has been financially self-sustaining from the start, the First Church agreed to underwrite their budget for the first three months, and the Woman's Auxiliary made a gift of one hundred dollars to the work. With this gift the Warwick group established their Building Fund. A second gift was made to the fund by the 42 children who attended the Vacation School.

What else has been accomplished by the new church? A Sunday school has been started, bi-monthly meetings for business and fellowship have been held, a Vacation School has been conducted, and a Site Committee has been busy considering possible locations for the church. The attendance for services has averaged around 60.

Invaluable assistance has been given during the summer by Miss Betty Vann Sharpe, an Elon graduate and teacher in the Graham, North Carolina schools, who came to us through the Student Summer Service program. She has worked in Sunday school and Vacation school, conducted a Craft and Choral Group for children and young people two mornings a week, given leadership in a survey of homes, visited members and prospective people, done necessary secretarial work, and aided the pastor in countless ways. She has worked so faithfully and well that we should vote her an honorary member!

The new Congregational Christian Church in Warwick looks toward a future of growth and a happy relationship among the churches of the Southern Convention.

A. LANSON GRANGER, JR.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

My First School of Missions

By MARY ELLEN COX.

This being my first time to attend the School of Missions, I was very much on the alert. I did not miss a thing! I had already been given glowing accounts of the happenings at previous schools by our minister's wife, Rachael Wallace, with whom I attended. But even that did not prepare me for the wonderful experience which I have had, and I would like very much to share it with others who were unable to attend.

On the last day of the school, I was jotting down my experiences—things I had seen, heard and learned—and I realized what a lot of hard work had gone on "behind the scenes" to make the school function so smoothly.

I was also conscious that harmony had prevailed throughout the entire time, that there had been genuine fellowship and friendliness, that everyone felt very happy.

I had heard no criticism concerning anyone, no gossip, and no "cat-ty" remarks—which I have learned is very rare in a group of people, particularly women.

I felt their sincerity and their earnestness while listening to them express themselves concerning their work.

There was always a friendly exchange of greetings and chatter in passing, and there was also a lot of fun. In fact, I have never seen a more wonderful spirit than the one which was shown at the School of Missions, and I felt very grateful and fortunate that I had been privileged to attend.

I observed faces (which is a habit of mine) at the different sessions, and I saw that they were attentive and receptive, as I was myself. After listening to Dr. Hardeastle, Miss Miriam Brown, Rev. W. J. Andes and others, I left each session more enlightened and with a feeling of inspiration. I believe that every other one felt the same way.

On the last day, there was a feeling of sadness at parting, because some of us had made real friends. I was not fortunate enough to get to know

everyone there, that was impossible in such a large group, but I was able to exchange friendly "hello" with everyone.

Finally there came the goodbyes, with an exchange of addresses and promises to write; and hopes expressed that we would be seeing each other again next year.

And so I realized that love had predominated throughout, because if it had not, all the other things that I had seen and experienced could not have been true. Therefore, I know that God had indeed been present at the School of Missions.

Entaw Community Church,
Fayetteville, N. C.

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Directions for Ordering Materials

1. *The Women's Packet* for 1954-55. Complete with all study books, \$3.50 plus postage (31c for churches in the North Carolina Conference; 34c for churches in the Eastern Virginia and Valley Conferences). Packet without the home mission study book, \$2.50 plus postage (27c and 29c respectively). Order from Miss Doris Boswell, Box 336, Elon College, N. C.

2. *Bible Study Books*—

"Acts—Words about Deeds" \$.40
Order from Board of Women's Work, Presbyterian Church, U. S., 341-A Ponce de Leon Avenue, N. E., Atlanta 5, Georgia.

3. *National Program Booklet*—

"Out of the Heart of the Gospel" .. \$.50
May be ordered from the Missions Council, 287 Fourth Avenue, New York 10, N. Y.

4. *Foreign Mission Study Book for Adults*—

"Under Three Flags" \$ 1.25
Guide on "India, Pakistan & Ceylon," for use with the above book is 50c. Guide for use with "Man, Woman and God in the City" (book in packet), by Ione Catton, 50c.

5. *Missionary Materials for Young People*—

Foreign Missions Theme, "India, Pakistan and Ceylon."

Senior High—

"Change of Heart" \$ 1.25
"Change of Heart" Guide50

Junior High—

"The Hidden Treasure" \$ 1.25
"The Hidden Treasure" Guide50
Home Mission Theme, "The City."

Senior High—

"When," Lucy Eldredge \$.50
Youth Guide on "The City"50

Junior High—

"They Live in the City" \$ 1.25
"They Live in the City" Guide50

6. *Mission Study Books for Children*—

Beginners—

"A Sari for Sita" \$.25

Primary—

"Fig Tree Village" \$ 1.25
"The Boy with the Busy Walk" 1.25
"The Boy with the Busy Walk" Guide50

Juniors—

"Chad of India" \$ 1.25
"Chad of India" Guide50
"Sidewalk Kids" 1.25
"Sidewalk Kids" Guide50

7. All Missionary Materials for adults, young people and children should be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. Sending check with your order will save you postage.

8. Reserve the movie, "The Beginning," (16mm) and all filmstrips with Miss Doris Boswell, Box 336, Elon College, N. C.

PATTIE LEE COGHILL,
Chairman.

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Liberty Spring Emphasizes Daily Devotions

Since Daily Devotions is one of our Convention Goals for the year, our Woman's Auxiliary of the Liberty Spring Christian Church has emphasized this phase of our work in particular, and it has been very effectively practiced by each of our members. The results have been rewarding; not only has our Prayer Life been deepened and strengthened, but our desire to read and appreciate the Scriptures has been revived and encouraged.

The highlight of our year is possibly the Mission Sunday Service which was conducted by our ladies on June 27, at the morning worship, at the request of our pastor, Dr. Jesse H. Dollar. The order of service was as follows:

Prelude, "Trust in Thee."

Call to Worship—Mrs. James C. Lynch.

Doxology.

Morning Hymn, "O God, Thy World is Sweet With Prayer."

(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Two families went on a wonderful picnic. There were the parents and five children, one of whom was a boy. First they sat on benches and talked, while the children ran and played. They explored the little paths, they found a swift running brook covered by tiny little rustic bridges. The little boy skipped stones in the water.

Next they went to the far end of the park where a gaily colored merry-go-round was traveling on its endless round-about journey. There were cats with fishes in their mouths, and bears, tigers, a fierce lion, and a gentle rabbit with enormous ears. Each child picked his special animal and away they rode to the enchanted tunes of the carousel. Around and around in five different trips. One was in far off places, another felt at home, and one was hurrying toward Rabbitland, but the bell rang, and the magic travelers became earthlings again.

Near by was a miniature train that crossed the brook and ran through a tunnel. It had a bell and a whistle. It would carry many children. The children climbed aboard and waved and called as they began an imaginary trip. One child was holding a big pink balloon which was snatched from her hand by the wind and went flying into the sky. It was watched until it had become a mere speck. "All aboard" turned to "All Out" and the children ran up a hill until they found a special place.

It was a tall, strong cage holding a family of monkeys. There was the father, in a section by himself, and the mother who was carrying a very small baby monkey on her back. The little monkey was about the size of a rat, with little hair on him, and a very long tail. He clung tightly to his mother's back and let her feed him grains of fresh corn. The children stood for a long while looking at and talking to the little baby monkey. He never looked at them, but they didn't mind.

The mothers said it was time to eat. Two of the girls begged not to "Sit at the bee table" for once they had been troubled by yellow jackets. A "none bee" table was found, not far from a little log bridge, and the

table was spread. The son said the grace and then the children drank their orange juice, ate their devilled eggs and sandwiches. Soon it was time for big, thick, good pieces of chocolate cake.

While the mothers cleared the table the children ran to explore some more. When they came back, the families sat around the table, viewed the fading daylight and the coming stars. They each told how they believed in God and how they wanted to help people. Then they drove home and five little folk were soon fast asleep.

This is a true story.

* * * * *

Getting Ready for School

By FLORENCE JANE OVENS.

Issued by the National Kindergarten Association.

A group of happy little children, resting from active play, were enjoying the carpet of grass in the shade of a large maple tree.

"Mary, your mother is on the piazza; ask her to come and tell us a story, will you?" someone suggested. "Oh, yes, do," echoed other voices.

Mary responded willingly, and Mrs. Stowel, without hesitation, accompanied her daughter to the maple tree. When comfortably seated the lady said, "Instead of listening to a story, how would you like to talk about school? It will soon be time to go, you know."

"Yes," "Yes," "I'd like that," came eager responses.

"What do you suppose it is really like?" questioned John Holmes. "Sometimes I'm afraid. Harry said school was awful, but Peter said it was fun."

"School is not awful, nor is it exactly fun," answered Mrs. Stowel. "You are all very fortunate children. You will begin school in the kindergarten instead of the first grade. In the kindergarten the boys and girls have a chance to get acquainted—to learn to know each other. They work together, play together, and help each other. There are things to use that many of the children have not seen before—some to work with and some to use when playing. The children find out what can be done with each

of them. Then they may choose the ones with which they want to work. They take turns when there is not enough of anything to go around, and they are kind to each other. Some pleasant days the teacher takes them for a walk. At such times they learn about the work done in their town. But some of the walks take them into the park, and they see birds and flowers and trees that are new to them. When they return to the kindergarten they find out that there are certain books that will answer their questions about some of the things they have seen. They become, oh, so interested!"

"I think that would be fun, like Peter said," remarked John.

"I just hope it won't rain," spoke up a dark-eyed girl. "You see I haven't yet learned to take my rubbers on and off."

There was an exchange of experiences. Some said rubbers were "too hard." But Mrs. Stowel made them see that it would be a sorry day for those children who could not yet manage their rubbers when they saw the other boys and girls starting off to kindergarten, while they themselves must remain at home because they had not yet conquered their rubbers.

Privately, however, the good lady determined to ask all the mothers to see that the children's rubbers went on and off with ease. She did this, and at the same time she suggested marking them plainly. Caps and other garments were also to be marked. And it was agreed among the mothers that they would all place the marks in a similar location when possible, so that they could easily be found.

But a whistle and two bells were sounding. "We have to go, Mrs. Stowel," said the dark-eyed girl, "but I will learn to manage my rubbers."

They were exchanging smiles when John came up. "That was a lot nicer than a story," he said. "Now I'm not afraid to go to kindergarten."

Such a little group, and yet one can easily see there are still First Day problems to be solved, considered Mrs. Stowel. The Parent-Teacher-Association meeting will assist their mothers to take the proper steps, but what about the thirty or more entrants, many of whose mothers work away from home all day? How can one expect those weary women to attend a P. T. A. meeting on *Beginning*

(Continued on page 11.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Western Carolina Youth Rally

The fifth Sunday of this month, or August 29, is the regular time for the Youth Rally of the Western North Carolina Conference.

The vice-president of the Pilgrim Fellowship, Sylvia Coggins, is to be in charge of the meeting, which will be held at the Randleman Christian Church, of which Rev. Winfred Bray is pastor.

The rally is to begin at 2:30 with registration. The topic for the session is "What is a P. F.'er." There will be a highlight address by Rev. Tucker Humphries.

All of the youth of the Western Conference are urged to come and represent their churches. They are asked to bring a picnic basket. The church will furnish the drink.

Come and enjoy the fellowship with the youth of the W. N. C. Conference.

THOMAS MADREN,
President.

* * * * *

Chicken Dinner for Portsmouth Fellowship

The Pilgrim Fellowship of the Elm Avenue Christian Church of Portsmouth, Virginia, recently held a delightful chicken dinner at the home of their pastor and his wife, Rev. and Mrs. C. O. Koon.

The dinner ended a contest held to get more members in the Fellowship. It was very successful and was enjoyed by all.

After the dinner, the monthly business meeting was held.

JANET RICHARDSON,
Secretary.

* * * * *

Youth Supply Pastorate

The Liberty Vance Church annually gives the month of August as a vacation to its pastor.

It had the pleasure of having Rev. Rueben Askew, student at Elon College, to be the supply speaker on Sunday, August 8. He chose as his topic, "Look to the Prophets," using the words of Jeremiah, and stressing the importance of repentance. His message was greatly enjoyed.

Another youth of our Convention, Rev. Thomas Madren, who is now the pastor of our Amelia and Plymouth

churches, brought a wonderful message to Liberty on Sunday, August 15. He used as his topic "The Sins of the Tongue." The scripture lesson was taken from Mattheu 12.

Both of these young men, who are young in the ministry, brought us messages that will be long remembered.

F. B. FULLER,

S. S. Superintendent.

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Turner's Chapel Young People

The Pilgrim Fellowship of Turner's Chapel Congregational Christian Church is planning a trip to Aberdeen Lake on the second Sunday in August. We are going to carry a picnic lunch. We are going to get back to the church in time for the evening service.

Our attendance has dropped off due to the summer vacation, but we are hoping that it picks up in the fall.

JESSAMINE LASSITER,
Secretary.

"IS THAT THE HOLY BIBLE?"

(Continued from page 2.)

Paul used. The question of manuscripts and translations is a very difficult question, but no more so than many other historical matters. Nor is there a single doctrine of our faith upset by any or all of these matters. It would take us too far afield to try to go into any detailed discussion here.

2. The King James Version is a most precious legacy that has come down to us since 1611, and no other version can ever take its place with me—it was my *Mother's Bible* and the Bible of my first Sunday school teacher. Nothing, I insist, can ever take its place with me!

3. But I have long ago learned to think of all versions very much as Paul taught his people to think of men—"Peter," "Paul," "Apollos" and all the rest—"they are all yours," and yours to enjoy and use.

4. The R. S. V. takes its place along with the others. The men who made it are honest, loyal, faithful men. They know many, many times more about these matters than I do, and I am very grateful to them for

what they have done. Early in the prosecution of this task, I wrote the chairman of the committee expressing the hope that the word "Blessed" instead of "Happy" should be retained in the "Beatitudes." (Matthew 5) And I insisted on this for two reasons: (1) Many people think they are "happy" when they are not really "Blessed." (2) The word "happy" has the same basic root as "happen," and there is no question mark in any of the assurances of God.

W. R. CULLOM.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Responsive Reading.

Scripture Lesson of Missionary Selections—Mrs. J. C. Lynch.

Morning Prayer—R. E. Rogers.

Worship through Tithes and Offerings.

Offertory, "The Lower Lights."

Offertory Response.

Solo, "Others"—Mrs. Joseph Savage.

"Our Task as Congregational Christian Women"—Mrs. W. T. Harrell.

"Letters from Our Missionaries"—Mrs. N. H. Bradshaw.

"I Speak Fifteen Languages"—Mrs. J. Samuel Turner.

Closing Meditation—Mrs. James C. Lynch.

Hymn, "O Master, Let Me Walk With Thee."

Postlude, "Marche."

We feel that our work has progressed well this year under the able guidance of our president, Mrs. James C. Lynch. Our four circle leaders have served diligently and cooperatively, and all requirements have been met. Our Auxiliary has fostered a plan whereby flowers for the church altar are furnished each Sunday by individual members of the Auxiliary. Truly we have been "Rejoicing In Our Task," and face the year ahead with faith and courage for our tasks in his church.

MRS. J. EDWARD HARRELL, JR.,
Secretary.

FOR THE CHILDREN.

(Continued from page 10.)

School? And yet—perhaps—if each received a special written invitation urging her to come and telling her it would help her child, some of them might make the effort. Mothers love their children.

The P. T. A. tried the plan—and it worked!

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Growth Through Christian Service"

LESSON IX—AUGUST 29, 1954.

MEMORY SELECTION: "*Bear ye one another's burdens, and so fulfill the law of Christ.*"—Gal. 6:2.

BACKGROUND SCRIPTURE: Gal. 6:1-2; James 1:22, 26, 27; 2:14-17; 1 John 3:16-18.

DEVOTIONAL READING: Matthew 10:40-42.

An elderly Negro preacher, when asked what system he used in preaching, replied, "First I tells them what I'm going to tell them; then I tells them; and then I tells them what I has told them." It was sound pedagogy, line upon line and precept upon precept, the principle of repetition in teaching and learning. All of which is intended to remind the readers of this page that the theme of the lessons for this quarter is "Growth in Christian Living." The Lesson Committee, therefore, could not very well have left out a lesson on "Growth Through Christian Service."

A fellow can grow without taking any exercise, *but he will grow flabby*. Exercise, or service, is just as necessary to growth in spiritual stature, as exercise is necessary to growth in physical stature. Christians grow through Christian Service. This service takes many forms, and there are countless ways to serve Christ and our fellowmen.

Helping the Folks Who Have Made Mistakes.

"Brethren, even if a man be overtaken in any trespass, ye who are spiritual restore such a one in the spirit of gentleness; looking to thyself, lest thou also be tempted." What attitude shall we take toward those who have made mistakes, who have failed, who have sinned? So often we are critical, censorious, cruel, condemnatory. Consider these words of Paul. Let us bring to such a one a spirit of sympathy, of tolerance, of compassion, of forgiveness, gentleness and kindness. We do well to remind ourselves that we are just as likely to fall and to fail. "Ye who are spiritual . . . in the spirit of gentleness (or meekness) . . . lest thou also be tempted," What a difference it

would make if we took that attitude toward those who have made moral and spiritual mistakes. This does not mean that we are to condone sin. "Restoring such a one" may involve criticism and reprimand, but it must be done in the spirit of Christ and in the light of our own weaknesses and mistakes.

Bearing One Another's Burdens.

"Bear ye one another's burdens, and so fulfill the law of Christ." These burdens may be of two kinds, temporal needs, moral faults. We are to bear one another's burdens. And sharing one another's burdens is not just a soft, nice, sentimental idea; it is hard, practical common-sense. One of the surest ways to ease our own burden is to take upon ourselves the burdens of others. That sounds crazy to the cynic, but it is the fact. Furthermore, America can best win friends and stem the tide of Communism by helping to bear the burdens of other nations. All around us are folks who are carrying burdens heavy and grievous to be borne. One of the surest ways to grow in grace and in strength of spirit is to share these burdens.

Saying and Hearing, and Doing Not.

"But be ye doers of the word, and not hearers only, deceiving your own selves." The man who wrote these words was the brother of Jesus. They sound like the Master's words. He was always emphasizing the relation between hearing, and saying, and doing. This was because he knew the place of doing in the learning process, because he knew the barrenness of faith without works. "No impression without expression" is the way educators put it. It is so nice to go to church, hear fine music, listen to a good sermon, enjoy the singing and the praying. And it is helpful, make no mistake about that. But it is not enough! One should do as well as hear. Truth received, should be acted upon. Those who head only, "deceive themselves," says the brother of our Lord. As has been said so many times in these pages, one should enter the church to worship; he should depart to serve.

Defining Religion.

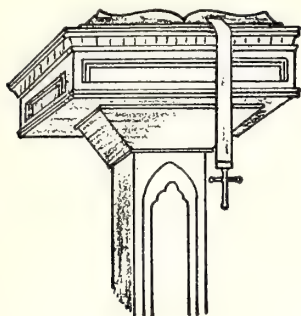
James suggests three tests of true religion. They are not only tests, but

they are good tests. First, *self-control*. "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." Jesus said that money caused a lot of trouble. James says that the tongue causes a lot of trouble. Both were right. Second, *good works* or *charity*. Luther said that the Epistle of James was "an epistle of straw" because he thought that James put too much emphasis on works instead of faith. But James was not minimizing faith. That was basic with him as with Paul. But James was saying that a man's faith was not a good grade of faith, unless it issued in good works. A man is not saved by his good works, but his good works are a sign that he has been saved. Our Lord Jesus Christ went about doing good. Sharing with the needy, lifting the fallen, comforting the sorrowing, seeking the lost, as well as everyday acts of kindness and little deeds of helpfulness are expressions of faith and true religion. And thirdly, *purity* or *good character*. "And to keep one's self unspotted from the world." James' Brother, our Lord Jesus Christ, prayed his Father that he "would not take his followers out of the world, but that he would keep them from the evil." They were to be in the world, but not of the world. Just going about doing good is not enough. Before a man does good works, he ought to be a good man. There is no substitute for character. This does not mean that a man has to be perfect before he does good works. It does mean that no amount of good works is a substitute for being a good man.

Faith and Works.

"Even so, faith, if it have not works, is dead." "Let us not love in word, neither with the tongue, but in deed and truth." James and John say the same thing. They are saying that saying is no substitute for doing. Faith, true faith, finds expression in works. "Come up, or shut up," says James. Show me thy faith without thy works, and I will show thee my faith by my works." A man is saved by faith—by grace are we saved through faith, and that not of ourselves, lest any man should boast; it is the gift of God, not of works. But being saved by faith, we are to be fruitful in every good work, showing our faith by our works.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.



A Memorable Hour

By REV. J. EVERETTE NEASE,
Norfolk Virginia.

TEXT: "And Jesus . . . touched Him." Mark 1: 41.

The opening chapter of the Gospel of Mark contains an enumeration of events that transpire in rapid succession. If we had been there it might have been difficult for us to have grasped the basic significance of each event. However, let us in imagination, follow some of these events from the shores of Gennesaret with its quiet, appealing invitation; to the ruggedness of the wilderness, with its uninviting sounds of animal and fowl; and then through the streets of bartering and exploitation, where we are apt, if we are not careful, to pass by an event of transcending importance in the life of a man. For, to him, it was *A Memorable Hour*.

It is to be regretted that, in the pressure of our days, few indeed, are the memorable hours we experience. When they do come we, so often, are engrossed in this business we call *living* that only a thunder-clap of monstrous proportion awakens us to what is transpiring. Even then we are so dazed and dizzy that we fail to grasp the real significance of that which has come our way. Furthermore, although we have asked that a "sign" be shown us, we are so poorly prepared, spiritually, when it comes that we are unable to read the meaning of God in what has happened.

But such was not true with an unnamed and obscure leper who approached Jesus one day and announced that healing could be administered to him if the Master would only say the word. Here in the course of events, we have in the record a sentence which unless we are careful we may overlook. We are prone in our excellerated living to overlook and pass without thought many significant statements and events. When this is permitted it results in a loss to our own spiritual well-being.

The sentence of significance, embodying an action of Jesus which changed the course of a man's life and created a *memorable hour* for him, is "And Jesus . . . touched him."

Never again was this man the same. No more a leper. No more an outcast who must, upon the approach of the movement of humanity, cry in despair, "unclean." No more was he one whose habitation was among the caves with their stench of imminent death. He was free. He was well. He had been redeemed by the *touch* of Jesus.

This is the conclusion of a story whose moral for you and me is evident. Evident as it may be, however, we are prone to quander our approach in becoming the recipient of such a blessing as this man experienced. Herein, to be sure, is where man's soul cries for an answer. And, an answer there *must* be and an answer *there is*.

May I take you back for a moment into the first century when the clear ringing words of Jesus declared the purpose of his existence. He had become God incarnate in man. He had become immortality embodied in mortality. He had become the purity of eternity in an impure and external world. And he had come for a purpose.

"I am come," he said, "that they might have life and that they might have it more abundantly." But only those who sought it found it, and only those who asked for it received it, and only to those who knocked was the door to moral and spiritual healing opened. To those who met the requirements, and to those alone, came the experience of a memorable hour.

However, that to which the records bear truth as to the result of the touch of Jesus in the first century; and that to which has been added the testimony of countless souls in the passing centuries; is that which, today, can be experienced by all men and women who put themselves within the touch-range of Jesus.

We are a part of a problematical age. We seem to be caught within the "maddening maze" of things. Futile, indeed, is it for us to try to lift ourselves out of it by our own boot-straps. Therefore, the soul of man reaches out beyond and above himself in anticipation of receiving help from a source unseen and eternal.

It is then that man puts himself within the range of the touch of Christ. It is by this act that we in-

dicate the longing that is deepseated and ever present in our being. We were made to dwell with God. The eternal purpose behind our creation was for us to live in a spiritual atmosphere far more pure than that which bids for our attentions and aspirations on the secular level.

If we have experienced the "touch of his hand" on ours we are changed men and women; and the change should be evident by the way we conduct ourselves among our fellow men. Unworthy we are to bear the name of Christian if it cannot be honestly said of us, "And Jesus . . . touched him."

Look back with me for a moment upon your life. Was there a time when in despair and confusion your soul cried out in the words of the publican: "God be merciful to me a sinner?" If there was, then, you were sincere. You meant what you said. You wanted above all things else to have soul-peace.

You had known what it was to be groping in spiritual darkness. You had known what it meant not to have a central pivot around which life could revolve with a purpose. You had experienced the futility of your search for inner joy and satisfaction.

Then one day through the words of the wise counsel of your minister or from your reading of the records of God's search for man, it dawns upon you that in Christ, and in Christ alone, lay your answer. You wasted no time in grappling unto yourself with proverbial hooks of steel this one hope of peace and serenity. In humbleness you bent your will to the spiritual pattern of the will of God. And from the inmost recesses of your being you petitioned:

"Consecrate me now to thy service,
Lord,

By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine."

And peace—soul-peace became your possession. Joy and hope became the tools by which each day's labor took on more significant meaning. And time passed. Then in the movement of events, through the providence of God, here we have come in the worship of God on this Holy day. And here we wait to eat and drink in commemoration of the death and resurrection of our Lord.

But, how is it with your soul now? Is that inner peace and serenity still your possession? Do you still feel the

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

I have learned that there are always people who get a lot of joy out of sharing with others. They know God has been good to them and they have seen his blessings come to them in so many ways. They like to make others happy by passing on blessings in turn to others. I know I get a pleasure out of helping others. If I told about it, I would sort of spoil the joy of it. I cannot do much. But I can do some, and I find it such a pleasure.

The morning mail is a joy to me. I go down to the post office every morning with expectancy. It is the surprises I get that make it thrilling. I must not expect enough, because almost whatever I get seems to have the effect of a joyous surprise. Today a lady sent the orphanage \$50.00. On the same mail a Missionary Fellowship of Women sent a check for \$20.00. And on the same mail a poor grandmother sent a check for \$30.00. When I opened these letters I was so glad and joyous. In some ways I should have expected each of them, but nevertheless I was thrilled and appreciative.

I am glad when we have \$500.00 or \$600.00 in a week's report. I am very glad. Even though I know that less than \$1,000.00 is running up unpaid bills, or not making us able to pay past due ones.

What I wish is this: that enough people who have something for which to be especially grateful knew about the orphanage to make it possible for us to run this home without undue pinching.

There are always a few people that remember the orphanage on the festive occasion of its annual homecoming. It comes this time at the end of my first five years. Wouldn't it be wonderful if many people could read this little open-faced letter and sort of feel how good it would be to help the orphanage at this time? Not enough people read this letter. So comparatively few people subscribe to THE CHRISTIAN SUN to start with, and I seriously doubt that nearly all them read this page.

Yes, it would be so good if enough people knew about these 84 little children. Because you who know about them treat us mighty well. You are good to the orphanage. What we

need is a larger number of people who know about us. Is there anything you can help us do in this? Telling people about the orphanage, getting new subscribers to THE CHRISTIAN SUN, and send us the names of some friend who would like to receive our little monthly calendar or news-sheet which we mimeograph and mail to quite a number of friends beyond the normal reach of THE CHRISTIAN SUN.

Come to see us on Homecoming Sunday, September 5, and feel free to share the fellowship and food of the noonday meal *if you let us know* beforehand that you are coming. We want to have enough food for the returning "boys and girls" of former days. Everyone is welcome, and we can have enough for all if you let us know a week beforehand that you will be here. I hope you do write and say you are coming.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 12, 1954.

Commodities for the Week.

Clothing:
J. R. Crutchfield, Burlington, N. C.
Maude Hedley Bible Class, Rosemont Church.
Clothing and toys:
Mrs. Clyde Brooks.
Cookies:
Girl Scouts, Burlington, N. C.
Coupons:
Shelton Memorial Church, Portsmouth, Va.
Mrs. J. K. Moore, Halifax, Va.

Sunday School Monthly Offerings.

Amount brought forward \$ 8,493.73
Eastern N. C. Conference:
Ebenezer \$ 21.58
Hayes Chapel 18.00
39.58
N. C. and Va. Conference:
Durham S. S. \$ 22.96
Pleasant Grove 21.00
46.96

Western N. C. Conference:

Bailey's Grove \$ 15.00
Big Oak 5.00
20.00

Eastern Va. Conference:

Bethlehem (Nans) S. S. \$ 39.24
Newport News S. S. 11.45
Christian Temple 20.00
70.69

Virginia Valley Conference:

Bethel S. S. \$ 2.00
Linville S. S. 5.84
Newport S. S. 29.96
Winchester S. S. 8.34
46.14

Total \$ 220.37

Grand total \$ 8,714.10

Special Offerings.

Amount brought forward \$20,942.66
United Cong. Christian S.
S., Columbus, Ga. \$ 6.50
Mary Sue Brittle S. S.
Class, Bethlehem, Nans.
Church 5.00
Rev R. L. Henderson, Lin-
coln, Kansas 50.00
Wake Chapel Missionary
Fellowship 20.00
Philathea Class, Reidsville
Church 20.00
Special Gifts 190.00
291.50

Grand total \$21,234.16

Total for the week \$ 511.87

Total for the year \$29,948.26

For the money spent, fluid milk offers the most healthful and nutritious returns in protein of high quality, calcium, riboflavin, and other minerals and vitamins. This is why the U. S. Department of Agriculture includes liberal quantities of fluid milk in low-cost as well as moderate-cost food plans.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

VESTAL.

We, the members of the High Point, N. C. Congregational Christian Church, wish, in this manner to express our love and respect for the devoted life of Mrs. Mattie Vestal who passed away July 21, 1954.

She was the faithful teacher of the Beginners class in our Sunday school for many years. She was faithful and loyal to all enterprises of her church as long as her health would permit.

Therefore be it resolved:

1. That we consider her death a great loss to our church. That God's way is always best, and that we bow in humble submission to our Father's will.

2. That we extend to her family our deepest sympathy and earnest prayers that God's Holy Spirit may give them comfort and consolation in their sorrow.

3. That a copy of these resolutions be sent to the family, a copy to be recorded in the minutes of the church record, and a copy be sent to "The Christian Sun" for publication.

Miss LOUISE PATTON,

Mrs. O. L. BRADY,

Mrs. G. H. VEAZEY,

Committee.

NELSON.

Mrs. Almira Cordelia (Dunlap) Nelson, daughter of the late Archibald and Mary Griffith Dunlap was born in Hampshire County West Va., September 5, 1866. She was translated into the "Life abundant" August 2, 1954, at her home in Winchester, Va. On Easter Sunday, 1953 she was injured in an auto accident, suffering a broken hip and other injuries from which she never recovered. At the time of her death she was 87 years, ten months and 28 days of age.

The deceased was married to the late George Nelson of Hampshire County W. Va. There were five sons born to this union, three of which previously preceeded the mother in death and two survive; Edgar C. and Harry F. Nelson both of Winchester. One sister, seven grand children, eleven great grand children and other relatives.

Mrs. Nelson was a life long member of the Timber Ridge Christian Church and faithful unto death in her obligations to her church. The funeral services for the deceased were conducted in the Timber Ridge Church by her pastor, Rev. Cameron D. Hayes and the writer, Wednesday afternoon, August 4, in the presence of a large number of relatives and friends.

Her body was tenderly laid to rest in the large and beautiful Timber Ridge cemetery. The Timber Ridge Church was built in 1875 of bricks burned near the church site and the deceased remembered that she and her brother helped carry bricks from the kiln to the church while under construction. Her grandfather fought in the war of 1812 and was given the six hundred acre tract for his services during the war. Her father was born in 1804, just twelve years before the launching of "Old Ironsides," the most famous ship in the American Navy to our

Least Excusable of All Automobile Accidents

By H. H. SMITH.

Of all accidents involving automobiles, railroad crossing accidents are the least excusable. Warning signs: "Stop-Look-Listen" are plainly displayed at every crossing, and in addition, there are often gates, lights and bells. But see what happens. The 1953 statistics for railroad crossing accidents in Virginia are as follows: total accidents, 113; persons killed, 15; persons injured, 51.

The national figures for highway-railroad intersection crashes for 1953 are as follows: total accidents, 3,402; persons killed, 1,592; persons injured, 3,717. This represents an increase of six per cent over 1952 in deaths, and a decrease of two percent in injuries. And note this: "Nine out of ten crashes occurred at grade crossings protected by gates, lights, bells, watchmen, or a combination of these. During the daylight, in 78 percent of the cases, the locomotive hit the automobile; in 18 percent the automobile hit the locomotive, and in four percent the automobile hit another part of the train. In darkness, these percentages shift to 51 percent, 23 percent, and 26 percent, respectively."

A quotation from an editorial in *The Locomotive Engineers' Journal* for January, 1954, should help to bring home to us the horror of these preventable railroad crossing crashes. "Crashes" is the right word, for they can hardly be called "accidents."

The editorial, urging careful driving, says in part: "When a car suddenly looms in front of his locomotive, the engineer is just as shocked and horrified as are the occupants of the car. After the crash, when he goes back and views the mangled bodies of the victims, he has a feeling of utter helplessness as he realizes that there was nothing he could have done to prevent the accident—as he could not steer his train around the impending danger nor could he stop in time to avoid the crash. Some engineers have been so unfortunate as to experience this ordeal many times. Naturally, these highly-skilled and responsible workers do not want to 'take' this kind of shock time

day: and only 28 years after the signing of the "Declaration of Independence." Her sons, Harry and Edgar and their families are well known members of our Winchester Church.

ROBERT A. WHITTEN.

and time again! One engineer came in off his run looking haggard. An automobile had collided with his train at a grade crossing. The crash resulted in the death of a mother, father and several children; an entire family had been wiped out! He was visibly upset over the accident and wanted to lay off. He wanted to get away from the only type of work for which he was trained. His co-workers urged him not to do so. They advised him that this was the worst possible thing he could do. They reminded him that he was not responsible in any way for the accident nor was there anything he could have done to prevent it. They told him he was indeed fortunate that part of the wrecked auto had not gone under the wheels of his engine, upsetting it and endangering his own life. This occurs frequently, and has resulted in the death or injury of many engineers.

"This engineer decided to stay on the job. On his next trip, he again had the horrifying experience of another family-laden automobile colliding with his train, and with the same fatal results. This is an ordeal that locomotive engineers should not be subjected to, and especially at such frequent intervals as of late."

Ashland, Va.

THE SUN'S PULPIT.

(Continued from page 13.)

exhilaration of the touch of Jesus upon your life? Let us, with all the earnestness born of God and man, examine ourselves today.

Perhaps, we need again to come to the Master in humility of spirit that it may be said of us again, "And Jesus . . . touched him." For it is only through the touch of Jesus that healing is administered in your life and mine.

Today as we come to Holy Communion and as you approach this sacred altar, may I suggest that as you kneel to receive these Holy elements of bread and wine, you confess to Christ your need. Ask him to touch your life again so that it may have renewed purpose and renewed meaning. That you may know the truth—the truth that sets the souls of men free. In this spirit I urge you to approach the chancel.

For this can be a memorable hour for you; when, without reservation, it can be said, "And Jesus . . . touched him."

The Inoffensiveness of Our Discipleship

By REV. RICHARD K. MORTON, Ed. D., Jacksonville, Florida

Christian faith and life appear at times to many as rather mild and ineffective. So often a situation arises in which mildness, compromise and timidity seem to clothe the individual representing the Christian view.

This is no argument for belligerence, discourtesy or wilful offensiveness. My plea simply seeks to remind us that under certain circumstances, the inoffensiveness of our preaching, our ministry, our daily testimony and work as laymen or clergy is a serious rebuke.

Most of us are familiar with the Christian's reluctance to cause offense within a church, or to create disturbance in civic affairs. Few enjoy being a cause of controversy, disturbance and division. Carrying this policy of mildness too far, however, has sometimes brought the Christian scorn and rejection—and has enabled many an evil cause to continue to operate.

Because of the very tentativeness and timidity of our entire Christian witness, we have made Christianity an offense to many. We are reluctant to mix in a fight for righteousness. It is so annoying and inconvenient to have to take the offensive. Why can't all people desire peace and quiet and conformity, and worship and think and act the way we do?

Our discipleship for Christ requires courageous action, firm conviction, solid character, willingness to pay the price of Christian testimony and service.

Both preaching and laymen's service have to have body and character to them if they are to impress the modern world. It is definitely going to be painful, exacting and difficult for a layman to be a real Christian under many of today's circumstances. He will find many ready to ridicule and others to oppose. It will get him into many an argument. It will mean that he will offend some friends and many others.

The inoffensiveness of our discipleship is ever a rebuke, because we know that if we arouse no opposition, no cry of offense, we are probably accomplishing nothing. All around us are evils and evil-doers—and if we demonstrate real Christianity, we must necessarily offend them.

Let's put some real power and courage and character into our witnessing and into our service. Let's avoid contention and mere disputation, but be ever mindful of presenting the message God has given to us in Christ without fear or favor.

I pay my sincere tribute to the great and daily contribution of Christian laymen in myriad fields. The work laymen do is vital today. The religion of Jesus must not become clericalized nor institutionalized. The layman's influence on many occasions is greater than that of the minister.

It is the layman who must take the principles of faith into the office and the marketplace, to which the clergyman has only infrequent access. He must also believe enough in the work of Christ to provide the necessary funds to organize discipleship in such a way that man-power will be available.

People require more than theory and religious argument, if they are to accept our faith. The clergy cannot do it all. The influence of faith must go into every aspect of faith. Our laymen and laywomen must attest it in their lives.

Is our own faith and contribution unwholesomely inoffensive? Are we making timid and weak gestures where we ought to make bold moves? Is our life contribution so inoffensive that no one can tell whom we serve?

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, AUGUST 26, 1954

NUMBER 33

"Let There Be Light"

By F. C. LESTER



LET there be light." That is what God is reported to have said when he flung the sun, moon and stars, and the earth into their places. He was not in favor of darkness. Neither was Jesus of Nazareth. He opened up channels of truth through which light could shine. His own life was so radiant that he could say: "I am the light of the world." To the disciples who sat on the mountain-side with him, he said: "Ye are the light of the world." Christians are to be so radiant that others may see their beauty and glorify God.

Those who are the friends of God and the followers of Jesus need not fear the light of truth—any truth. In fact, they should seek for truth. They need to know when the Bible was written, by whom and why. They should welcome what those discover who delve into the ancient records and bring back to light the facts concerning the sacred writings. They need not fear to know that the Bible was written by hand in parchment in language far different from ours, centuries before the art of modern printing was known. If some mistakes were made by some ancient copyist, what matters? Perhaps the man who wrote originally did not know all the mind of God, and certainly those who read today do not get the full meaning of all that is said in the Good Book. When the light of centuries is turned onto the Scriptures, they glisten all the brighter, with a divine radiance that is a light unto the pathway of those who would follow God.

In every field of thought and endeavor light is invaluable. Without it we stumble and fall. With it we see the way that leads to successful living. In the darkness of ignorance and the shadows of half-truth we cannot do our best. We need the light of complete revelation in order to be at our best. Those who would insist that training for the ministry and for teaching in the church is dangerous are simply "whispering in the dark" with the hope of keeping you in their company. Believe it or not. Just as God said in the beginning: "Let there be light"; so he is saying to his Church in this tragic day. It is not God who wants us to be ignorant or blind. He wants us to walk in the light with a steady assurance that our light comes from him and leads to him. Turn on the light in your home, in your church, in your business, in your play, in your politics, and in the deep recesses of your own heart, and God will love you.

News Flashes

Dr. Henry E. Robinson of the First Christian Church, Burlington, N. C., is attending the World Council of Churches in Evanston, Illinois.

Dr. Ross W. Sanderson, the new president of Franklinton Center, located at Bricks, North Carolina, began his work at this new institution on August 1. Dr. and Mrs. Sanderson's address is now Bricks, N. C.

Mrs. F. C. Lester, the editor of the Woman's Page is in Winter Park, Florida on business and pleasure. The managing editor still remembers with pleasure the wonderful oranges that Emily Carleton gave him on that first trip to Winter Park.

Rev. Howard P. Bozarth and his family left Elon College on August 20 for Yanktown, South Dakota, where Mr. Bozarth will be Professor of Religion at Yankton College. Mr. Bozarth has been pastor of the Elon College Community Church for the past four years, where he has had a successful ministry and where he has made many friends. We wish Mr. and Mrs. Bozarth and their family godspeed.

Supt. Wm. T. Scott and Dr. Henry E. Robinson conducted a preaching mission at the First Congregational Church, Hendersonville, N. C., the week of August 8. They report excellent attendance and growing interest in this new work. The church has recently bought a beautiful new site and expects to move their building to it in the near future and make an addition to the church. Dr. C. M. Heymann, pastor, and his people are doing good work.

Wednesday, August 18, was "Congregational Christian Church Day" at the Bible Conference now in session at Massanetta Springs. Dr. I. W. Johnson, who has attended 25 sessions of this Bible Conference, presided over the day's activities. Ministers present for the day besides Dr. Johnson, were Dr. John G. Truitt, Supt. Wm. T. Scott, Rev. Henry V. Harman, Rev. Guy Veazey, Rev. R. E. Newton and Rev. E. J. Rohart, besides a large group of lay people from our churches. Dr. Harold J. Ockenega of Park Street Congregational

Church, Boston, was one of the principal speakers.

Supt. Wm. T. Scott, who as in charge of THE SUN's subscription list, reports: "We have been gratified at the increasing number of churches subscribing to THE CHRISTIAN SUN on the group subscription plan. This plan, as you know, provides for a church to get a special \$2 per year rate per subscription, provided the church secures subscriptions from at

least onehalf of its families. It is important that churches observe this rule of 50 per cent of their families. Church families include any who are on the active role of the church. This bargain rate is made possible only because a larger number of papers may be printed at a more reasonable rate. The Board of Publications will not be able to grant a group subscription rate to churches that do not send in at least 50 per cent of their families as presented on their church role.



Sophia Laymen at Work on Lord's Acre Project

Sophia Laymen Observe Workday on Lord's Acre Project

Back in early May, the Laymen of the Sophia Church decided to carry on the Lord's Acre Project this year to raise money for the building fund. One of our laymen offered to donate the use of eleven acres of ground that he had already broken for planting, and it was decided to plant it in corn.

On Saturday, May 8, a group of laymen met at the field to prepare the land for planting. There were four tractors with tillers and harrows, and one tractor with a two row corn planter. A light shower the night before made the ground work nicely. Several laymen were present to help grub sprouts and remove loose rock from the field.

The fertilizer and seed corn were purchased from an FCX store at a good discount.

(Continued on page 15.)

Mount Olivet (Greene) Reports on Summer's Activities

A number of events have occurred at our Mount Olivet Church, Greene County, Virginia, that we feel are of interest to SUN readers. Back in April our church was host for the first time to the community Good Friday service, celebrating the "Seven Last Words of the Cross" in three hours. Of the six pastors taking part, one was Episcopal, one Methodist, two Church of the Brethren, together with Rev. Ralph Galt of New Market, and our own pastor. We were pleased with the good turn out and particularly by the large proportion who stayed for most of the service.

At this service and others, visitors have commented on the simple beauty of our new church arrangement with its divided chancel and picture window of Christ in Gethsemane. This

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

New National Chairman

At the meeting of the National Committee of the Laymen's Fellowship in connection with the General Council Meeting in New Haven, Harold E. Wahlberg, of Santa Ana, California, was elected national chairman for 1954-56. He sends the following greetings:

"Inspired by the thousands of Congregational Christian laymen through out this land who are recognizing more and more their place of devotion and active stewardship in the total program of the church, I have accepted your invitation and call to head the Laymen's Fellowship for the next biennium.

"Your representatives assembled here in General Council at Yale University have pledged anew their commitment to consecrated Christian stewardship in terms of talents, time and all things that God has endowed us with.

"With faith in the power of prayer and confidence in ourselves as co-workers with Christ, Christian laymen can set into motion tremendous latent powers that can transform a state of confusion to a world of peace, and order and benevolence. Shoulder to shoulder with our pastors, let's go —'Onward, Christian Soldiers'."

HAROLD E. WAHLBERG,
National Chairman.

Other officers elected for this biennium include Vice Chairman Lynn Sheldon, of Spring Valley, Minnesota, and Secretary-Herman Cook, of Lanett, Alabama. Fred Richards, the retiring national chairman, was elected to the Executive Committee.

Rhee Sees Faith More Powerful Than H-Bomb

Faith in God is a more powerful weapon than the H-bomb, President Sygman Rhee of South Korea said in a talk delivered from the pulpit of Foundry Methodist Church in Washington, D. C.

The 79-year-old Korean leader joined the Foundry Methodist congregation nearly half a century ago during the early years of his exile from Korea—which ended with its liberation

in 1945. As he spoke, Dr. Frederick Brown Harris, chaplain of the USA Senate and Dr. Rhee's friend and spiritual advisor, was at his side.

"Many people say that if we try to drive the communist force of 1,000,000 men from North Korea it will mean World War III," Dr. Rhee said. "They speak of the terrible atomic and hydrogen bombs which will destroy civilization itself in a few moments. Yes, it is terrible. But to them I say that we have something more powerful than the H-bomb—we have God with us leading us by the hand through crisis. I know God will not tell us what we are doing is wrong. He is the God not only of love but of righteousness. I know we are right."

Senate Majority Leader William F. Knowland (R-Calif.) sat in a pew with President and Mrs. Rhee during the service which also was attended by General James A. Van Fleet, former Eighth Army commander in Korea.—*Action*.

Notice of Meeting

The Committee of the Ministry of the North Carolina and Virginia Conference of Congregational Christian Churches is called to meet at Elon College, N. C., in the Library Building, Monday, September 13, 1954, at 1:30 p. m. Those who have business with the committee are requested to be present during the afternoon.

STANLEY C. HARRELL,
Chairman.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

Specialists in Church Work

The specialist that we are considering is the average lay member of the local church, and not the highly trained specialist who is working as a field secretary or as an employed member of the local church staff. It is the ordinary garden variety of church member that should have a specific task in the church program.

Church membership should mean infinitely more than attending the stated services of worship and supporting the financial program of the church. Too many church members are suffering from an inferiority complex. They do not consider themselves equipped to do important work in the church, and as they look back over years of church membership, their contribution seems so pitifully small.

Every church member has some special gift or ability that can be used to excellent advantage in the work of the church. Not to use for God, a gift which he has given and which is needed in his church, is a sin. Spiritual growth generally is the result of faithful consecration of time and talent to the advancement of the Kingdom.

The person who is blessed with ability in music can use that talent for the inspiration and edification of the entire church. The deepest experiences of the Christian life and the highest aspirations of the soul can best be expressed in music. A worshipping church is always a singing church. There ought to be in every church an individual, or a group of individuals, who study, plan and work to develop good church music. Such specialists can render significant spiritual service.

Every church is faced with a difficult problem to secure effective teachers for the church school. Much has been said about the importance of trained teachers, so much in fact, that most church members feel that if they are not college graduates they should not consider accepting a position as teacher in the church school. We would not disparage the importance of academic training, but that is not the most important qualification for a teacher in a church school.

If a person knows Jesus Christ as his Saviour and as the Lord of his life, he has the first qualification for a church school teacher. If to that is

added a genuine love for people and a desire to help them in a vital way, there is no reason why he cannot learn to be an effective teacher. A lot of hard study and work will be required, but it will be richly rewarding. The best way to learn is to try to teach. It is a challenging opportunity to the individual who would be a real servant of Christ.

Another phase of church work which sorely needs attention is that of church finance. More is involved in church finance than the raising of money. The first question that needs to be faced is how much money a local church needs to underwrite the program which it should be conducting, what is the financial ability of the church, and how should the money which the church receives be spent and accounted for. These are important questions.

Money is an important issue in the life of every person. It is necessary in the work of the church. There are people in every church who have ability in the realm of finance. They know how to acquire money and they know how to use it wisely. Every church needs consecrated financial ability. The person who has such ability should consider the opportunity to become a specialist in church finance. He can render valuable service to the church. He may also find an effective antidote against the danger of "the love of money."

Every Christian ought to become a specialist in the use of Christian love. By that is meant putting into daily contacts a spirit of friendliness and sympathy which will help the person who is walking a difficult path. A certain woman accepted a responsibility which involved going into certain homes of the church. It might have been accepted as a routine task and have been done in a perfunctory way; but the way in which she did it, her visits became spiritual ministrations.

It is to be added that the works of the specialist must always be kept in the proper relationship to the entire program of the church. If the specialist gets the idea that he is the only one in the church whose work is worthwhile, his usefulness is minimized. To appraise any task correctly, it must be seen as a part of the total program.

One in Christ, Yet Divided

By RALPH DOUGLAS HYSLOP

There are 161 Churches which proclaim, through their membership in the World Council of Churches, that they desire to work together at tasks which are theirs by virtue of their common loyalty to Christ. A resolution on "the Authority of the Council," adopted at the first Assembly in Amsterdam, expresses the desire of the council "to serve the churches, which are its constituent members, as an instrument whereby they may bear witness together to their common allegiance to Jesus Christ and cooperate in matters requiring united action." The unity of the churches, then, consists in a common allegiance to Christ giving rise to a common witness and duties which can better be discharged by being shared. Is this all? Is the unity felt and expressed by our churches something which we conceive to be a fact, its manifestation a work of our resolve, a product of our planning? The answer is unequivocal, as stated in the same resolution: "The World Council of Churches is composed of churches that acknowledge Jesus Christ as God and Saviour. They find their unity in him. *They have not to create their unity; it is the gift of God.*"

The Gift and the Quest.

A unity which is the gift of God in Christ to churches that acknowledge him as God and Saviour, a unity which is indestructible because God is one and Christ is not divided—this is our precious possession by the Grace of God. Yet we speak of another unity, a kind of cooperation in good works, a recognition of identity of interest and of effort. Surely there is contradiction here. If we *are* one in Christ, why must we take thought together to unite our witness and our work? If we possess a unity that has not to be created, why are we putting forth energy in varied enterprises to "further our unity." It would appear that the World Council of Churches is itself such an enterprise, and the Evanston Assembly in all its aspects a massive effort in the realm of creating Christian unity.

Further contradictions appear when we consider the careful limitation of

the authority of the World Council of Churches. Its Central Committee in 1950, in Toronto, sent to the churches a statement dealing with its character and the relationship of the churches to it. These are a few of the important sentences:

"The World Council of Churches is not and must never become a Super Church."

"The purpose of the World Council of Churches is not to negotiate unions between churches."

"Membership in the World Council of Churches does not imply that a church treats its own conception of the Church as merely relative."

"... membership does not imply that each church must regard the other member churches as Churches in the true and full sense of the word."

Perhaps we begin now to understand the complexity of our situation in regard to unity. We are all one in Christ and need not create that unity which is a gift of God. We must, however, seek to manifest our unity in common witness. As we join for this purpose in a World Council of Churches, we are careful to point out that we surrender none of our autonomy as churches. We voice a strong desire for more visible unity, but give up none of our sovereign right to remain separate churches. While preserving from all moderation our own claim to be the true Church, we give no promise to accord recognition to the claim made by other churches.

We should all feel that such a description of our state, if given by an unsympathetic observer, approached caricature. We could not, on the basis of the evidence, deny any specific statement made, but we would insist that the whole picture is out of focus. How can we bring it into focus? How can we understand rightly the God-given unity which is ours in spite of our divisions? How may we at one and the same time confess our sins in this matter and cause our repentance to bear worthy fruit in a new resolve to manifest in the life of our churches the oneness in

Christ that is the sure mark of the Christian Church?

Oneness in Christ.

Our first resolve must be to apprehend fully the meaning of the statement just made, that oneness in Christ is the sure mark of the Christian Church. Do we believe this? Are we ready to consider the consequences of such a belief? Let us understand at once that this means that there is no Church at all apart from Christ. Our membership is not only in organized churches whose life and character depend upon human decisions taken in response to certain events in history. We are members of Christ's Body, and the events in history which are decisive for us are his Incarnation, Crucifixion, Resurrection and Return in glory. In the *Incarnation*, Christ the eternal Son of God assumed a body through which he is one with man, and through which he is given to be the Head over all men and things. Through this Body, he gathers all who believe in him into one Body with him. In his *Crucifixion*, this oneness of Christ with us is consummated, for he became bone of our bone and flesh of our flesh that through the sacrifice of himself for us he might destroy our body of sin and death. Through his *Resurrection* in body from the dead, and by the gift of the quickening Spirit, the Church is made to be One Body and One Spirit with him. Because the oneness of the Church is grounded in Christ who ascended to the right hand of God the Father, its full manifestation awaits the day of Christ's *Return* to meet his Church and complete his work of redemption and judgment.

Yet it is forever true that Christ and his Church are one and indivisible. There can no more be a number of churches than there can be a number of Christs, of incarnations, crucifixions or Holy Spirits. The Church is one as Christ is one.

Division Is Denial.

One in Christ, yet divided as churches: this is the distressing fact. It is impossible in the eyes of faith for the Body of Christ to suffer divisions. Yet the impossible has happened. The separated denominations are called "Churches," and disputes arise as to which have the right so to be called. Worse, these divisions estrange Christians from one another,

hinder the practice of love, weaken the preaching of the gospel to the world.

Diversity of Christian thought and practice is not our problem, but the scandal of sinful division is. Here we are faced with the two deep mysteries: of freedom and of sin. By freely chosen actions, taken in faith and with good intentions, men have tried to edify the Church. But because of their involvement along with all persons in the terrible enigma of sin, they have inadvertently caused and perpetuated divisions among Christians.

Probably there were no alternatives possible for divisive actions which were taken. It does no good to deprecate our predecessors in the faith. What is important is that we see our divisions under the judgment of the Cross of Christ. We may live with Christ as One Body only as we deny ourselves and take up his Cross as our own. We must begin to look at divisions as denials of that unity in Christ which is the mark of the Church's reality.

A number of consequences follow. We begin to think of these divisions with a repentance which demands costly action by ourselves rather than by others. We renounce our own claims and ask Christ to take control of the church which is his, healing our divisions as he alone can. We begin to discern in others the One Body of Christ of which we are all

members, and to bear witness together with them to him who has already overcome our divisions.

Action in Obedience.

Acknowledging Christ as our One Lord and our divisions as a denial of his Lordship, we are impelled to act in obedience to our faith. This means re-examination of the position taken by our own church. How do we understand ourselves to be the Church of Jesus Christ? By what criteria do we measure the claims of other bodies? Are these claims for our own church and tests of the claims of others immutable, or are they subject to change, or at least new interpretation? It is often claimed that these are matters for the clergy alone to consider, but can it be said that the unity of the Church of Christ is no concern of the members?

There is more to action than a careful study of the position of one's own church, important as this is. Perhaps the time has come, as the Conference on Faith and Order at Lund, in 1942, suggested, when the churches must ask themselves "whether they should not act together in all matters except those in which deep differences compel them to act separately." The consequences of this decision, if it were taken by all churches, might well be further discovery of the extent of the realm in which practical unity already exists. It would surely result in sobering realism of the depth

(Continued on page 8)

citing week-end since the Japanese came through Malaya and conquered Singapore.

Mrs. Sloan and I once slept in our car with a military guard marching past all night. I once gave a Memorial Day address surrounded by a guard of former service men, because a fanatic had threatened to "get" me while I spoke, but this is the first time I ever preached a sermon with fully-armed soldiers surrounding the church.

The church I helped dedicate was a beautiful little building presented to a group of Tamil Indian laborers by the Dunlop Rubber Company. The songs and scripture were in Tamil, and my sermon was translated into Tamil. A number of the women wore beautiful, delicate saris. The clergy, including the American preacher, sweltered in coats and clerical collars. The babies were the most comfortably dressed of all, for they did not wear clothes.

Then came an invitation to drive forty miles further, to the city of Malacca to preach to an English-speaking Chinese church that night. The building is one of the most beautiful ones I have ever seen.

Monday morning, I was the chapel speaker at a Chinese school of more than a thousand students. The element of suspense was not absent at Malacca either, for a student who had sung in the church choir the night before and whose father was a teacher in the school, had been a passenger in the Singapore-Hongkong plane shot down the day before by Chinese Communists. The prayers for the boy, whether dead or alive, were impressive. He proved to be one of those lost.

Still another privilege came to me on Monday afternoon. An elderly Christian woman had died on Friday night. She was buried Saturday. On Sunday morning, her Buddhist son and daughter and their families came to church and asked that a Christian prayer-meeting be held in the daughter's home Monday afternoon. I went with a number of native Christians and took part in the service, which was Christian missions at the grass roots.

Monday night we flew back to Singapore, and the next morning flew eighteen hundred miles to Colombo, Ceylon, and to more adventures. Our week-end at Singapore, scheduled to be a rest period, had proved to be extremely interesting.

W. W. SLOAN.

The Sloanas Stop Over in Singapore

Shooting affairs do not promote the quiet we expected to find in Singapore. Singapore is a great commercial city. Mrs. Sloan and I had visited it in 1938. After Portland, Oregon, it is the first place we have touched on this trip that we had ever seen before. We had no particular interest in it except that our plane connections called for a stop-over there from Saturday afternoon till early Tuesday morning. We planned to get some rest there between two strenuous parts of our journey.

However, Singapore proved much more interesting than we had expected. After we left home, we received a letter asking us to look up the Methodist district superintendent there, so we sent him a note from Australia. In Djakarta, Indonesia, we received a note from him asking

me to deliver the dedication sermon for a new church building one hundred and sixty miles north of Singapore.

When we arrived at Singapore, we were warned that from time to time, ninety foreigners had been killed by Communists in the Malay region we should have to pass through, and were given an opportunity to decline the invitation. This was a challenge which we could not turn down. We learned later that a government officer was killed along our route on Saturday. We left the city before daylight. Less than an hour after we drove through one palm oil estate, the manager and a British officer were killed by twenty Communist guerillas. A bit later in the day four Communist terrorists were killed by the army in territory we had just passed through. It was the most ex-

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Elon College Summer Commencement

"You must be prepared to walk the path of courage," said Dr. Henry E. Ribinson, the pastor of Burlington's First Congregational Christian Church, as he addressed members of the graduating class at Elon College's annual summer commencement, held in Whitley Auditorium on the college campus on last Friday evening, August 20.

Holding up Jesus as the model whom the graduates should follow, Dr. Robinson pointed to the momentous decisions that Christ had to make during his life upon the earth, and he assured the graduates that they would also find many moments of decision in their own lives after leaving the Elon campus and entering upon their life work.

He pointed to the courage shown by Jesus in his decisions, and he urged Elon's summer seniors to cultivate the courage necessary to make the right decisions. He also held up Jesus as a man of compassion and named that quality as one the graduating seniors will need in their contacts with their fellow men.

One of the largest crowds ever to attend a summer commencement on the Elon campus braved showers to attend the program, which was opened with the invocation by the Rev. Dwight O. Jackson, pastor of the Haw River Congregational Christian Church.

Dr. Leon E. Smith, Elon's president, conferred the degrees upon the seniors and presented them with their diplomas. Bibles were presented to the graduates by Dr. John G. Truitt, superintendent of the Elon Christian Orphanage.

In closing the program President Smith, in delivering the charge to the graduating class, congratulated the seniors upon attaining a goal and passing a milestone in preparation for life, but he warned them that they were going out into a world torn by strife and conflicting ideologies, and he urged them to go out into that world with a sustaining faith in God, faith in their fellow men, faith in themselves and faith in the world itself.

The twenty-six seniors who received degrees and diplomas at the concluding exercises of Elon's 1954 summer session included the following:

Richard Bailey, Fred Darlington, Robert Hayes, James Hines, William Layton, Sara Murr, Donald Pennington, Elwood Ray, Fred Rice, Edward Robertson and Bowman Small, all of Burlington, N. C.; Allen Crawford and Edwin Hayes, of Graham, N. C.; Octavia Rumley and Thomas Wright, of Elon College. Peggy Blakeley, Cornelius, N. C.; Winfred Bray, Randleman, N. C.; Nat Burwell, Oxford, N. C.; Morisa Caussade, Arroyo, Puerto Rico; Jack Holt, Draper, N. C.; Ethel Knight, Roxboro, N. C.; Gene Laughlin, Greensboro, N. C.; Grace Matthews, Meredithville, Va.; Lawrence Nightlinger, Wildwood, N. J.; Michael Rauseo, East Boston, Mass.; and William Thompson, Raleigh, N. C.

L. N. BYRD.

* * * * *

Did You Know?

Did you know that Tuesday, September 7, Elon College, our college, will begin its sixty-fourth annual session? For sixty-four consecutive years Elon College has opened its doors to ambitious young people who are seeking a college education.

Did you know that the first year of operation in 1890-91, there were sixty-eight students enrolled, and there were the president, Dr. W. S. Long, and six members of the faculty; that for this first session of the college, there were only two buildings on the campus—the administration building that housed all the college facilities and East Dormitory for girls. The administration building was destroyed by fire, January 17, 1923. Old East is still standing, and is the only original building on the campus.

Did you know that on the opening day of school in September, 1932, there were only eighty-six students who matriculated? Others came in later. In January, 1933, Atlantic University at Virginia Beach closed, and thirty-six of the students enrolled there transferred to Elon College. Dr. William Moseley Brown was the president of Atlantic University. Dr. Brown is now teaching at Elon Col-

lege. With these Atlantic University students and others, the total enrollment for the year 1932-33 was approximately two hundred twenty-five. A very large percentage of these students were given some financial assistance in the form of scholarship aid to induce them to enroll in Elon College. Student charges then ran from \$350 to \$475 for the entire college year.

Did you know that the records of the Admission Office reveal that at this writing, August 18, there are 311 first-year students applying for admission in advance of the opening on September 7. Normally this would mean that unless some unfortunate happening occurs, that Elon College will begin this, the 64th year of operation, with between seven and eight hundred students. These students come from good homes, from good high schools, and bring with them good scholastic records.

This fine student body will be instructed by a faculty of 44 men and women who are specialists in their respective fields. Indeed, the outlook for the ensuing year at our college is most encouraging. Now is the time, however, for all of our ministers, Sunday school workers, church members and friends to speak to our own church young people and urge them to attend our college. Your help is solicited and will be appreciated.

* * * * *

Apportionment Giving

There is a magazine that comes to my desk monthly titled *Think*. It is an attractive magazine and usually is filled with interesting articles on timely topics. The other day, I walked into an important office, and there hung on the wall a neatly framed card in a conspicuous place with a single word in bold type, "Think." Thinking means to consider, to believe, to conceive as possible, to purpose.

As we face the problems and causes of our church, it probably would be helpful if we would stop and think of the relative value of the various interests and causes of our church; not that which is most emotional or most appealing, but that which is the most necessary to the total program of the church; that which is most constructive and capable of making the most valuable contributions to the ongoing of the church.

If, when we turn to the serious business, and I should say spiritual (Continued on page 11.)

Missions at Home and Abroad

Freedom and Democracy in Africa Through the Church

By JOHN REULING,
Secretary for Africa.

African students frequently demonstrate a real sense of responsibility for their fellow Africans. When two successive tornadoes destroyed large slum areas near Johannesburg recently, 50 students and 6 faculty members of Adams College (American Board), 400 miles away, volunteered to give their entire Christmas vacation to assist in erecting new and better homes for some of the displaced victims of the tornadoes.

* * *

In many parts of Africa the Africans have very few political rights—in some parts none at all. In certain areas such rights are being gradually whittled away. The outstanding progress that is being made in self government in certain African countries, such as the Gold Coast, makes it certain that in time to come Africans in other parts of Africa will win their freedom, whether by force and revolution or by peaceful constitutional means yet remains to be seen. The best, and in some cases almost the only training for future participation in a democratic state is in the Christian Church. To an increasing degree the Protestant churches of Africa are self governing, on democratic principles. Hundreds of thousands of Africans are acquiring a knowledge of democratic procedure through their churches.

* * *

Kenneth Brooks Dube, son of a Rhodesian pastor and the first student from the area of our Rhodesia Mission to study overseas, writes from London where he is taking university work: "Here in London focus is on the trouble in Africa. We are all concerned over what is happening in that part of the world. Though this world grows smaller and distances melt down, it appears that the distances from man to man and nation to nation grow to a terrible length. There are units of an ideological and political character which want to excluded millions of men and women who cannot conform to a particular line. The Christian Church, which is

a fellowship not confined nor bound to any unit of this earth is facing a great challenge. Christ is our Saviour and Lord of us all. He alone can save us from the spiky iron and chain of man's ideologies." From many other sources there comes positive confirmation that Africans of education, ability and responsibility recognize the potentialities of the Christian Church, not only for helping them in their own particular difficulties, but for the world as a whole.

* * *

The American Board Missions have pioneered in giving African leaders responsibility, sometimes very difficult to do in a color conscious land where those in authority are unable to credit non-whites with having ordinary human ability. In a number of instances successful carrying of the responsibility has been a lesson to doubters and has opened doors of opportunity to many other Africans. An outstanding example is the case of Z. K. Mathews, a full-blooded African. In 1927, the American Board Mission in South Africa appointed him as principal of the Adams High School, over the objections of many who said the position was beyond the abilities of any African. Mathews made an outstanding success of the job, went on from there to become professor and later department head at the South African College (of university grade), and during the 1952-53 school year was Henry Luce visiting professor at Union Theological Seminary in New York. Encouraged by the American Board success, other missions and then the government itself began to appoint Africans to important educational administrative positions, and today African principals and headmasters are not at all unusual. — *American Board News Bulletin*.

* * *

The non-whites outnumber whites 4 to 1 in South Africa. Though in the majority, these non-whites are almost without voice in the government. They are free to establish homes on reservations which occupy one-seventh of the land. Such reserves are so over-crowded that it is impossible for the black African to

get an adequate living from the poor eroded soil. Many are forced to seek a livelihood as laborers on the six-sevenths of the land owned and controlled by the white man. To a large extent the black African is uneducated, undernourished, housed in shanty ghettos outside the white man's cities, deprived of the right to freely choose his occupation and very frequently coerced to work on the white man's farms and in his mines at less than one-sixth of the wages paid to white workers.—*Ray Phillips, American Board Missionary*.

ONE IN CHRIST, YET DIVIDED.

(Continued from page 6.)

and seriousness of the differences which remain. Would not both discoveries have great significance? Because we have not acted where we are one, we have not known our unity. Until we face honestly the fact that there are those things which prevent common action, we are not likely to submit them to the judgment of the Christ who gave his life that his Church might be One and the world might believe.

In the fifteen years from 1937 to 1952, there were 13 achievements of complete organic union of denominations and sixteen progressing negotiations with a view to organic union. In this period, the relationship of churches, which had been informal ones in the ecumenical movement, issued in the mutual covenant of the World Council of Churches adopted at Amsterdam. Councils of churches, both local and national, have greatly increased in number. Perhaps most important of all, both the discussion of our differences and the affirmations of our unity have found their place in a new context. Looking to the Lord of the Church, we know that it is only in obedience to him in our mission, ministry and worship that we shall, in all our congregations, manifest the power and unity of the Church of Jesus Christ.—*A Study Guide to Evanston*.

Chaplain in Japan

The many friends of Chaplain Johnson L. Griffin will be interested to know that he is now on duty in Japan. He is located at Hokkiado. His address is: Chaplain (Capt.) Johnson L. Griffin, Hdq. 8th Cavalry Regiment, 1st Cavalry Division, APO 201, c/o Postmaster, San Francisco, Calif.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Meet Miss Foltz

A Virginia girl who is making good in Florida is Dorothy Foltz from Luray, for the past year the director of Religious Education at our church in Winter Park.

Originally a member of the Leaks-ville Church, Dorothy went to Elon College, where she graduated in 1946.

Following three years of science teaching in the Valley, she became associate in Religious Education at the Elon College Church during the tenure of Dr. Jesse H. Dollar as pastor. She held a similar position in the First Christian Church of Burlington for one year.

Realizing the need of further training if she made religious education her career, Dorothy went to Hartford Seminary in the fall of '51, getting her Master of Arts degree in Religious Education in 1953.

That spring the Winter Park Church was looking for a director of Religious Education. Pattie Lee Coghill suggested Dorothy Foltz. They contacted her, and flew her down from Hartford for an interview. They liked her, she liked the situation, and last September she began work in Florida.

The year has been a very profitable one for the church, and fine experience for Dorothy. This fall a week-day kindergarten is being planned as a new phase of the church's service to the community. The pastor of the church is Dr. Louis Schultz, who is teaching at Piedmont College in Georgia during his summer vacation.

Miss Foltz has prepared the following article especially for use on this page.

* * * * *

Parents Are Valuable in a Religious Education Program

By DOROTHY FOLTZ.

The engagement of parents in the program of Religious Education is of utmost importance in planning a successful program in a local church. The parents that are asked to work on a committee with the teachers of their children immediately become part of the Church School program

and learn to interpret the program to themselves and to other parents.

Often parents will respond to a request for their help with a specific piece of work, while they will ignore a general request for assistance.

Listed below are suggestions of ways in which parents may help:

1. Teaching in the church school, helping with nursery groups during church, acting as sponsors of youth groups.
2. Helping children at home: by work on specific assignments such as reading, memorizing, rehearsing part in worship services or drama, collecting or making something for service project.
3. Helping in activity program of church school: using parents with special skills or interests.
4. Drama: taking responsibilities for directing, scenery, lighting, costumes, make-up.
5. Cooking: suppers for teachers, parents, family night; helping children make cookies as gifts.
6. Equipment: painting walls or furniture; mending toys, chairs, tables; making equipment.
7. Church school library: keeping records of books, study of new books to be added, contributing new books.
8. Office: keeping records, mimeographing, folding and mailing.
9. Telephoning: helping teachers to call other parents.
10. Transportation: driving young people or children on trips, to conferences, to church.
11. Writing and editing: monthly bulletin to parents, prepared by a group of parents.
12. Service activities in cooperation with youth: sorting, packing, mailing, of used clothing or of other gifts brought by children.

* * * * *

Women of Henderson Church Report Successful Year

The Woman's Missionary Society of the Henderson Congregational Christian Church has had another

very successful year in missionary work under the leadership of our president, Mrs. Edwin W. Langston.

All of our programs have been interesting and inspiring, and have meant a great deal to all of us.

This year we organized a new circle of young married women. They have done a wonderful year's work, and have inspired all of us to be more willing to put forth that extra effort for the Lord's work.

One of the highlights of the year's work was the presentation of our home mission book, "Within These Borders." We invited the members of all societies in our district to come and meet with us, and were happy and proud to have one of our own members, Mrs. Julian Pernell, present the book in the most interesting and inspiring manner. Following the meeting, the group adjourned to the Ladies' Parlor of the church, where a delightful social hour was enjoyed.

This year, our main community project has been to work with the young people of our church. In order to encourage them and to uphold them in the fine work they are doing in our church, the missionary circles prepare supper for the groups from our church and from Liberty Vance Christian Church every other month. Liberty Vance, in turn, invites our young people to supper at their church.

As we come to the close of another year's work, we are already looking forward to next year, and are hoping and praying that, under God's leadership, we may go forward in the work of bringing God's Kingdom here on earth.

MRS. VICTOR L. LANGSTON,
Secretary.

Out of Great Tribulation

No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of Epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited, and we may thank Bedford Jail for the "Pilgrim's Progress." Take comfort, afflicted Christian! When God is about to make preeminent use of a man, he puts him in the fire.—Macdonald.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

As summer draws to a close we prepare to go home. We like Elon very much and enjoy our time here.

There are many interesting people here and many people about whom we could write, but there is one, who has done much for us, and we want to tell you about her.

Every school and college must have a library. Elon is no exception. The Carlton family gave the money for the one on the Elon campus and it is a very good one.

Libraries are wonderful places, they have thousands of books, many magazines, papers, index books, reference books, dictionaries, and records. They have a smell unlike any other place too—leather, past, paper and just a “book smell.”

Mrs. Oma Johnson is Elon's librarian. She is an active gardner, and probably has the most worked over lawn in town, is active in the church, and is the keeper of much of our church history. The other day we were in her office and saw some of the things she is preserving. The object that claimed the most attention was the bell lying on the floor of Mrs. Johnson's office. She said it was the one on the original college at Graham, it was at Elon, then at Franklinton at our church, next at a negro church, and not too long ago the Rev. Emory Carter had claimed it and returned it to the college. There it was, small but sturdy, an object of much interest.

Mrs. Johnson lets us in the stacks. The stacks are the rows of shelves on which the books are stored. When one wants a book, he goes to the file to see which books are in and which may be had, then a librarian or helper goes into the stacks and finds the book that is wanted. But going in the stacks alone is fascinating. There are books in foreign languages, books about religion (some of my husband's are here), books about marriage, music, art, and every kind of subject. Some must be very good, and some must be bad, but there they are—row on row.

Little steps lean against the shelves so that one may reach the highest shelf. Plants grow in the windows,

adding beauty to the room. They belong to Mrs. Johnson. She has charge of a vast and important domain. Without her, the student would suffer, because he must read to learn and often needs help in finding the books he needs.

In the summer Mrs. Johnson has one helper, but in the winter she has several. We appreciate the fine work she is doing in Elon's library and the fine work she is doing for our convention in taking and caring for papers, letters, articles and items of historical value. Here's a tribute and salute to Librarian Johnson—long may she reign over the stacks and the books!

* * * * *

Teaching Telephone Courtesy

By IDA M. HALIBURTON.

Issued by the National Kindergarten Association.

I could hear the receiver being removed, and the short breath of a child indicated that I had an audience at the number I had called, so, after waiting a moment, I asked, “Is this Mrs. T. A. Brown's residence?”

“Uh, uh.”

The response might have meant “yes” or “no,” but it had an affirmative sound, so I asked, “Is she at home?”

“Uh, uh.”

The versatile expression seemed to mean “no” this time, but I wasn't sure, so I asked, “May I speak to her, please?”

“She is not home,” was the reply.

“When will she be at home?” I pushed the question firmly.

“I don't know,” was the unconcerned answer.

“May I speak to your daddy? You are Tommy, aren't you?”

“Yah.”

Evidently he was thinking seriously on the matter of being Tommy, for he made no move to tell me that Daddy was not at home. I tried again. “Is Daddy at home?”

“No,” he answered.

“I'll call later,” I said. “Good-bye,” and, “Good-by,” he replied.

“Is this 4-3044?” asked Central of my nine-year-old grandson, who had answered the phone.

“Yes,” he replied.

“Will you accept a call from—?” naming his mother, who was visiting almost across the continent.

He readily consented, for he had been waiting for that call for an hour, but his response would have been the same had anyone else called.

The best time to teach children telephone deportment is while they are very young—still young enough to have respect for the instrument and to understand that they need to be taught how to carry on a telephone conversation intelligently. We must make them realize that it is important that they know how to do this. It is wise to make a point of teaching them to enunciate properly, especially the stock phrases, which will help them to feel at home in this method of communication.

Children should not be expected to follow a procedure of any sort satisfactorily if they have never been taught how to do it. With regard to the telephone, suppose a boy's name is John Snow. The child should be taught that when answering the telephone from home, having removed the receiver, he should say, “Mrs. Snow's residence.” After that, an appropriate stock phrase can be used, such as: “Just a moment, please,” or “I'll call her,” or “Mother is out; would you like to speak to Daddy?” or “If you will leave your number I'll ask Mother to call you.”

Before leaving the house, one should be sure to tell the child where he is going, and if he can be called there by phone. If he can, he should write down the number. There should be a pad for this purpose. We must be sure the child knows where and how to record messages. We should stress the importance of being accurate with regard to day and hour. Of course, he must be familiar with the expression, “Pardon me, will you please repeat that?” and “Thank you.”

If there are several children in a family, each should be taught telephone courtesy as soon as natural ability and education make it feasible, and no child should be allowed to use the phone alone until the lessons have been well learned. We should strive particularly hard to teach the child who is a little slower than the others to become proficient in the art. It will raise his confidence in himself, which he may sadly need, and it will create the respect of the more agile-minded members of the family, which, it often happens, he needs even more.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

"Welcome Book" Presented by American Youth

Presentation of a "Welcome Book" containing 3,600 signatures of American youth, was made to the 150 world youth representatives who met on the campus of Lake Forest College, Lake Forest, Illinois, in advance of the Assembly of the World Council in nearby Evanston.

Each signature in the "Welcome Book" represented one dollar which young people of the United States and Canada contributed toward a travel fund to bring foreign youth to Evanston for the Assembly.

In behalf of the American signers of the book, Roderick French, chairman of the United Christian Youth Movement, presented the book to Philip Potter, West Indian from Haiti, chairman of the youth department of the World Council of Churches. The "Welcome Book" was a project of the United Christian Youth Movement, a youth agency of the National Council of Churches.

The presentation was made at an afternoon tea sponsored for the world youth representatives by the United Christian Youth Fellowship of Greater Chicago, a group representing 1200 Protestant churches in the Chicago area. John Noer, Jr., president of the Chicago fellowship, gave a word of welcome and introduced members of the staffs of the National Council and World Council of Churches. About 125 youth attended the tea held on the college commons.

In addition to the tea, the world youth representatives to the Assembly were guests at a lake side picnic supper August 14, and a boat ride on Lake Michigan is promised them for August 28.

The young people are attending the Assembly in two capacities—as youth consultants and as youth stewards.

The youth consultants were appointed by the World Council upon the recommendation of their churches and youth bodies from their countries. Representing 39 countries, they enjoyed, except for voting, the same privileges at the Assembly as adult delegates. The youth stewards, representing 14 countries, have acted

as guides, ushers and aides during the Assembly.

In preparing for the Assembly, the young people were led by Mr. Potter and Miss Jean Fraser of England, the director of the youth department of the World Council.

"Demetrius and the Gladiators"

PICTURE OF THE MONTH.

Because this film may be considered as a sequel to "The Robe," it may also be subjected to many comparisons, in plot and treatment. This is neither fair nor necessary. "The Robe" is the initial Cinema Scope production and is the screen version of the best-seller novel by Lloyd Douglas. In this presentation which is set in possible historical sequence to its predecessor, we find a story built on some of the characters met before: Demetrius, the freed Greek slave who had become a Christian after witnessing Christ's crucifixion and being entrusted with The Robe, Peter, the "Big Fisherman" and Caligula, the Roman emperor whose thirst for power made him mad.

A prologue consisting of the last scene from "The Robe" provides the necessary connection and we embark on a new plot with different implications. Caligula has heard that magical powers have been attributed to the Robe and wants to secure it for himself, hoping that its possession will assure him authority and longevity. Since he does not tolerate disobedience, he plans to force the Christians to give it up. They are a small, peaceful group, living by their crafts, under the leadership of a blind potter, with an occasional visit from Peter. Demetrius is among them. When the Roman guards come searching for the Robe, he offers resistance, is arrested and taken to be condemned to fight in the arena. His refusal to fight, his splendid physique and athletic skill bring him to the attention of the profligate Messalina, wife of Claudius who manages to get him enrolled in the Gladiators' School sponsored by her husband. From then, a wind of pagan madness rushes through the story and engulfs Demetrius who falls victim to the wiles of Messalina,

All the recadence of the period, the lust of animal passions displayed in the gladiatorial games, the immorality of court life, the amoral factors of the idolatrous cult of Isis served by Messalina, political intrigue and the insanity of Caligula are depicted without reservations. In contrast, the simple faith and consistent decent living of the Christians are portrayed so effectively that Demetrius is brought to repentance and to a determined return to his Christian position. This is shown simply, touchingly and convincingly, as many a backslider has been led to do under strong conviction of his sins.

There are many good points to notice about this production: dramatically and artistically, it is superior, many of the settings of "The Robe" being used to good advantage. The characterizations, whether of good or of evil people are excellent. One is ever conscious of a spiritual thread running throughout the story. The Robe is shorn of miraculous properties but remains a symbol of Christian testimony, a valuable factor.

APPORTIONMENT GIVING.

(Continued from page 7.)

business, of dividing our money for the support of the various causes of the church, we should spend some time in thinking where our money should be given, where it will accomplish the most for the progress of the church and the coming of the Kingdom of God on earth. Perhaps, then, our contributions would accomplish a great deal more than they do. At any rate, it is a good plan to think—to think seriously, to think hard, and then be governed by our best judgment.

Previously reported	\$ 5,179.43
Eastern N. C. Conference:	
Hayes Chapel	\$ 9.00
Eastern Va. Conference:	
Little Creek	\$ 5.00
Johnson's Grove	10.00
N. C. and Va. Conference:	
Howard's Chapel S. S. ...	\$ 2.00
Monticello	30.00
Pleasant Grove	29.00
Shallow Ford	20.00
Western N. C. Conference:	
Bailey's Grove	\$ 5.00
Big Oak	5.00
Brown's Chapel	5.00
Pleasant Cross S. S.	10.89
Virginia Valley Conference:	
Linville S. S.	\$ 15.00
Winchester S. S.	9.00
Wood's Chapel S. S.	9.00

259.23

Total to date \$ 5,438.66

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Growth Through Useful Work"

LESSON X—SEPTEMBER 3, 1954.

MEMORY SELECTION: "Whatever your task, work heartily, as serving the Lord, and not men." Colossians 3: 23.

BACKGROUND SCRIPTURE: Colossians 3: 23-24; I Thessalonians 4: 10-11; II Thessalonians 3: 6-13.

DEVOTIONAL READING: Psalm 19: 14-17.

Last week we were studying about "Growth Through Christian Service." This week we study about "Growth Through Useful Work." There is not much difference between the two topics. Indeed, essentially, there is no difference between them. To be sure, in the first instance we are thinking about the things we do in Christ's name, so called religious activities, such as visiting the widows and orphans in their affliction and need, in sharing with those who are in need, in rehabilitating our brother who has been overtaken in a trespass, in bearing one another's burdens, in controlling our tongues, and so forth.

In the latter instance, we are considering what seems to be more secular activities, our everyday work, the things that we do for a living, the routine and commonplace round of daily work and labor. But in the eyes of God, there is no hard and fast distinction between the two. The so-called spiritual and the so-called secular are one and the same. Any work, and all work, done in Christ's name and in Christ's spirit, is Christian service. And daily work is just as much a means of growth in the Christian life, as is so-called religious work. The fact is that for most people, one of the finest opportunities for growth comes from their daily work. If they do not grow there, they are not likely to grow anywhere. There are tremendous spiritual possibilities and values in useful work, even in humble, unsung, unknown work.

A Good Starting Point.

The Garden of Eden is looked upon as the ideal condition of man. It is sometimes called Paradise. Folks might think that Adam and Eve were "sitting pretty" in that little bit of

heaven on earth, nothing on earth to do but take a perpetual vacation. But that was not the case. The Garden of Eden was Paradise because there was work to do—that is what made it ideal. The Lord God put Adam and Even in the Garden and told them to dress it and keep it. They had to prune the fruit trees, cut the grass, tie up the blackberry bushes, clean out the ditches, cut the underbrush, and so on. The point is that work is divinely given and divinely ordered, and divinely sanctioned and blessed and rewarded. The fellow who says, "I've got to work," may miss the point. Work is a duty, but it is also a privilege. It is a blessing, not a bane. It is not only a means of making a living, it can be a means of making a life, and a great life. A man can grow in grace by doing his work in the right way and in the right spirit.

Doing Work Well.

"Whatever your task, work heartily, as serving the Lord, and not men." There is an old saying to the effect that whatever is worth doing at all, is worth doing well. That is what Paul is saying. Bring to your work, no matter how humble it may seem, the desire and the determination to do it well. Do it in such a way that it will receive the commendation of the Big Boss, the Lord Jesus Christ himself. Even the lowliest jobs take on new dignity if this is done.

Some years ago, at the close of a great revival service, the folks were giving their testimony as to what the meetings had done for them. One young man said that as a result of the meeting, he had given himself to the ministry, a young woman said that she was going to be a missionary, and so it went. Finally, an elderly woman with wrinkled face, snagged teeth and gnarled hands got up and said, "Mr. Preacher, of course I can't go to the mission field, and I can't be a preacher, and I can't do any of these things that these young people are talking about. I am the woman who scrubs the floors in the big Bank Building downtown. But I have re-consecrated my life to Christ in this meeting, and I am going to be the best scrub-woman in this city." That

woman's work had a sacramental significance. She was going to perform her work heartily, and as unto Christ her Lord.

Working With Your Hands.

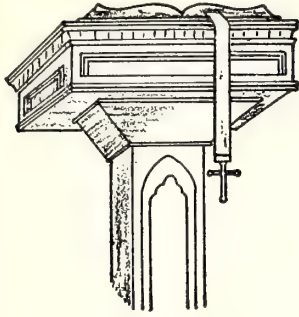
"But we exhort you, brethren . . . to work with your hands." So many folks think that manual labor is common and even degrading. They want "white collar" jobs. In God's sight, work with the hands is just as important and just as honorable as is work with the head. The mother who spends most of her time cooking, washing dishes, making beds, washing and ironing clothes, and doing the many things which caused the poet to say, "But woman's work is never done," is doing something just as important as the man who sits behind the big mahogany desk and runs a big business. Fact is, she is running a big business, especially if there are children in the home. And the fellow who fastens the nuts on the automobile as it moves along the assembly line, is just as important as the big shot engineer who designs the automobile. In God's sight, manual work is meaningful work.

"Work with your hands" . . . that is sound advice. Modern psychology and psychiatry confirm the wisdom of this preacher of the long ago. Go to a hospital for wounded or shell-shocked veterans and see how important is this matter of giving folks something to do with their hands! These men with shell-shocked minds and nervously fatigued systems, in a state of collapse, are taught to work with their hands, weaving baskets, making toys, moulding pottery, knitting, anything and everything that can be done with their hands. Working with one's hands is good therapy for the well as well as for the sick. The writer has a little workshop where he makes things with his hands. It is recreation, and also re-creation. People ought to do things with their hands.

Riding the Gravy Train.

"For we hear that some of you are living in idleness, mere busybodies, not doing any work." These people got Paul's goat. You see the people at Thessalonica, as was the case with so many Christians in other places of that day, thought Jesus was coming in the near future. So they stopped work. "Why work?" these loafers asked. "Jesus is coming, and that will be the end of the world; and we will be rewarded or punished, whatever we do now." They were riding

(Continued on page 14.)



"It Really Happened"

By REV. JOHN G. TRUITT, D. D.

"And it shall come to pass . . ."—Joel 2:28.

God said it would happen. What? That he would pour out his Spirit, and people would speak his message—prophecy—and both young and old would dream dreams and see visions. And all along there were those who envisioned a better world, and dreamed of its coming to pass; but there had not been any special outpouring of God's Spirit upon common multitudes; and, so far that they still waited. A generation passed, a century, several centuries, and yet it had not come to pass. Perhaps the prophecy was practically forgotten. A few persons still hoped it would come true, perhaps others said that it had already come to pass and we did not recognize it. Still others said it would never happen. Other prophets came and went. Other books of the Old Testament were written, and finally the Old Testament was closed, and yet it had not come to pass. One read on through Matthew, the whole of the life of Christ, and Mark, and Luke, and finally John and not yet does he find it. Then one day the apostle Peter in a magnificent sermon announces that it has really happened! "This is that which was spoken by the prophet Joel," says Peter. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. . . . And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

And now it had really happened. God's Spirit was freely given, men were hearing the Gospel in their own tongues, and they were being convinced, were turning away from their evil ways of unbelief, and by the tens, and hundreds, yea, thousands,

were turning to this new Way of the lowly Nazarene. They saw visions of a finer civilization, and dreamed dreams of a land of love, and peace, and sweet fellowship. And God's Spirit was with them without measure. They had boldness, and courage, and preached a Gospel which convicted those who heard it, and layed their lives upon the altar of living service.

Let us thank God for that day. It was the birth of the Church. It was the day of beginnings, and beginnings so great that our minds yet are unable to take in all that it means—a world whose kingdoms are the kingdoms of the Christ.

How did it come to pass. Jesus came, for one thing. It did not come to pass without Jesus. Let us put that down as a primary fact. Jesus came and led the way, by living it, teaching, preaching, practicing it; and then finishing the plan for it upon Calvary with his very life; and then arising to proclaim eternal life and victory, and to promise power to his followers, upon the consideration of their going regardless of all handicaps unto the uttermost part of the earth and preaching it to everybody. It really happened, but it followed Jesus.

But even then it did not happen exactly when Jesus had finished and ascended even unto the right hand of the Father. It still had not yet happened. Do not overlook something. And that something is that men and women *took Jesus absolutely seriously as far as they understood him, and hazarded their lives on carrying out his requests.* Not in any wild excitement, but quietly right down the line exactly as though he himself were in their midst, leading them into the upper room, restraining their ardor for ten long days and nights in quiet, earnest prayer. I like to think of those days! Simon Peter learning composure, quiet, obedience, and waiting! See him, loving Jesus as he did, enthusiastic as he was, frightened though as long as he might have been, and thus in such a case ready to blunder ahead in some wrong way, but waiting, praying and keeping as cool as John, the beloved. One of the highest spots in the New Testament is the waiting in prayer those days, unnumbered for them, just waiting, and waiting, and waiting. It takes a lot to teach us to be patient. There is a power in patience which God needs now to build a better world. We have talked about building a new

world, but what we should do is to give God a chance at it through us! That was what Jesus had told his disciples to do. To possess themselves until they were transformed from "learners" to "teachers," from disciples to apostles! When they obeyed, and with the right spirit of obedience which offered life and all, the Holy Spirit came, and the prophecy of Joel, now centuries old, had really come to pass. It came, but it followed Jesus and men with the willingness to give their lives in complete surrender to Jesus—Jesus and men, and women, yes, and young people, for even little Rhoda is not left out of the picture.

I am afraid we are trying in these fast days to motorize God's plans. We would harness our new speed, and efficiency to his throne, and in mass production make a new world. His thoughts are not our thoughts, and the same quiet manner must move our world as moved the Master, tempted to "speed up" in the forty days wilderness experience. Not by the speed of the age, but by the Spirit of God, will the new world be made.

I would like to have a hundred church members to worship every Sunday morning, and move us all like a moving hive of bees into the mouth of the kingdom of God; but what I would like even better would be that five hundred church members worship God for five minutes every morning of their week-a-day lives, and again at noon every noon, and again at night every night! The quiet bringing of our families to God every day would beget a power that would bring a new day for us all. We have come too much to expect the beauty of our mass worship, our big ways, our splendid choirs, our minister-prayers, and our preacher-sermons in lump sums in a single hour to do our worship for us, but what we need is a sense of meeting ourselves, for ourselves, and by ourselves in order that we may learn hourly, daily, to live a Christian life with and for others, and to take our orders from Jesus as our Lord and Master.

You can do a great thing by beginning, if you are not already doing so, to be in that much needed fellowship of those who worship God privately and definitely every day. Do you covet the outpouring of God's Spirit upon your life and upon your family, and upon your day and age? Let Jesus prepare you, lead, and command you. It really happened for them. It will happen for you.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Little Dottie had a birthday, her fifth, this past Monday. She has heard her mother and daddy talk about the orphanage and the little children there. She has been taught to save some of her own spending money for them. She has been taught to pray for them. She likes to hear about them in THE CHRISTIAN SUN. She is told how thankful she should be for her father and mother and how much they love her. I have seen Dottie and she is a gay little girl and sweet.

When it came time to celebrate her birthday, and plans for it were being discussed she wanted to do something for the children who lived at the orphanage and had no daddy or mother to help make a happy birthday for them. Would they have icecream and cake? Would there be candles, like mine, Daddy? Yes, she was told. They would have icecream and cake. They would have candles, and for them there would be a celebration and the singing of "Happy Birthday." Dr. Truitt would see to that, and so would Mrs. Nell Smith, their kind and loving kitchen matron.

I want to send something, she told her daddy. I will be five years old. I want to send \$10.00 for every year. Did she mean \$50.00? Yes, \$50.00, Daddy.

To be sure she is the only child. She has a share in what is being earned. She was in a position to give the \$50.00 if she wanted to. Her parents felt that other parents believe in letting their children have a say-so in so many things, that they would let Dottie have her wish in this. That is the reason you see the \$50.00 in this report.

I have every reason to believe Dottie's birthday was happy. And I think it is nice for her to let her own happiness "spill over" onto less fortunate children.

Teaching is a wonderful thing. It is a grave responsibility. People may grow up generous, kind and wise, if generous, kind and wise teachers teach them from the beginning of their lives. To be sure they may be exceptions.

A boy who went away from home to school when he had completed the seventh grade had a very few clothes,

almost no money. His mother slipped away to an attic and in a special hiding place she had a few coins in an old white handkerchief. She handed it all to him. She did not keep back one nickle. "Here is all the money I have, son, when I get some more I will give you more." That boy grew to be generous. He has given much money generously. But more still he has gladly given a life in service to others.

Teaching is a great thing, and a mother is a wonderful teacher. Here is a host of little folks without mothers who are being taught by people who had mothers.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 19, 1954.

Commodities for the Week.

Socks:

Cradle Roll Dept., Holy Neck Christian Ch.

Clothing:

Miss Patricia Gordan, Burlington, N. C.

Mrs. B. D. Silver, Asheville, N. C.

Mrs. Raleigh F. Whitley, Isle of Wight, Va.

Mrs. H. E. Ollerhead, Chapel Hill, N. C.

Buttons:

Missionary Society, Isle of Wight Christian Church.

Socks and wash cloths:

Women's Missionary Society, Liberty Cong. Christian Church.

Coupons:

Mrs. John Miller, Elkton, Va.

A Friend, Liberty Spring Christian Church.

Clothing, shoes and curtains:

John M. Jones, Reidsville, N. C.

Bananas:

Pate-Dawson Co., Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward \$8,714.10

(No report this week.)

Grand total \$ 8,714.10

Special Offerings.

Amount brought forward \$21,234.16

Miss Dottie Branch, Garner, N. C. \$ 50.00

Women's Missionary Society, Auburn Christian Church	25.00
John Chamberlin, Gibsonville, N. C.	1.50
Gasoline Refund	92.50
United Cong. Christian S. S., Columbus, Ga. ..	4.12
In Memory of Mrs. Mary Foster Warren	7.50
Special Gifts	14.25
	194.87

Grand total \$21,429.03

Total for the week \$ 194.87

Total for the year \$30,143.13

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

the gravy train. They expected that somebody else would take care of them, even if they did not work. Paul had the answer for them: "If any man will not work, let him not eat." It was as simple and as radical as that. It was such a sound idea that the Pilgrim Fathers, sixteen hundred years later, copied it, and used it. Folks who cannot work ought to be helped. Unfortunately, the man who will not work often has a family, and the church folks and the community have to help him to help his family.

Reaping the Reward.

"Knowing that from the Lord you will receive the inheritance as your reward." God is no respecter of persons or of work. He rewards those who are faithful alike.

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MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

SOPHIA LAYMEN OBSERVE WORKDAY.

(Continued from page 2.)

As the operation moved smoothly along, the ladies of the Sophia Church appeared at lunch time with well filled baskets. Their contents were placed on a table at the hut, near the edge of the field and by a beautiful pond. After this picnic style lunch, the laymen returned to their work and had their project planted by four o'clock. It was truly a day for the Lord, and the fellowship together was wonderful.

Those participating in the project were Ray Hollingsworth, Troy Hall, Richard Farlow, Marvin Staley, Leonard Staley, Stacey Hayes, Bobby LaMarr, Ralph Wilson, Wade Rich, Earl Bulla, Harold Brown, and the pastor, Rev. Avery Brown.

The corn was cultivated only twice due to the dry weather, but the crop looks very promising. Many of the dairy farmers have been hit by the drought, and they are eager to buy our corn for ensilage. **We feel sure** of a strong market when we decide to sell the crop.

We think that our laymen will be willing to try other projects to help on the building program. The Woman's Missionary Society has also been faithful in their work, having purchased the lot for the new church site and raised money in many ways.

The work at Sophia is progressing.

MABEL STALEY,
Reporter.

MOUNT OLIVET REPORTS ON SUMMER ACTIVITIES.

(Continued from page 2.)

addition has also given us two new Sunday school rooms, where the beginners and young adults now meet. The Sunday school is under the leadership of John Marshall and has had a good year.

As sort of a climax to the Sunday school year was our annual Vacation Bible School. Winona Morris was the director again this year. She made good use of the cooperation of mothers and friends who brought children and helped in other ways. Miss Shirley Ann Snow taught the beginners; Mrs. Elphis Morris, the primary; Mrs. Harrold Herring, the juniors, and the pastor taught the intermediates. The three younger classes used the Judson Press material based on worship recommended by the conference office. The intermediates finished up our mission study,

based on the Friendship Press book, "Many Hands in Many Lands," which we had been studying once a month. The closing program, on Sunday, June 27, featured singing, Bible verses, exhibits and a short play.

On the first Sunday in May, some of us journeyed to Bethel Church, where Mrs. B. G. Snow represented us in the Women's Day program and where we heard Dr. Ruth Seabury and enjoyed a covered dish dinner. We returned the hospitality on the first Sunday in August, when the Bethel people, together with our pastor, his family and parents, visited Mt. Olivet and joined with us to say "goodbye" to Pattie Lee Coghill, who had come for the christening of her Harman namesake.

Next month we hope to again act as hosts to our friends and members at our homecoming services, Sunday, September 26. Dr. David McKeith, Jr., has been invited to speak and we are hopeful that he will accept.

H. V. HARMAN.
Pastor.

Ford Foundation Aids World Buddhist Center

Construction of a great world Buddhist center and university is well under way in Rangoon, Burma, with half a dozen buildings completed and work started on the main building which, in addition to class rooms, will house an auditorium, museum, library and a sanctuary for the revised Buddhist Tipitaka.

To be known as the International Institute for Advanced Buddhist Studies, it is expected the twenty-five modern buildings of the center will be completed before the close, in May, 1956, of the two-year Sixth Buddhist Great Council now in progress.

Several of the completed buildings, now being used as hostels for thousands of monks gathered from all over Burma as well as Ceylon, Cambodia, Laos and Thailand, will become university dormitories after the end of the congress.

A special session of the congress next November is expected to bring members of the World Buddhist Fellowship from the U. S. A., Canada, Britain, Australia, Belgium, France, Germany and Scandinavia.

The Ford Foundation, American philanthropic organization, is helping to provide several years of advanced training in the U. S. A. of two Burmese scholars who will head the Buddhist center's library.—*Action.*

We Teach

The program of alcohol education is not something apart from the school curriculum. Those engaged in teaching the scientific facts relative to the use of alcohol are not "temperance workers on the loose." A sure way to stall all progress along the whole temperance front is to enter the schools with a pseudo-educational approach and label it "alcohol education." Alcohol education is, in every sense of the word, a teaching approach.

Any state department of education or public instruction appreciates the thoroughness with which the temperance organization maps its educational program. Organization and presentation of materials, class discussion testing, effective follow-up methods and close contacts with the school administrators and faculty members place the whole alcohol education squarely in the center of accepted pedagogical concepts and routines. Better yet, the pupils receive solid instruction in a pattern geared to the classroom.

Scores of testimonials bear out the fact that the teaching approach makes an impact in the classroom, the home and the community. Not only in expressions of appreciation relative to the techniques of the temperance instructor, but in the expressions of convictions as to the moral implications of the alcohol problem as well, are these testimonials significant. It is when boys and girls make high resolve to abstain from that which is harmful that the fruitage of alcohol education becomes priceless.—*A. R. M. Lauritzen, in Illinois Temperance League News.*

A Request

It will be greatly appreciated by the editor if all items intended for publication in THE CHRISTIAN SUN be typewritten, double spaced. Articles in long hand will be accepted if the writer is unable to have them typed, provided they can be read! Events which occurred more than a month before the time they are reported are no longer "news."

STANLEY C. HARRELL,
Editor.

It is a universal law that men who break God's commandments most are the men who hate their fellows worst; those who keep God's commandments love with sincerest affection.—*Anon.*

The Supreme Question in Religion

By ROY C. HELFENSTEIN

The conversion of Saul of Tarsus was one of the most mysterious of which we have any record. People have tried to explain it. Some have even discounted the narrative as well as the experience itself. But explain it any way you wish, you cannot explain it away. Something happened in the life of that little Jew called Saul. Enough happened that it changed his way of living in the days that followed. Enough happened that it changed the history of the world. The proof that something happened is the changed attitude and changed life of the man himself. Paul's life after that experience is convincing evidence that something happened.

Christianity found its greatest exponent in the man who was once its greatest opponent. The antecedent of Paul's conversion, that which without question led up to the final climax and his complete surrender, was the martyrdom of Stephen, and the genuineness of the lives of those known as Christians. Paul realized when he was converted to the Christian faith that the supreme question in religion is not what one should believe about certain doctrines, but what one should do for God—"What wilt thou have me to do, Lord?" That was his question. The inspiration of his new faith in the Leadership of Christ inspired him with a desire to do something for his Lord. True conversion always inspires men and women to service.

Religion is not a theology to be argued about, but an experience to be expressed and verified in terms of life. Religion must touch the whole of a man's life in order for it to touch any of his life. Instead of being a department of one's life, religion, if it is to have meaning and value, must be a part of all one's life. Religion does more than to influence a man in his praying. It is possible for an irreligious man to pray. But only "the effectual, fervent prayer of the righteous man availeth much."

Religion determines how a person lives. The genuineness of one's religion is expressed in what one desires to do, and what one refuses to do. Religion determines one's conduct in business, in politics, and in social life, and in the home as well as in the church. Religion determines how a person works, because it puts conscience into one's work. The sincere Christian desires to have his daily life and work bear constant testimony of Christ's redeeming power. Too many people try to convince themselves that they are Christians because of certain things they will not do. Christianity is not evidenced by negatives. Paul's inquiry was not "What do you want me not to do?" but "What wilt thou have me to do?" The Christian lives in affirmatives and not in negatives. The supreme question in religion since the days of Jesus has been, "What wilt thou have me to do, Lord?" Not until Christian people of every church and creed realize that Christian service should receive the major emphasis in all preaching and teaching will they be able to convince the world of the importance of Christian faith, for "Faith without works is dead"—not only dead, but useless.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, SEPTEMBER 2, 1954

NUMBER 34

My Master Was a Worker

*My Master was a worker, with daily work to do;
And he who would be like him must be a worker, too!
Then welcome honest labor, and honest labor's fare,
For where there is a worker, the Master's man is there.*

*My Master was a comrade, a trusty friend and true,
And he who would be like him must be a comrade, too!
In happy hours of singing, in silent hours of care,
Where goes a loyal comrade, the Master's man is there.*

*My Master was a helper, the woes of life he knew,
And he who would be like him must be a helper, too!
The burden will grow lighter, if each will take a share,
And where there is a helper the Master's man is there.*

*Then, brothers brave and manly together let us be,
For he, who is our Master, the Man of men is he;
And men who would be like him are wanted everywhere,
For where they love each other, the Master's men are there.*

—William G. Tarrant.

News Flashes

Elon College opens its sixty-fifth year on Friday of this week.

Rev. Lacy M. Presnell, pastor of Liberty Church in the Western North Carolina Conference, is a patient at the Moore County Hospital, Pinehurst, N. C.

The Rev. John Lackey, pastor of Apple's Chapel, is assisting Dr. W. E. Wiseman in a series of services this week at Pleasant Ridge Church, Guilford County, N. C.

At their conference grounds at Lake Junaluska, North Carolina, the Methodists have recently dedicated a chapel in memory of members of their churches in the Southeastern Jurisdiction who lost their lives in World War II.

The Rev. Perfecto Yasay, a native of the Philippine Islands and a student at Andover-Newton Seminary, will arrive in Greensboro, N. C., on September 6 for a visit of two weeks, before going to the seminary. Mr. Yasay is receiving scholarship aid from the Cora L. Anthony Trust Fund.

THE CHRISTIAN SUN carries in this issue a guest editorial by Dr. H. Shelton Smith of the Duke Divinity School Faculty. Dr. Smith attended the first week sessions of the World Council of Churches at Evanston, Illinois. He is writing a series of articles on the World Council which will appear in subsequent issues of THE CHRISTIAN SUN.

The National United Student Fellowship Conference of Congregational Christian and the Evangelical and Reformed Churches is meeting at Elmhurst, Illinois, August 28 to September 4. Attending from the Southern Convention area are Miss Frances Pickard of Liberty, N. C., a student at Meredith College, Miss Sallie Winn, Chapel Hill, N. C., a student at the University of North Carolina, Miss Jo Anne Smith, Greensboro, N. C., Mr. Robert McCann, Akron, Ohio, and Mr. Randall Mason, Patterson, N. J. Miss Smith, Mr. McCann and Mr. Mason are students at Duke University.

The Massanetta Springs Bible Conference

Mrs. Johnson and I have been attending the Massanetta Springs Bible Conference for the past two weeks.

When the Conference closes tomorrow night (August 29), we will have made a record of fifty weeks in attendance, covering a period of twenty-five seasons, two weeks each. During these years we have heard more than 1,800 sermons or addresses, delivered by ministers of a half-dozen or more denominations. What this has meant to us in the way of information, stimulation, inspiration and enlarged vision is difficult to evaluate. We have spent more than \$3,000 for expenses and contributions for this purpose, and it has been more than worth the time, labor and cost.

The Conference this year was pronounced the best yet in program and attendance. Congregational Christian Churches had only eight ministers present on the day given to our churches. Rev. R. A. Whitten was the only minister except the writer who attended as much as one week. We do not have the names of the other ministers who were present for one or two days.

We shall return to our supply work in Holy Neck Church with thanks for the privilege of these great spiritual blessings. Unless the ministers in our churches will more largely attend this Conference, we think we should request the management to drop our churches from the list of special days. We are honored by the opportunity freely given to our churches, and a large number of our ministers should attend the Conference.

Methodists, Baptists, Moravians, Episcopalians, United Brethren, as well as Presbyterians and others, both ministers and laymen, attend and appreciate the program presented. The laymen of our churches should advocate and support the plan of having their pastor attend this great Bible Conference next year.

I. W. JOHNSON.

When the state supreme court declared parimutuel betting at dog tracks in Currituck County, North Carolina, illegal, the ministerial association of Carteret County appealed for an injunction against a similar track at Morehead City. The injunction was granted. Meanwhile, an appeal from the Currituck decision has been denied by the federal circuit court.

Build New Churches

Thank God we have emerged from the era of defeatism in which Protestant church leaders everywhere were calling for "fewer and better" churches. Now they are saying with one accord, "We need 100,000 new churches within the next twenty-one years."

The situation which has caused the change in the thinking of many is the tremendous increase in our population. Experts in the census bureau anticipate a forty million increase by 1975. This means that another person is born every twelve seconds and that enough people are added to our population each month to build a city the size of Dayton, Ohio. It is estimated that this increase alone will, in the normal development of our society, bring an increase of 28,000,000 in church membership.

Our churches must provide for this normal growth in the construction of larger buildings and the establishment of many new congregations. But we must not forget that some forty percent of our present population have no affiliation with any church. Our Lord's commission and our evangelistic passion should drive us to seek and to save these lost millions. Furthermore, there are other millions who are enmeshed in the toils of false faiths and need to be liberated by the Gospel. We believe that 200,000 new churches are needed now!

Every evangelical Christian church in America should feel an obligation to organize at least one new church in the next five years and should undertake that obligation immediately. We are certain God would bless every such project undertaken in his name and according to his will.

—James DeF. Murch, in Action

Additional Building Loan Fund Declarations of Purpose

The Southern Convention Office has received the following Declarations of Purpose since their last report.

Church and Pastor	Amount
Oak Level—E. N. Powell.....	\$ 279.00
New Hope—R. Eugene Tally ...	477.44
Pope's Chapel—E. M. Powell ...	233.00

It is greatly desired that those churches that have not yet sent in their Declarations should do so at the earliest possible moment.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

"A Living Creed"

PROGRAM FOR SEPTEMBER.

SUGGESTED HYMNS: "My Faith Looks Up to Thee," "Living for Jesus."

SUGGESTED SCRIPTURE: Ephesians 6: 1-20.

PRAYER: Give us O God wisdom sufficient to know how to build a creed and then help us to have courage and determination to live by it. Amen.

MEDITATION: "A Living Creed."

Like others in our Fellowship, I did not begin my life in the church as a member of the Congregational Christian denomination. My Welsh ancestors were for generations adherents of Protestant churches with strong creedal foundations.

Like others I have recited these historic creeds from my early youth, impressed with their dignity and rhetorical excellence, but not truly understanding their theological arguments. Nor do I understand these to this day.

I would not question the purpose of creeds but in the Congregational Church a layman must have a creed which challenges his intellect, his heart and his imagination—a creed which gives some freedom in which his own individual character and spirit can have room to move.

In 1913 our Fellowship adopted "The Kansas City Statement." I repeated it week after week in the church of my high school and college days. Its beauty and dignity and challenge burned themselves into my consciousness. I could wish that today I might repeat it in the company of my fellow-worshippers in the Congregational Church for "This I Believe."

"We believe in God the Father, infinite in wisdom, goodness and love—"

Don Marquis once wrote that "As the skill of a man grows broader, so do his creeds." Whatever may be man's ignorance or prejudice, he has beckoned to his innate best self when he has caught a vision of a Father of these characteristics. Whatever others the sects may add, there can be no question of our unity in claiming

these as the qualities of our common God.

"—and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore,"

Men may seek their salvation in systems of jurisprudence, in codes of social ethics, in institutions of community and nations, but ultimately these will have no strength or persistence unless they are built upon the precept and example of Jesus Christ. In this conviction the earnest Christian fundamentalist and the honest humanist who reveres the Christ, can find companionship.

"—and in the Holy Spirit who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men."

The absolute prerequisite for Christian spiritual stature is a seeking and a receptive attitude. From those who have earnestly sought the Will of God there has come the assurance of the revelation of "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure—" to those who honestly yearn for them and quickly receive them.

"We are united in striving to know the will of God as taught in the Holy Scriptures, and to our purpose to walk in the ways of the lord made known or to be made known to us."

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Dr. Wm. T. Scott, Supt.,
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From the EDITORIAL *Viewpoint*

Opening Day of the Second Assembly of the World Council of Churches

A GUEST EDITORIAL BY
DR. H. SHELTON SMITH

On Sunday, August 15, an epochal event in the history of American Christianity took place: the Second Assembly of the World Council of Churches opened its two-week session at Evanston, Illinois. The Assembly included representatives from 161 church bodies, constituting a membership of 168,000,000. Delegates and accredited visitors were on hand from 48 nations, representing some of the youngest as well as some of the most ancient religious communions. Despite our deeply divided world, Evanston was the meeting place of Christians from East and West, North and South. From behind the Iron Curtain came such influential churchmen as Dr. Josef L. Hromadka of Czechoslovakia and Bishop John Peter of Hungary.

The opening service of worship was held at the host church, the First Methodist, of which Dr. Harold Bosley is the minister. Bishop G. Bromley Oxnam, one of the five presidents of the Council, delivered the sermon, using as his theme the historic affirmation that was coined when the World Council was organized at Amsterdam in 1948: "We Intend to Stay Together." In the temper of Amos, he called for a revitalized personal religion that is brave enough to challenge all forms of political tyranny and social injustice. His message came to a close with these confident words: "Nothing can separate us from the love of God. Let the Redeemed of the Lord say so. Jesus Christ is to become the Ruler of the kings of the earth, the King of kings and Lord of lords. In this faith, we intend to stay together."

The Second Assembly used as its central theme, "Christ—the Hope of the World." In view of world-wide unrest, anxiety, and suspicion, it proved most timely. Disagree as delegates might on particular points in theology and in political doctrine, they were unanimous in affirming that Jesus Christ alone is the ultimate hope of mankind.

The first day's program came to a dramatic climax with a mammoth service of worship held in Chicago's Soldier Field. After more than 100,000 people had jammed the stadium to maximum capacity, 30,000 more thronged the gates in vain. This mass gathering left Chicagoans aghast. Old-timers confessed that they had never witnessed anything so stupendous. Long before the hour arrived

for the service, 500 chartered busses, coming from many states of the middle west, huddled about the stadium.

The service of worship, entitled "Festival of Faith," had been in the making for at least a year, and into its preparation had gone the best religious and artistic talent in New York and Chicago. The churches of Chicago and near-by communities gave to it their ablest specialists. Directly participating in the Festival was a cast of some 4,000, including the Chicago Symphony Orchestra, pantomimists, a brass choir, a speaking chorus, soloists and trumpeters. Every member of the cast exemplified the utmost in skill and discipline. Furthermore, each member participated in a rare mood of reverence and worship. For all of them, this was no mere spectacle.

The Festival was organized around three biblical themes: Creation, Redemption, Consummation. The series was introduced by an "Interrogation," led by one of the World Council presidents, Dr. Marc Boegner, top official of the Reformed Church in France.

President: Who are you to have come here?

Congregation: We are Christians. We have come from many different traditions.

President: What is it to be Christian?

Congregation: It is to believe in God the Father; in his only Son our Lord; who is the Hope of the World . . . and in the Holy Spirit.

President: From where have you come?

Congregation: From 161 member churches, from 48 countries on five continents.

President: Why have you come?

Congregation: We have come to worship God.

Then followed the smooth and subtle unfolding of each theme, in the development of which the spoken word, music, and pantomime were combined with deeply moving effect. The bracing hymn, "Our God, Our Help in Ages Past," brought the evening to a close in a pitch of inspiration that is rarely experienced in group worship.

Those of us who shared in this Festival of Faith could not doubt that the churches of the World Council truly intend to stay together.

A Statistical Report on the Nation's Religious Climate

The nation's religious climate—as judged by statistics alone—has never been better than it is now.

The United States has more church members, more Sunday school members, more churches, and more ministers than at any other time in its history. Church giving is also at an all-time high, and church building has expanded eight-fold since 1940.

Hearken to other statistics form the *Yearbook of American Churches*, which put on the books for 1953 new, all-time records for religious life in America, under the impetus of a mid-century religious revival that has been sustained since 1940:

Never before has such a large percentage of the nation's population been enrolled in the churches.

Six out of every ten persons are on church rolls—Protestant, Roman Catholic, Jewish, and others. Percentage-wise it is 59.5, as against 49 percent in 1940.

Approximately thirty million persons have joined churches since 1940, to bring the total number of members of all religious bodies in the continental United States to 94,842,845. The net gain between 1952 and 1953 was 2,565,716—a 2.8 percent rise.

The enrollment in Sunday or Sabbath schools skyrocketed three times faster than church membership. An 8.1 percent gain brought the total to 35,389,466—mostly young people in Protestant Sunday schools. This all-time high, including 2,741,929 teachers and officers, represents 22 percent of the nation's population.

Places of worship—churches and synagogues—increased 1.5 percent, in an effort to keep pace with expanded membership. The 1953 additions were 9,082, and the grand total 294,359.

Clergymen in charge of local churches increased from 183,899 to 207,618, and the total ordained—including those retired and engaged in non-pastoral work—is 338,250. The record of clergymen with charges is incomplete—from 200 of 268 religious bodies.

Church building approaches the half-billion mark. The 1953 figure of \$474,000,000 for new construction compares with \$59,000,000 in 1940.

Statistics gathered in 1953 show that people gave 8.9 percent more to Protestant and Orthodox groups than in the previous year. The total—a per member average of \$41.94—was \$1,401,114,217. The figures are not made available by other religious bodies, but independent estimates indicate that the grand total exceeds two billion dollars a year.

“A vigorous, sustained movement of Americans into the churches is reflected in every facet of the nation's religious life,” said Dr. Benson Y. Landis, editor of the *Yearbook of American Churches*.

“Statistics measure the growth, but throw little light upon the reason for this mid-century renaissance. I believe, however, the growth reflects shifting opinion in favor of a life that includes the spiritual and, in fact, is not complete without it. The unrelieved world crisis may contribute to the accelerated pace of the turn to the churches, but it must be remembered that there has been one crisis after another that has brought no sustained gains to the churches.”

Dr. Landis said that there were many other contributing factors to the growth of church and Sunday school memberships—a phenomenal increase in the birth rate; effective evangelistic efforts in the churches; and population moving from city to suburbs, with an accompanying increase in new churches to serve them.

The *Yearbook*, published by the National Council of the Churches of Christ in the U. S. A., is the only source of statistical data for all religious bodies in the continental United States. The new figures, mostly for 1953, and collected from official statisticians of all faiths, will appear in the *Yearbook* for 1955, which is scheduled for publication the middle of this month.

The 2.8 percent gain in church membership in 1953 compares with a population gain of 1.7,

The nation's religiously-affiliated population of almost 95,000,000, when broken down into six major faith groups, shows the Protestants first, Roman Catholics second, and Jewish third. Eastern Orthodox groups are fourth, Old Catholic and Polish National Catholics fifth, and Buddhists sixth. The relative strength of Protestant and Roman Catholic groups has remained virtually constant for more than fifty years.

From 1940 to 1953, Protestants increased from 37,814,606 to 55,837,325; Roman Catholics from 21,284,455 to 31,476,261. On a basis of ratio of membership to population for the same period, Protestants showed, 1940—28.7 percent, 1953—35.1 percent; Roman Catholics showed, 1940—16.1 percent, 1953—19.8 percent.

Comparative figures for the six major religious groups in continental United States, for 1952 and 1953 are as follows, the 1952 figure being given first:

Protestant . . .	54,229,963	55,837,325
Roman Cath. .	30,253,427	31,476,261
Jewish	5,000,000	5,000,000
E. Orthodox .	2,353,783	2,100,171
Old Catholic .	366,956	366,088
Buddhist . . .	73,000	63,000
	92,277,129	94,842,845

There are also Muslims in the United States, but the number is not reported.

The unofficial census of religious bodies, embracing 235 groups, shows that 98.2 percent are concentrated in 77 groups. These groups, each with 50,000 or more members, include 18 that have more than 1,000,000 on their membership rolls.

Furthermore, Dr. Landis points out, the division numerically in the ranks of Protestantism is not as wide as indicated by the number of denominations reporting—255. Out of 55,000,000 Protestants, about 85 percent are embraced within nine general denominational families.

The Baptists are the largest Protestant groups. Divided among 25 bodies, there are 17,990,613. Methodists of 21 bodies are second, with 11,641,891. Lutherans rank third, there being 20 bodies, with a membership of 6,608,951; while 10 Presbyterian bodies account for 3,635,077 members. Congregational Christian Churches have a membership of 1,283,754.

The numerical increase in church membership was three times as fast
(Continued on page 13.)

The Rev. Fred Page Register Becomes Stewardship and Evangelism Secretary

The Rev. Fred Page Register, pastor of Wake Chapel Congregational Christian Church, Fuquay-Varina, North Carolina, for the past eight years, has been elected Stewardship and Evangelism Secretary of the Southern Convention of Congregational Christian Churches, according to an announcement issued by Dr. Jesse H. Dollar, president of the Convention. Mr. Register will begin his work December 1.

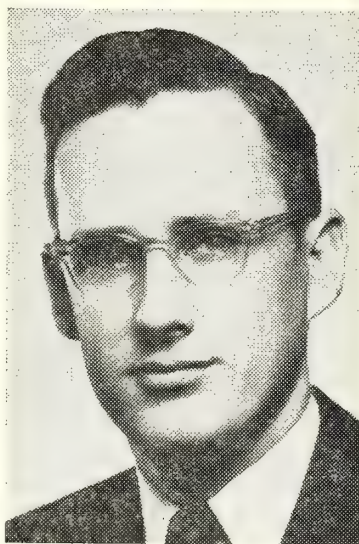
The position of Stewardship and Evangelism Secretary is a new service of the Convention created by action of the Convention in session at Durham, N. C., in 1952. Following the action of the Convention, the Executive Board was instructed to define the job and select the person to fill it. The Board appointed a special committee to outline the work to be done. This committee reported, and its recommendations were adopted. The new job was defined by the committee as follows:

1. To promote Christian Stewardship and Evangelism in the Southern Convention—in its Conferences and its churches.
2. To share with pastors and with churches in the study of the basic principles of Christian Stewardship and Evangelism, and to find ways of applying the best principles and methods of both to the local churches.
3. The Secretary of Stewardship and Evangelism shall be employed by the Executive Board of the Southern Convention, and be responsible to the Board; he shall be a member of the Convention Office staff and work cooperatively with them, but with his own special responsibilities in Stewardship and Evangelism.
4. He shall have no administrative responsibilities, except in his own field, and shall not serve as financial agent for any department of the Convention.

In his work, he will serve as resource leader in the promotion of "Our Christian World Mission," the denomination benevolent program at home and abroad, as related to the principles of Christian Stewardship. The field of Christian Stewardship will

reach and serve all the interests of the Convention, the Conferences, and churches of the denomination in this area.

In this new service to Congregational Christians in the Southern Convention many new avenues and procedures must be developed. It is the plan that this new worker will spend most of his time working with the pastors and in the local churches. He will be essentially a "field worker" and not an administrator or "office" person.



REV. FRED PAGE REGISTER

He will lead Stewardship Institutes culminating in many instances in the Every Member Canvass. But money will not be the primary emphasis. Stewardship is a philosophy of life, not a method of raising money. It has to do with all our relationships of life: the acquisition of things, property, possessions, talents, and way and motive of using our talents, spending, saving, hoarding, giving, sharing, and disbursing any residue at life's end. This will be essentially a spiritual ministry. Since material possessions, time, and talents are our greatest evangelists, the Stewardship emphasis may easily be yoked with our program of Evangelism. Mr. Register will spend a lot of his time in evangelistic programs, through lay and personal visitation evangelism and in preaching in the traditional revival services. He will seek, with our pastors, to discover and develop other men who can and

will give a portion of their time to stewardship and evangelism.

Though young in years, Mr. Register has had unusual success both in stewardship and evangelism. During the past eight years at Wake Chapel Church he has received 200 new members, 94 of whom came on profession of faith. During his ministry there the average attendance at both Sunday school and church worship services has almost tripled. He served Plymouth Church six years and Amelia Church five years respectively, where the work increased substantially. He has introduced a fully organized lay visitation evangelism program at his churches, with marked success. He has been the evangelist for special revival services in 34 of our churches during his short ministry, and has also assisted in special services outside the Southern Convention.

His work in stewardship has been no less colorful than in evangelism. While the amount a church contributes in dollars and cents is not the whole story of Christian Stewardship, it is often the acid test and it does reflect a wholesome concern. In 1944 when Mr. Register became supply pastor at Wake Chapel, the church gave for all purposes \$1,600.48. In 1946 when he became their regular pastor the church gave a total of \$3,477.00. In 1953 Wake Chapel contributed for all purposes \$26,834.00, averaging \$21,954.00 for 1951, 1952, 1953. Needless to say, the spiritual life of the members has become enriched, with dozens of tithers. Plymouth and Amelia churches likewise increased their giving record during his ministry.

Mr. Register served Lee's Chapel for a brief period, but there he led them in a building program, and their stewardship and evangelism grew substantially.

In each of the churches served by him the physical properties have been greatly improved: A new educational building and a parsonage at Wake Chapel; a Sunday school addition at Amelia; plans for improvements at Plymouth; and a new church building at Lee's Chapel.

Mr. Register is popular with all ages, and has had equal success in working with farm and non-farm people. He is a good pastor and an effective preacher. He is the youngest son of Mr. and Mrs. J. H. Register, long time members and leaders at Grace's Chapel Church, near San-

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Charge Given to Summer School Graduates

The following is the charge given to the Class of 1954 Summer School Graduates by President Leon Edgar Smith at the close of Commencement exercises on Friday evening, August 20, at eight o'clock:

"Since the days of childhood, you have been dreaming about your future, what you would do when you were a man or a woman. In more mature years you have been planning as to how to make your dreams of youth come true. In a moment of reality you knew that your real ability must be discovered, and that your talents must be developed and directed; that these ends could be achieved only on a college campus in a scholastic atmosphere, where your mind would meet with other minds and your ability matched with the ability of the great personalities of the past and present; that these achievements are necessary in preparation for the opportunities and responsibilities of life.

"Through public school, and now these four years in college, you have been making ready for life's great adventure. In all your dreaming, planning and preparing you have never envisioned a future such as now opens up before you."

"A world torn by strife, disturbed by political ideologies; its people part rich and part poor, some with plenty, some faced with actual starvation, some denying the existence of God, and others clinging to him as their only hope and the only hope of the world.

"This world, the world that is yours, needs a leader, a leader with conviction, with courage, with righteous daring, one who forgets self, who loves only God and people, and who fears only God, who believes that God and God alone can save the world, and that he will save the world through people who believe him without wavering, who trust him without question, and who follow him without faltering. Will you be that leader? Have faith; have faith in God, have faith in your fellowman, have faith in yourself. 'Who knows but that you have come to the Kingdom for such a time as this?'"

Nineteen-Fifty-Four and Fifty-Five

Prospects for the ensuing college year are very encouraging. We have had less trouble in completing our faculty. We have been fortunate in securing men and women who are well trained and experienced in their respective fields.

Miss Mary Zink of New Haven, Connecticut, will serve as Dean of Women. Miss Louise Moseley, of Gaffney, South Carolina, will serve as Physical Education instructor for Women. Dr. Alex Corriere of Pennsylvania and a recent Ph.D. graduate of the University of North Carolina, will be serving as Associate Professor of Modern Languages. Mr. John Bass of Alabama, at present studying abroad, will substitute for Professor J. H. Brasher in Business Administration. Mr. Brasher is away on leave studying for an advanced degree. Mr. Laurence Hedgepeth of Florida and a recent Master of Arts graduate of Columbia University, will instruct in the Music Department, taking the place of Professor John Westmoreland, who is on leave of absence for the year studying in Austria. Mr. Guy Owen, Jr., of North Carolina, a Master of Arts graduate from the University of North Carolina will be a member of our English Department staff, taking the place of Dr. James M. Hess. Miss Hazel Walker has been transferred from the Business Office to the Registrar's Office. She will serve as Registrar, replacing Professor A. L. Hook, for full time teaching in the Department of Physics. Miss Wanda Dofflemeyer from the Valley of Virginia, has been asked to take the position in the Business Office held by Miss Walker. These additions and changes in the administration give the college a very efficient faculty.

From present records in the Field Secretary's and Admissions' Offices, it is revealed that we may reasonably expect a very fine student body, not only from the standpoint of numbers, but from the standpoint of training and ability. Advanced enrollment indicates that Elon College shall open in September with between 700 and 800, and perhaps nearer 800 than 700, students. It looks as if we shall have the largest enrollment of stu-

dents that we have had in the past three years. It is impossible to say definitely what the enrollment will be, but present figures are certainly encouraging.

At this writing, the school is taking a rest. These few days between the close of the summer school and the beginning of the regular fall session in September provides the members of the faculty with a respite that is much needed. The faculty will return to the campus on Friday, September 3, for a period of orientation, beginning at 2:00 Friday afternoon and closing with faculty dinner on Monday evening, September 6. During this program of orientation the President will present a program for the faculty that is designed to integrate the entire college curriculum for the year 1954-55 and acquaint each individual faculty member with his particular field of service and personal obligation to the college, the student body and the administration. By experience, these orientation periods for professors have proven of great worth to the faculty and to the school as a whole.

September 7, Tuesday following Labor Day, all freshmen will arrive. Where absolutely necessary a student will be permitted to register on Tuesday, but Wednesday, the 8th, is the regular day for freshman registration. Thursday, upperclassmen arrive and are registered. Regular classes begin on Friday morning, September 10, at 8:00. The first church service will be on Sunday morning, September 12, at 11:00. Reverend William J. Andes, formerly of Winston-Salem, North Carolina, the newly elected pastor of Elon College Community Church, will have charge of the service and deliver his first message to faculty and students. He will preach on September 5 to the church and community. Faculty and students will not be in the service until September 12. The church is enthusiastic about Mr. Andes' coming, and it is the hope and prayer of all that his ministry with us may be greatly blessed.

* * * * *

Apportionment Giving

Summer is about over. Fall weather is already in the air. This means that three fourths of the church year is gone. Three more months—September, October and November—and we will find all the conference sessions' reports for the year will be in. Practically all payments that are to

(Continued on page 15.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

What About Pattie Lee?

So many of the women in our churches are asking what Pattie Lee Coghill is going to do—since it has been reported that she is to teach school in North Carolina, and do religious work in Ceylon—that I wrote her to find out.

She writes that she was thrilled with the possibilities of the field work in Ceylon, offered to her by our American Board of Commissioners for Foreign Missions. It is quite an honor for her to have been sought after by them for this position, and shows that she has proved her worth to our denominational leaders, as well as endearing herself to the "home folks" in this area.

After careful consideration of all the factors involved, however, she has decided to go ahead with the teaching position in the school in her home community near Henderson, North Carolina. This will give her a chance to live at the old home place, which she loves; to be near her brothers and sisters and their families, whom she adores; and to be relieved of the traveling around which has been increasingly difficult for her, and which would have been a part of her job in Ceylon.

So, Miss Pattie Lee Coghill will remain at Route 4, Henderson, for the time being, a loyal member of her Fuller's Chapel Church.

It is not easy to say all the thanks from all the women of the Southern Convention for all the things she has done for and with us. However, we are glad she is remaining nearby, still a member of the North Carolina Woman's Conference, and of the Southern Convention Woman's Mission Board. Come to see us, Pattie Lee!

* * * * *

Woman's Board to Meet

The Southern Convention Woman's Board will meet at the Hotel Warren, Warrenton, North Carolina, on Tuesday, September 14, beginning at 10:30 o'clock, according to the notice received from the secretary, Mrs. Edna Bresco, and from the president, Mrs. W. B. Williams.

If there are matters which anyone wishes to present to the Board, he or she will be welcome. If there are suggestions of things you think the Board should consider, you may write to Mrs. Williams at 1253 24th Street, Newport News, Virginia.

This Woman's Board is composed of the officers of the Woman's Missionary Convention and the departmental superintendents. Its job is to plan the work for our women. Any suggestions from any individual or society are always gladly received.

* * * * *

A Letter from Pakistan

This week a letter was received from Mrs. Bessie Sloan, written in Lahore, Pakistan, on August 20. I am sure you will be interested in parts of it:

"Since the middle of the summer, when we left Australia, we have stayed at eighteen different places and, without counting them up, I would say that we have visited at least three times that many mission projects. We have seen churches, training schools for pastors and for their wives (or the girls they are engaged to marry), medical colleges and hospitals, agricultural extension work, and adult literacy classes. Of this work, some has been in our own church, some Methodist, Baptist, Presbyterian, Evangelical and Reformed, Anglican, United Church of South India, and other union projects.

"At Madura, we met two little girls whose school expenses are being shared by the church at Asheboro and the one at Chapel Hill. We also stayed overnight with the parents of Bot and Roger Phelps, students at Elon College.

"We should be very happy to share these experiences with as many of our churches as may ask us, as we did following our trip to Africa two years ago. It seems to work especially well when two sessions are planned, one in the afternoon and another in the evening, with a covered dish supper in between, as so many of the churches have used. This makes it possible to present the study book at

one session, and slides and personal experiences at the other."

And now, in planning our year's program, let us remember to include the Sleams as they return from their wonderful trip. First-hand reporting is always so much better than reading a book! We are sure that many of our societies will want to take advantage of this wonderful opportunity for hearing about the church around the world.

* * * * *

Mt. Carmel Missionary Society Reports Accomplishments

The Woman's Missionary Society of the Mt. Carmel Congregational Christian Church, near Windsor, Virginia, we feel, has accomplished something for missions during the past year.

Our Friendly Service project was to help secure goats for Puerto Rico. We observed World Day of Prayer and May Fellowship, and had a public program, and Thank Offering.

We were invited to Antioch for the review of our home mission book, "Within These Borders," by Mrs. Frank Morgan. A large number of our members took advantage of this opportunity and thoroughly enjoyed the review as well as the warm hospitality given them.

Open house for our new parsonage and a lawn party are some of the things having been sponsored by the society.

Our pastor and his wife, Rev. and Mrs. Ellis Clark, gave the foreign book review at Mt. Carmel. Groups from Windsor and Antioch were in attendance.

As the year draws to a close, we are striving to reach our goals in all departments, and we feel that we will.

Having done this, we shall know that our time, talents and gifts, and our love for our fellowmen, has in a small way helped to make our world a better place in which to live.

MRS. B. H. CARR,
Secretary.

* * * * *

Hunterdale News

The September issue of the Hunterdale *Union Christian Church News* came to my husband. Always curious, I looked it over—and found what I was looking for, news of the women. Gentle hint—if it came every month there could be some news from that church about their women's activities. (Continued on page 9.)

Missions at Home and Abroad

Seeing Something Extra!

Bombs in Indonesia; terrorists in Malaya; and now an uprising in Pondicherry! This phase of our trip was planned to observe Christian missions in action. The plan is working successfully, but seeing Communism grab every bit of dissatisfaction and use it to its own ends has been thrown in as an extra.

After a most interesting visit in Ceylon and Southern India, we went to the little French territory of Pondicherry on the east coast of India. We were warned time and again that we would not be allowed into Pondicherry, and if we got in, we would not be allowed back into India. We had secured our Pondicherry visa in New York and felt sure that it would be honored, but we also knew that going into Pondicherry cancelled our India visa and we had no assurance that we could get another.

The great majority of the people in Pondicherry are Indian. They naturally feel that since the English gave up control of their part of the Indian peninsula the French should do the same. The French governments have changed so often that no government got around to paying attention to Pondicherry. However, Mendes-France's action in Indo China is leading him to deal with other foreign possession problems, and evidently to an agreement, as yet unannounced, to withdraw from Pondicherry.

But the Communists are not allowing this to take place without claiming credit for it. Although the French government has called in all police armaments and has destroyed very great quantities of papers and stamps, and the French people are being inoculated, preparatory for travel and are offering their cars and furniture for sale, the Communists are putting on parades and demonstrations to try to prove that it is they who are driving the French out. We found ourselves in the midst of all this, but extensive conferences with both Pondicherry and Indian police got our exit permits and a new Indian visa, and we are once more in India. What next?

It is good to see India again after sixteen years. Rapid progress has

been made since we were here in 1938. With twice as many people as the United States and only half the size, India is full of problems. It is an Oriental country becoming one of the world's great nations.

It is hard for the Western mind to understand the Oriental. We expect the Oriental to want the things we want, but often he does not. We expect him to try to get in on the winning side in power politics, while all he wants is to steer clear of both sides and be let alone.

Indians don't like Communism, but they feel very sympathetic to China as a fellow Oriental nation and are convinced that the present government should have a place in the United Nations. When I suggested that both China and Formosa be recognized as governments and given seats in the United Nations, but that China's place in the "Big Five" be given to India, I got a cold reception. India does not want to get involved in problems apart from the Orient.

People of this part of the world have been shoved around so long by the English, French, Portuguese and Dutch, that they are united in a determination to throw off Western domination. This explains Goa and Pondicherry. Five of the seven largest nations in the world are here in the Orient. Their culture is far older than that of Europe, so why, they question, should they let Europe be boss?

The interesting angle is that this attitude also applies to America. The Orientals are desperately afraid of America, fear that we are trying to dominate them economically. Indians have not forgot two years ago, when they were starving and wanted to buy some of our excess wheat, our Congress haggled about what we should require of India to do in order to be allowed to buy wheat.

(The fact is that the United States has been very liberal in supplying help to India. It is been demonstrated more than once that the Indian government has a good "forget-ry."—Ed.)

Indians point out that our military aid to Pakistan can have no possible effect on Communism, but is a means

whereby we are coming to dominate Pakistan economically.

Indians, as a class, are strongly anti-Communist, but they do not fear Communism and are sure they can handle it in their own way. However, they are desperately afraid that they are slipping into American economic domination, which they feel is much worse than European political domination. "Ownership of another country's land is now old fashioned," one Indian told me. "Today's style is to control the economy of other people. That way it can be all profit without obvious responsibility."

We are beginning to understand something of the political and economic position of the Orient, but it is extremely complicated. We are grateful for the opportunity that is ours to study it.

W. W. SLOAN.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

ties printed on this page, without necessitating a special write-up from someone there!

This is what I gleaned:

"New aluminum screens for the Fellowship Hall have been provided by the three circles. The cost was \$160.00. Go 'way, flies.

"The women are busy at work to pay for some \$500.00 worth of tables and chairs for the Fellowship Hall bought in the spring. We now are fairly well equipped to feed about 200 persons at one time.

"The Hunterdale women are good cooks. Their culinary fame is spreading. They have just recently entertained the Philemont Scout reunion. They will entertain the Ruritans and the Eastern Star in the fall.

"The Circles and the Fellowship will complete the election of officers at the September meetings. Officers take office in October.

"India is the country for Missionary Study this year. It is one of the Strategic lands for the Christian Witness. Communism and Christianity are competing there. The Bible Study is the Book of Acts."

A person is not mature until he has both an ability and a willingness to see himself as one among others and to do unto those others as he would have them do to him.

—H. A. Overstreet.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

We took a Rocket Trip to the Planet Mars the other night. It was exciting, filled with adventure and very real.

Let me tell you about it. Some of us had been to the Morehead Planetarium in Chapel Hill to see the Easter and Christmas shows but none of us had ever seen (or been on) a rocket trip.

The Planetarium houses a wonderful instrument that tells the story of the stars and the universe in which our world spins. The instrument makes possible many unbelievable views and scenes which help people like us, who don't know much about space and stars, to learn more.

Our tickets purchased we gave them to a young space man dressed in space clothing. However we knew he was an earthling because he took tickets with one hand and held a copy of Shakespeare with the other. We peeped and saw that he was reading *Hamlet*. Once seated, by another spaceman, we waited for our trip to begin. We were told to put on (imaginary) magnetic shoes to keep us from floating into space and to fasten our seatbelts. The captain of our rocket ship spoke to us, pointed out the instruments, and with a great flash and swoosh we were off, seeing earth beneath us, passing closely over the moon, dodging planets and asteroids until we approached Mars.

This summer our earth is closer to Mars than it will be for some time. That is why Mars was chosen for a show. By music, description, scenes, movies, slides and props we were taken on a makebelieve journey that felt very real. Hope you can try the flight someday.

* * * * *

Worth-While Activity

By M. LOUISE HASTINGS.

Issued by the National Kindergarten Association.

Sally went up and down the street ringing doorbells. The neighbors were exasperated. Why didn't her mother provide play equipment in her own yard so that Sally would be contented to stay there? Perhaps Sally wouldn't be contented anywhere, but her mother should try to

have her play at home and give her materials for creative work. Sally needs to learn to make things—to occupy her hands, and to have her mind taken up with busyness of various kinds, such as knitting or sewing for her dolls.

Then there is Jimmy. Mother says Jimmy is an impudent boy. She is constantly trying to help him in different ways, but it does not always work. She invites him to speak to her guests. "Hello, Mrs. Moose!" he calls to one of them. "Hello, Mrs. Skunk!" is the greeting to another. Mother, of course, is embarrassed, and when Father hears about it, he reasons with Jimmy. The boy is provided with all sorts of "busy" work, both for inside the house and outside, yet his inexhaustible pep gets the better of him. What is to be done, and why does he behave in this manner?

It may be just exuberant spirits controlling the child. It may be that Jimmy is longing for more attention. It may be "just boy!" But the matter should be handled with a great deal of thought. Every night, after he has had his shower and hops into his bed his father should talk the day's activities over with him. This is a reasonable manner of assisting him; so is praise, but there must be something worthy of praise before that can be given.

There should be guidance when children are small—unconscious guidance as far as the children are concerned, but day-by-day guidance, nevertheless. This will include giving them the opportunity to play by themselves and teaching them how to do it constructively.

Very early in life there should be periods of quiet with plenty of occupation. In fact, children should learn to play alone and to find pleasure in it. There will be many occasions in later life when this background of quietness and busyness will prove itself of real value.

There are parts of each day, also, when the children need their parents' cooperation in play and work. There are times to play alone, but there are, just as truly, times of family togetherness. I remember a father who played table games with his young

daughter every evening after supper, and that happy memory did much to hold them close together through some very difficult periods that followed. Many families very often have a story hour before bedtime. If the selections are well chosen this can prove a lasting blessing. In one home of which I know there is a picture hour, when reproductions of pictures by great artists are looked at and talked about. Parents gain a close relationship with their boys and girls when they play with them, read with them, and work with them.

A certain father enjoys wood carving. He has a gift for fashioning, from small pieces of wood, birds of great beauty. Every summer he teaches woodcraft in a boys' camp. His young son has always been encouraged to watch his father and to question him. He tries to carve as his father does. Who knows? He, too, may sometime become a craftsman whose hobby will provide him with a comfortable remuneration. Already he seems to be showing some skill in handling the small knife that his father has given him. But this activity has had a far more important influence than the craftsmanship reveals. Father and son have both been benefited. The father has learned much about the present-day's active and social life of a boy. And the boy? His whole character has been strengthened by his father's high principles. Never were they preached to him, but they were lived in such a way that it was impossible not to assimilate them.

Is it any affair of yours that many hundreds of communities here in America have no churches? Is it your concern that in many places—especially in rural areas where population is decreasing—churches that for generations were the center of community life and permeated all its interests are being closed because the people are no longer able to maintain them? Is it in any way your business when a downtown church in the city sees its members moving to the suburbs, watches the nearby residences becoming rooming-houses, and then, at just the moment when its services are most critically needed, is compelled to limit its ministry for want of support? If the Christian mission in the world is inconceivable without the church, then what happens to the church is your business and mine—if we are Christians.—*Truman B. Douglas in "Mission to America."*

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips From Tom

Please send news of your youth organization direct to me at Box 103, Elon College, N. C. Material should reach me not later than Thursday before the week of publication. This is particularly necessary when the material calls for editing or if it has to be typewritten. Type it if possible, otherwise see that it is legibly written. Thanks.

* * *

Elon College is opening soon for its fall semester. Youth of our own church who are interested in higher education should look into the advantages of our own school. Study at Elon College.

* * * * *

Elm Avenue Fellowship Plans Trip

The Pilgrim Fellowship of the Elm Avenue Christian Church of Portsmouth, Virginia, is planning a trip to Washington, D. C., the week-end of the 20th of August.

We plan to visit Washington, and then come back to visit the Luray Caverns and go across the Skyline Drive.

JANET RICHARDSON.

* * *

NOTE.—The above item was not received at the office of publication till Monday of this week. We hope that Elm Avenue young folks took the trip as planned and had a wonderful time. Why not write Mr. Madren and tell him what happened?

* * * * *

Greensboro Youth at Work

For approximately two years our Pilgrim Highs and Pilgrim Stewards have been raising money to purchase lighting equipment and curtains for the stage in the fellowship hall of our church.

We have undertaken various projects such as rummage sales, serving at church suppers and other group activities to swell this fund, which to date totals \$500.00. It was our intention to spend this entire sum for the much needed equipment, but we were fortunate enough to have this donated by Mr. Phil Wicker, to whom we are greatly indebted.

Now that our anticipated need has been met, we have decided to use the \$500.00 for the furnishing of two Sunday school classrooms used by our young people. This fall we are planning to present a play which will give our congregation and friends a chance to see our beautiful stage equipment in use for the first time.

JANE TATE,
President, P. H. F.

The White Ribbon Suggested It

The following is a true incident that took place in the dining car of a Pennsylvania Railroad train:

A young woman wearing her White Ribbon pin entered the diner and was placed at a table directly across from where three young women were seated. The three girls had given their orders and were waiting to be served. Suddenly one of the girls beckoned the waiter and in a low tone spoke hurriedly to him. When the girls were served, the White Ribbon young women observed that while cocktails were placed before two of the girls, the girl who had spoken to the waiter was served milk.

When the girls were about to retire from the dining car, the one who had been served milk lingered at the table where our White Ribbon young woman was dining. "This evening," she said, "you have saved me from taking my first drink. I am a reporter—have been away from home seven years—my mother is an active White Ribboner, my father an honorary member.

"When I left home to engage in this work, I promised my mother I would not touch intoxicating liquor. I have kept my promise, but this evening after seven difficult days covering important news I yielded to the persuasion of my companions and ordered a cocktail. Then you came into the dining car, and I saw your white ribbon. I saw more than that. I saw my mother and father on their knees praying that God would keep watch over their daughter and keep her safe.

"Their prayers were answered, and tonight I will write my mother telling her always to wear her white

ribbon lest some other girl or boy yield to the temptation to take their first drink, as I almost did tonight."

—E. O. Leonhard.

Rum on the Radio

This is the age of the radio and television! People remain in the warmth and comfort of their homes, or their rooms in the hotel and tune in from coast to coast and around the world! That is why the wet cause is triumphant today with its mounting gross and per capita consumption of alcoholic liquors and for which its victims will go through hell and high water to get.

Do you want the news of the day? Beer will follow it without time to reach the radio. Are you interested in music? The sound of the Symphoney has not died down, and beer of every known brand, locally and nationally, floods the room and places a mortgage on the children who learn to repeat the wet jingles. Are you interested in the great American game of baseball? Anheuser-Busch, makers of Budweiser, have purchased the St. Louis "Cards," and booze is soon to control the popular sport by subsidy or purchase.

Turn the dial, and you are charmed with a chorus of children's voices. It is the prelude to the beer that made Milwaukee famous, which, the beer broadcasts say, belongs in the home. "What a beer!" Yes, what a BIER! It is a broadcast of the "largest selling brand" that floats like soap into the home on the wings of a woman's captivating voice. Every device of the devil is employed to catch the unwary multitude, including the entire family, to soak America with suds!

No place, no hour, no occasion and no event is immune from this insulting invasion to extend the consumption of the world's greatest curse.

Radio and television have become the curse of mankind, and will sell their monopoly of the greatest discovery and invention of the ages to the devil to intoxicate the nation. Some way and soon, must be found to silence the rum radio, or we will become a nation of drunkards.

—Progress.

The function of religion is not to monopolize life, but to provide balance and control and sanity. This makes worship very important.

—Stanley North.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Christian Citizenship and Cooperation"

LESSON XI—SEPTEMBER 12, 1954.

MEMORY SELECTION: "*Love does no wrong to a neighbor; therefore love is the fulfilling of the law.*" Romans 13:10.

BACKGROUND SCRIPTURE: Romans 13:1-10; I Corinthians 3:4-9; Galatians 5:13-15.

DEVOTIONAL READING: Isaiah 41:6-10.

A Christian is a citizen of two worlds. His true, and his ultimate citizenship is in heaven. But he also has to live in this world. And there is an intimate relationship between the two citizenships. His citizenship in the hereafter should make for a better citizenship here. And his citizenship here offers an opportunity for preparing for his citizenship in the hereafter. Love of God ought to make a man love his country; and love of country should foster love of God. God would have the citizens of his Kingdom to show themselves good citizens of their country.

Power As a Trust.

Years ago a great American said, "Public office is a public trust." Paul was saying the same thing when in today's lesson he said, "For there is no authority except from God, and those that exist have been instituted by God." Men do not create power, they simply channel it. Power comes from God. Whatever power any man has, has been given him by God. And it constitutes a sacred and solemn trust. Public office is a public trust. Possessors of power are stewards of power.

Governments and God.

According to Paul, governments have been appointed by God. They are God's means of providing for law and order, for doing for individuals and groups what individuals and groups are not able to do for themselves. Governments, local, state and national, give guarantees to individuals, provide benefits and privileges, preserve law and order, promote personal and social welfare, and give solidarity and strength to communities. They provide and preserve physical, educational, moral and even spiritual blessings for the citizens of

the units involved. Governments—no certain kind of government—are ordained by God for the good of God's children.

Obedience to Government.

"Let every person be subject unto the governing authorities. . . . He who resists the authorities resists what God has appointed. . . ." A prime duty of the citizens of a state or nation is obedience to government, obedience to law. If laws are bad, they ought to be changed, but as long as they are laws they ought to be obeyed. There were many people who thought that the Eighteenth Amendment was wrong and was bad, and they had a right to work for its repeal. But while it was the law of the land it should have been obeyed. Christians face an acid test in our day in regard to the Supreme Court decision in regard to segregation. There are many difficult problems involved in that decision, and many distasteful features about it to many good people. But the citizens of our country should seek solutions to the problem within the law.

Citizens and Governments.

"For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrong-doer." The man who observes traffic laws need have no fear of the State Police Patrol Car. The man who behaves himself need not fear the policeman in his town or city. Law enforcement agencies are not designed against good people, but against bad people. Criminals and crooked citizens fear the law, but not law-abiding citizens. Governments are instituted for the good of the people. The good citizen sees in the officer and the court protection; the criminal sees the judgment of his wrong-doing. The average citizen is not afraid of the FBI. Why should he be?

"Therefore one must be subject, not only to avoid God's wrath, but also for the sake of conscience." True

obedience to law, and respect for government is more than a matter of fear of punishment; it is a matter of Christian conscience. A citizen ought to be good not because he is afraid, but because he loves his country and seeks its highest welfare and interest.

"For the same reason you also pay taxes, for the authorities are ministers (servants—that is what the word actually means) of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due. . . ." The government guarantees protection, provides schools and streets and sewers, police protection, roads, etc., local, community, national. Those who enjoy these privileges ought to pay their proportionate share of the cost of providing them. Taxes are more than a necessary evil; they are a means of providing and protecting some of life's finest privileges and possessions.

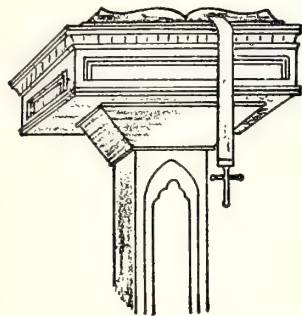
Citizens and Bad Governments.

"Honor to whom honor is due, respect to whom respect is due." What about bad rulers? What about bad government? The citizen is under obligation to honor the authorities; but the authorities are under obligation to conduct themselves in such a way that they deserve honor and respect. And citizens have a right, a divine right to rebel against evil government. The framers of the Declaration of Independence were on safe ground when they asserted their right to renounce their allegiance to the king who was denying their elemental rights and privileges. There is a divine right to revolt. And a Christian citizen has a higher allegiance than to the state; his highest allegiance is to Christ and God. Paul did not approve of Nero; but he asked for respect to government as an institution, and for obedience to established law.

Beyond Law to Love.

"For he who loves his neighbor has fulfilled the law." Paul here puts citizenship on the highest grounds—the ground of love. He has been saying that we must pay every lawful obligation to government; now he says we must go further and pay every just debt to our neighbors. Beyond the law of the land is the law of God. It is not enough to keep out of jail; he is to help others keep out of jail. It is not enough just to obey the laws of the state; he must obey the laws of love. He must not only re-

(Continued on page 15.)



When Vision Is Dim

A Sermon

By REV. RICHARD K. MORTON.

"Come and see the works of God." Psalm 66 5.

"Blessed are your eyes, for they see." Matthew 13:16.

The dimness of our souls is an experience that comes to all of us at times. Physical, mental or spiritual powers are low, and life tumbles in upon us.

We can see the Saviour, however, if we will, when we cannot see anyone else. Spiritual forces are the most available of all to any who call upon them in sincerity and humbleness of spirit.

Now, today, you and I, facing problems and opportunities and situations of varying importance, must find some way of handling these moments when vision is dim.

First of all, let us look at the Master, and take our strained glance away from the glitter and blurred hurry of the world. Maybe we cannot see much because it is all a jumble to us, and we haven't taken the trouble to note the presence of the Lord. One concern, then, is surely to come and see the works of our God, to remove anything which may handicap our vision of heavenly things. It may be that hates, prejudice, anger, evil—or much more—are what is really dimming our vision. We must not obstruct our eyes if we want to see.

A second concern is to get closer to those who can see right now. We need their help, their stimulus, their guidance. We may simply need to get closer to what we want to see and closer to other people. We may be standing afar off. As we stand alone, our vision is dimmer than when we have the inspiration of the vision of others.

Another interest lies in opening up life more, and looking through a larger aperture, as it were, out upon

life. Perhaps we have been trying to get a clear vision of great and lofty experiences from a keyhole vantage point. Vision sometimes is dim simply because we have put various types of blinders around our eyes.

For another matter, we may find our vision too dim because we have not looked long enough or carefully enough at what we want to see. Our gaze has been too fleeting, too careless. How many there are of us who never take a really good look at God or ourselves and who never get our fellow men into correct focus. Many, too, fail to take a look within themselves. Sometimes the dimness of our view of outward things lies in the prior failure of the inward look.

If our vision is not to be dim, then we must learn to love as Jesus loved. We must find in life much to love, to exult in, to rejoice over, and to be happy about. Happiness is connected with truth. If we know God and if we know his truth, we have something to be happy about. If we are not happy, we do not see.

More intensive study and prayer and serving others will also do much to remove the dimness of our souls. The world is bright and full of goodness and power and all the manifold gifts of God; but if we do not look, and if we have not the spiritual culture required, we may be unaware of all this. Prayer and study of the Word opens up the mind and heart so that they can see these wonders of his Law and his Spirit.

Rejoice and joy in what you can now see—that is likewise an important injunction. Some of us may develop unnecessary dimness because we will not make use of what we can already see and use. We strain for something else. Our vision is always for something far off, perhaps unreal, but now unattainable. While this is good to a point, it may take us too much from the full utilization of what we have. Jesus counselled no one to be a brooding do-nothing and to sit down and contemplate mildly what might come to pass in the distant future.

To see, a life has to be stirred up, aroused, concentrated. If the mind is to be challenged to see and to enter into the great blessings of the Kingdom, then the values and powers of our lives must swing into action and become articulate and start operating. "Come and see," said the Psalmist. Blessed are your eyes, for they see," said Jesus to those who were able to glimpse truth and reality

hidden from the understanding of others.

When vision is dim, we need to stir up the spiritual gifts within us. We need to look more earnestly at our supreme Guide.

Likewise we need to come closer to those whose present vision is much less than our own. There is where we are needed, and there we can find a challenge to see more clearly for ourselves into the heart of life. We get into active participation in some stirring enterprise, and our vision becomes at once greater.

If our daily walk is in the light, as should be that of the children of light, sooner or later that light will infiltrate into the soul, and we shall see. If our hands are busy with ministries for others, our eyes can see better. If our feet are constantly on some path of service or love, our eyes can see better. If we have put on the whole armor of God and are fortified against those agencies which would take from us the vision and appreciation of spiritual values, then we can see better.

When our vision is dim, let us see with the eyes of Jesus, and draw close to him, that we may be guided where we cannot ourselves see. If our vision is dim, then let us get into the light, and draw more closely into focus some opportunity near at hand. If our vision is dim, let us look more intently, let us love more, let us pray more, let us work more. For it is thus that the Kingdom of God unfolds before us and around us, and then we begin to realize that it is also within us!

A STATISTICAL REPORT ON THE NATIONAL RELIGIOUS CLIMATE.

(Continued from page 5.)

in the period since 1940, as in the comparable period of 1926 to 1940. Ten million were added in the former period, compared to 30 million since 1940.

And to explode a widely-held notion that there were more religiously-minded Americans a hundred years ago than now, the *Yearbook* shows that less than 20 percent of the population held church membership in 1850. More than three times this percentage now are members.

I would have you wise unto that which is good and simple unto that which is evil.—*St. Paul*.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Three men sat in the superintendent's home and talked about the orphanage. They were reared here. They were faithful to the place that gave them a home in needy childhood, and reared them to places of honor and trust in manhood. They were a committee appointed by their Homecoming Society to further the project being done by the society in memory of their former superintendent, Charles D. Johnston. As I listened at their talk and plans I was genuinely proud of them. In my life I have sat in on many committees. These fellows are real thinkers and planners. They had made good in their own avocations. They had good businesses or jobs and they were highly honored in their walk in life. I thought as they worked together how proud you, who have done things for this home, would be of them.

They will propose at their forthcoming meeting that the Homecoming Society contact their members to complete a fund of \$5,000.00 with which to install a coldstorage unit to be located in the large fruit and canned goods rooms of the Baby Home. They have on hand a little more than \$2,400.00, and they hope before next spring to have the remainder. They will ask only former "children" of the orphanage for contributions and they have good faith to believe that the required funds will be gladly contributed by them.

More than 7,000 quarts of vegetables have been canned here this summer, and today a full crew of boys and girls are collecting and preparing tomatoes with the aid of the adult helpers. The hay crop is good. The early corn is not much, but late corn and other late crops are doing fine.

School begins here on the first day of September. It means something to fit out 80 children for school. We already owe the people who sell us clothes, shoes, school supplies, etc. Therefore I earnestly hope any Sunday school or other organization that can spare a part of their funds to the orphanage will remember us at this time. And I also hope people reading this letter will make a little sacrificial donation to help us right at this time. Just breathe a prayer of gratitude to God for his goodness

to you and come to the help of some needy children at your orphanage.

September fifth is homecoming day at the orphanage. We shall serve dinner at 12:30 to all who let us know they will be here. From the return cards mailed in a letter to the "children" it looks now like we shall have the biggest attendance ever. At 3:00 in the afternoon the general public is invited to attend a simple service of worship in the Holt Memorial Chapel. The formal dedication service will be held a little later when church officials will be asked to join with orphanage folks and the Holt Family in a service appropriate for the occasion.

JOHN G. TRUITT,
Superintendent.

REPORT FOR AUGUST 26, 1954.

Commodities for the Week.

Two beds:
Rev. & Mrs. H. P. Bozarth, Elon College, N. C.
Croquet set:
Mrs. J. L. Foster, Elon College, N. C.
Clothing:
Mrs. J. R. Simms, Wakefield, Va.
Coupons:
Mrs. W. J. Andes, Winston-Salem, N. C.
Mrs. R. L. Gilliam, Sr., Burlington, N. C.
Coupons and buttons:
Mrs. R. L. Williamson, Charlottesville, Va.
Coat:
King's Dress Shop, Burlington, N. C.
Tooth brushes, tooth paste and socks:
Mrs. O. R. Vaughan's Circle, Greensboro, First Church.

Sunday School Monthly Offerings.

Amount brought forward \$ 8,714.10
Eastern N. C. Conference:
Wake Chapel \$ 65.60
65.60
Eastern Va. Conference:
Windsor S. S. \$ 10.00
10.00

N. C. and Va. Conference:
Bethel S. S. \$ 4.86
Howard's Chapel S. S. ... 2.00
Mt. Zion 5.53
Reidsville S. S. 60.00
Union (Va.) S. S. 5.00
77.39
Western N. C. Conference:
Antioch (C) \$ 20.00
Zion 30.00
50.00
Virginia Valley Conference:
Linville S. S. \$ 5.84
Newport S. S. 23.94
Wood's Chapel S. S. 4.00
33.78
Total \$ 236.77
Grand total \$ 8,950.87

Special Offerings.

Amount brought forward \$21,429.03
Vacation Bible School,
Plymouth Christian Ch.,
Special offering \$ 7.65
Cradle Roll Dept., Suffolk
Christian Ch., Special
offering. 43.00
In Memory of Mrs. Althe-
cus L. Beale 20.00
In Memory of Dr. Wilh S.
Long 3.00
Special Gifts 10.00
83.65
Grand total \$21,512.68
Total for the week \$ 320.42
Total for the year \$30,463.55

The fundamental principle of stewardship is that God, by creation and redemption, is the real owner of all material and spiritual resources. What has man to give God? Nothing but a surrendered will and the living obedience of a good steward. Is it not apparent that there can be no "service" pleasing to God which is not the expression or confession of stewardship?—*Selected.*

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

BEALE.

Mrs. Beale, the wife of Mr. Altheous L. Beale passed away on August 11, 1954, at her home near Chuckatuck. Although she had been in failing health for several years, her death came unexpectedly. Her resiliency was remarkable, for on several occasions during the past few years she had been critically ill, and yet she always rallied and recovered, and resumed in large measure her activities and her visits with members of the family and friends.

Mrs. Beale lived not only a long life—she was seventy-nine when she died; she lived a good life. She was a good woman, a faithful wife—she and Mr. Beale had been married for nearly fifty seven years—a devoted and wise mother, a dependable home-maker, a true friend, a good neighbor, a faithful member of the church, and a consistent Christian. Next to her home, she loved her church—she had been a member of Oakland for fifty-six years—and she attended it regularly through the years, and came even during her days of declining health and weakness. She reared a family of six daughters and one son, and had nine grandchildren and six great-grandchildren. They rise up and call her blessed. She knew whom she believed, and she was fully persuaded that he was able to keep that which she had committed unto him against that day. Her good works do follow her.

H. S. HARDCASTLE.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

This is enlightened Christian nurture. It recognizes that man's spidit-ual nature will reflect the seed from which it grows. The Holy Scriptures are the record of man's increasing and deepening awareness of God. This awareness has nothing to fear from the findings of modern science for such merely magnify the reality of God and the timelessness of the Way of Life as revealed in Jesus.

"We hold it to be the mission of the Church of God to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood."

The Eternal Quest for the Christian Way inexorably leads to a dedication in service—to bring the word to those who have not heard it, to lift the incubus of ignorance, superstition and prejudice from the backs of all men everywhere, to assess all men as children of a universal Father, to solve human difficulties, individual and corporate, as brothers in a common Christian adventure.

"Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God, and we look with faith for the triumph of righteousness and the life everlasting."

This is the conclusive conviction of one who dares to call himself "Christian"—that, if he serves as a worthy steward of time and talents and means, he can have an influence for Christian good upon his civilization and that, regardless of the discouragements and antagonisms and disillusionments which all too often rise to sustain doubt, nothing which is good and true and just can be lost in the economy of God. This I Believe.

Questions for Discussion.

1. Why should everyone have some sort of creed to live by?
2. How does the 1913 Statement meet today's needs?
3. What are the most important parts of a creed?
4. When should a creed be changed?
5. What does your creed consist of?

THE REV. FRED P. REGISTER BECOMES SECRETARY

(Continued from page 6.)

ford, N. C. He is the brother of Rev. Kenneth D. Register, pastor of Union Ridge Church. He graduated from Elon College in the class of 1947 and received his B.D. degree from the Divinity School of Duke University in 1950. He married the former Miss Elizabeth Jernigan, of Godwin, N. C., (Elon '47). They have three children: Fred Page, Jr., age four; Katherine Elizabeth, age two, and David Lee, age one month.

Mr. Register, though only 29 years of age, has been a leader in our Eastern North Carolina Conference, where he has served as president and in other capacities. He is at present chairman of the Stewardship Commission of the Southern Convention, and is a member of the Executive Board.

We anticipate for Mr. Register a successful ministry amongst us in the field of Christian stewardship and evangelism. We earnestly beseech our people to support him with their prayers and hearty co-operation. No other work is more important to the discharging of our responsibilities as

Christian than are Christian stewardship and evangelism. We believe that in the services of this full time leader in these important fields our churches will grow in grace and in good works.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

be made on conferece apportionments will be in, To date, Elon College has received from the Sunday schools and churches of the Convention only a few dollars more than one third of its annual apportionment. Many churches wait until the fall months to pay the major portion of their apportionments.

In mid-summer the crop conditions in North Carolina were terribly discouraging. The rains came, however, late for the early corn, but in time for the money crop in North Carolina. It is amazing how tobacco will improve under sufficient rain. Prospects for this crop, which at this time is being harvested, are very encouraging. This will mean that our rural churches will be in a position to meet their church obligations which will be encouraging to all. The college has a very small amount to report this week, but there are other weeks ahead. We will hope that sizeable payments will be made in the near future.

Previously reported	\$ 5,350.16
Eastern N. C. Conference:	
Lee's Chapel S. S.	\$ 19.00
Western N. C. Conference:	
Shady Grove	\$ 20.00
	39.00
Total to date	\$ 5,389.16

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

spect those who are in high seats of government; he must respect the personality of even the lowest citizen.

What a community and what a country we would have if men were governed in their relationships with one another by Christ's law of love.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

The spiritual life is best exemplified in good health, a joyful heart, kindness, consideration for others, good habits, and gratitude to God for life and its wonderful gifts and possibilities.—H. S. Hardman.

Our Churches, *the* Conscience of Economic Life

LABOR SUNDAY MESSAGE FROM THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST

On Labor Day America pays respect to the progress and achievements of its workers, extols the dignity and importance of work, and revitalizes the tradition and ideal of people working together for the common good.

Over the years the Labor Sunday Message has been primarily concerned with workers and their representative organizations. Therefore it is to them that this message is primarily directed. We wish all workers well, extend to them our greetings, and point out what the Christian effort toward the ideal relationship among human beings will mean for all persons.

This relationship is described by the word "community" in the sense of the responsible society. In "community" people live and work together for the betterment of all. They do not contend to get the better of one another. Striving for material goals alone, to the exclusion of spiritual and moral values, leads to family discord and industrial bitterness. However to struggle for such elementary needs as food, clothing and shelter, for a recognized status in society, and for justice, is the right and duty of all men. The best hope that material requirements will be met is steady advancement toward the Christian ideal of brotherhood under God in relations between person and person and between groups, including labor and management.

Members of Christian churches are bound by their commitment to Jesus Christ. The obligation to strive under God for good human relationships rests alike upon everyone who works, whether with mind or muscle, whether in the home, in the shop, in the office, or on the farm. While having different functions, labor, management and owners are nevertheless under the moral imperative to seek the goal of Christian community. In such a climate Christian principles can effectively influence the relations of management and labor.

The ideal of "community" in daily work requires full acceptance of the worth of the

where should give way to consideration for them as persons. Only where respect for personality . . . Injustice toward workers every-
sonality . . . prevails do individuals have full opportunity to grow.

Security has similar significance. Our economic system should afford for all the opportunity to work so as to remove the fear of unemployment and poverty. Labor unions today represent security to their members. . . . This desire for security leads unions to take up such issues as regular employment, the buying power of workers, and the effect of the automatic factory upon employment.

Freedom from want, whether want is caused by sickness, old age or unemployment, is important both for the well-being of its members and the stability of society. Wide contrast in the security of different groups of people blocks the path of those who seek Christian human relationships.

Power, responsibly used, has a proper place in "community." This holds equally for management and labor. Power can destroy or power can create. Christian teaching does not countenance the use of power for selfish interest, but it does encourage the use of united strength for the common good as an expression of Christian love. The use of power to win in industrial conflicts must be disciplined by the desire for what is best for all concerned. The fruits of victory and defeat are often pride and resentment that lead to further strife. Yet management and workers need each other and no enterprise can exist without their co-operation. Not total victory but mutual adjustment should be sought by each.

Consequently, good faith is always essential. Mutual respect for rights, mutual acceptance of obligation, mutual trustworthiness and goodwill are qualities which Christians should infuse into all situations where labor and management meet.

Christian churches can be the conscience of our economic life. . . .

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, SEPTEMBER 9, 1954

NUMBER 35

Scouting for a Better America



Troop No. 50, Boy Scouts of America, sponsored by the Rosemont Christian Church, South Norfolk, Virginia, attended camp at Camp Darden, near Franklin, Virginia, July 18-24, 1954. The above picture was made of the boys and their scoutmaster, assistants and sponsors before they left for camp.

(See article on page 2)

News Flashes

THE CHRISTIAN SUN expresses its sympathy to the L. L. Bond family of our Richmond, Va., Church in the death of Mrs. Bond's mother, Mrs. Mae MacNeil.

The Rev. L. M. Presnell, who has been undergoing treatment in Moore County Hospital, was discharged last week, and expected to be able to fill his appointment for the first Sunday in September.

Mrs. Kenneth M. Lindner of our Eutaw Community Church in Fayetteville, N. C., sailed from Seattle, Washington on September 7, to join her husband, Chaplain (Capt.) K. M. Lindner, who is stationed with Army Headquarters in Tokyo, Japan. Chaplain Lindner was the first pastor of the Eutaw Church, and we wish this couple much happiness and god-speed in their new work. We hope that they will be willing to share with us their impressions of our Christian mission in Japan from their vantage point.

A Preview of Sunday School Lesson Materials

A preview of Sunday school lesson material for the fall quarter will be held at Ingram Congregational Christian Church, Ingram, Virginia, on Sunday, September 26.

There will be a study group for teachers, assistants, and prospective teachers for each class of the Sunday school, and also a study group for Sunday school superintendents and assistants. Well-trained and experienced teachers will preview next quarter's lessons, demonstrate methods of teaching, and handwork. The teachers are:

Nursery (Age 3)—Mrs. Martin Garren, Greensboro, N. C.

Kindergarten (Ages 4, 5)—Mrs. J. C. Cordle, Greensboro, N. C.

Primary (Ages 6, 7, 8, 9)—Misses Margaret Rowland and Evelyn Stewart, Greensboro, N. C.

Junior (Ages 9, 10, 11)—Mrs. David W. Shepherd, Virgilina, Va.

Intermediate or Junior High (Ages 12, 13, 14)—Miss Ruth Dunn, South Norfolk, Va.

Older Young People and Adults—
(Continued on page 11.)

Boy Scouting at Rosemont Church, South Norfolk (See cut on front page.)

To the young boy, Scouting serves as a guide along the trail of self-reliance, citizenship and physical fitness.

The community of Portlock has been fortunate in having had a good, active Scout Troup in operation since about 1925. The success of these troops have been due to the great leadership of the various scoutmasters and their assistants. The fact that the scout program stirs up a little fun with a wholesome, instructive course has always kept a full attendance of boys.

One of the most prominent personalities during the early days of scouting in Portlock was Scoutmaster J. H. McCloud, better known then, as today, as "Captain Pete." He held his meeting at the little school building, with occasional hikes and overnight campouts at Steel Bridge. Back in those days when local waters were less polluted than now and Portlock sported its own swimming hole, all the mothers in Portlock would let their sons swimmer or not, go in the water if "Captian Pete" was there to watch and supervise.

Following Scoutmaster McCloud was Scoutmaster D. Bonner who conducted a busy troop under the sponsorship of the Portlock Methodist Church. Mr. Bonner was assisted by William Edwards, the late W. H. Capehart and others. This troop was a victim of "the depression" when Scoutmaster Bonner had to resign after two years. Lacking a leader and a sponsor the local troop floundered for a year until a newcomer to our town, and incidently an experienced scout, took over with Rosemont Church as the sponsor. This man was Mr. Donald Griswold.

This new troop got off to a flying start with the church outfitting all the boys with new uniforms. Scoutmaster Griswold was assisted by Rosser Gwynn and Mr. David Dennis, Sr. These leaders had a knack for getting things done. One of their projects was to construct a lodge house at Cape Henry. This building would sleep fifty boys and their leaders and is remembered mainly because of the huge fireplace that spread across one end of the main hall. After a full year of use this facility was damaged by a hurricane and after a siege of vandalism the building was removed. The troop was struck
(Continued on page 13.)

Midwest Regional Meeting to be Held in October

The social concern of the churches will be the special emphasis of the Midwest Regional Meeting of the Congregational Christian Churches which is being held on October 19, 20 and 21 in the Second Congregational Church of Rockford, Illinois. The Rev. Joseph C. Cleveland is the minister of the host church.

The Council for Social Action will have a special place in the program in accordance with the usual custom of underlining our various boards in rotation. The work of our churches abroad will be presented at a luncheon of the American Board at which Dr. Alford Carleton, executive vice-president, will speak on "Our Expanding Mission in a Contracting World."

The chaplain of the meeting will be the Rev. William J. Faulkner, minister of Park Manor Church in Chicago, and Dr. Nels F. S. Ferre of Vanderbilt University, will give the keynote address on "The Nature of the Church."

The roster of speakers reads like a Congregational Christian "Who's Who." It includes Dr. Albert Buckner Coe, president of the Massachusetts Congregational Christian Conference and the new moderator of the General Council, who will preach the Regional Meeting sermon an "Acknowledging the Kingship of Christ," and Dr. Henry Smith Leiper, minister of the Missions Council.

Each afternoon, seminars will be held on the general theme of the meeting, "For Whom Christ Died." These will be led by William E. Scholes, the Rev. Niel E. Hansen of Chicago, Granger Westberg, the Rev. Galen R. Weaver, director of race relations in the Council for Social Action, Dr. Arthur C. McGiffert, Jr., president of the Chicago Theological Seminary, Dr. Herman F. Reissig, director of international relations in the Council for Social Action, Prof. Samuel C. Kincheloe, the Rev. Paul S. Kershner, minister of our First Church in Akron, Ohio, Dr. Ray Gibbons, director of the Council for Social Action, the Rev. T. F. Rutledge Beale, minister of the First Congregational Church, Billings, Montana, and Miss Ione Catton, program secretary for missionary education of the Missions Council.

The ministers' and laymen's dinner meeting will hear two prominent speakers—Dr. Effan Rees, advisor on
(Continued on page 13.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

This Will
Space You
Is Help
Reserved Keep
For It
News Filled?
From
The
Laymen
Of
YOUR
Church

The Christian Sun

Established 1844 by Rev. Daniel W Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Leisurely Religion: A Prejudice

At least one professed Christian, a regular church-goer, has declared that religion is a "thoroughly important part of existence, perhaps it should occupy 2 to 5 per cent of leisure time." Most of us are doubtless soothed with agreement on reading the first phrase, and shocked into giggles at the second. We would probably say, if called to discuss this statement, that our faith must rule every aspect of our existence all the time, that the religion which occupies 2 to 5 per cent of our leisure time is a harmless hobby, not the redemption of the world. Our declarations if not our actions are sounder than the statement quoted above.

This statement is taken from a questionnaire prepared by the Department of Scientific Research of the American Jewish Committee for its "Studies in Prejudice" series; it appears in "The Authoritarian Personality," published by Harper & Brothers in

1950—a book packed with food for thought. The book makes it perfectly clear that such a conception of religion is typical of the conventional, intolerant, highly prejudiced person, the person who is blind to his own spiritual weakness, and who frequently uses religion for his own social advantages. Such a religion, in fact, is simply a form of prejudice: a form, that is, of spiritual sickness. Its social consequences can be as deadly as that other form of prejudiced religion which would rob everyone of decent leisure and heretics of their existence, for both these forms of prejudice are devoid of Christian love and compassion.

As summer, our season of rest and recreation, comes to an end, we would do well to stop and rethink our concepts of leisure and religion, and then to pray that our faith may rule our work in the world and for the Kingdom.

What About a New Name

How about a new name for the Southern Convention's conference and training center? The work of building the necessary facilities is now in progress. Its completion, which certainly is the most important issue, should not be unduly delayed.

The question of name has been raised before, but the project is still known as Moonelon. This name is a compound of two perfectly good words. Some have suspected that the person who was responsible for the unusual combination might have been "tetched" in the peculiar manner which the ancients believed some people were affected by too much exposure to moonbeams. The explanation may be in the fact that the property was first developed as a commercial amusement park, and the owner wanted a name that would carry a suggestion of romance.

A group of laymen recently were discussing what they might do to aid the building project. One man said, "It is certainly an enterprise which can be of great help to the people of the Southern Convention, but why in the world does it have to be called Moonelon?" When asked what name he would suggest, he said, "I have never specialized in naming things, but if I had to make a suggestion on the spur of the moment, I would suggest, Christian Youth Center." This, we submit, is a very good starting point. A name which would indicate the locale of the conference center would be very

desirable; but we can see no good reason for hitching either Elon or the conference center to the moon.

When Mr. and Mrs. W. W. Sellers decided to donate the property to be used to promote the interests of the Southern Convention, they not only did a most generous thing, but also showed an understanding of the needs of our people which is closely akin to the prophetic. The youth of our churches need especially what a conference center can provide.

All of the larger denominations have splendid facilities for assemblies and summer conferences. But we of the Congregational Christian churches need especially the contribution which is made by such meetings. Our churches are too few and too widely separated to know at first hand what other of our churches are thinking and doing. Our people need to have an awareness of the real spirit of our fellowship as expressed in all of our churches.

The most important issue which we need to keep in mind is to expedite the work of construction as rapidly as possible. By the time the buildings now under way are completed, the money should be available to pay for other buildings which will be necessary to take care of the groups eager to meet there. In the meantime, there is no good reason why we should not have a name which will say to the public exactly what the institution is and what it is undertaking to do.

The Christian Hope . . .

By DR. H. SHELTON SMITH

Professor in the Divinity School of Duke University

Durham, North Carolina

"God summons the Church of Jesus Christ today to speak plainly about hope." That sentence opens the historic fifty-one page report that was brought before the Second Assembly of the World Council of Churches, exploring its main theme: "Christ—the Hope of the World."

Back of this report lay three years' of diligent labor by more than a score of the world's leading theologians, including Karl Barth, Emil Brunner, John Baillie, Kathleen Bliss, Robert L. Calhoun, C. H. Dodd, G. Florovsky, John A. Mackay, H. Kraemer, and Reinhold Niebuhr.

Fifteen sub-sections of the Assembly dissected it page by page. In the earnest interchange divergent views were freely expressed, recorded, and reported to the Assembly. Finally, the Assembly devoted two whole plenary sessions to an unhurried consideration of the original report and the supplementary findings of the sub-sections. All this indicates how seriously the delegates concerned themselves with this Assembly's main theme.

Now, what of the result? Through the general discussions did not resolve all differences at important points, a greater unanimity was achieved than originally seemed possible. The Assembly agreed that the report represented "a substantial concensus," and therefore commended it to the member churches of the Council "for their study, prayer and obedience." Note, please, that word *obedience*!

The report is both too rich and too complex to be adequately analyzed in a single short article, but I can at least sketch some of its major emphases.

1. CHRIST OUR HOPE.

The most distinct accent of the whole report is the cardinal affirmation, "Jesus Christ is our hope." Jesus Christ is our only sure hope, not because he exhibited to mankind a heroic ideal, but because in him God entered decisively into the tangled web of human history, encountering and conquering evil in every form. "By his life, death, and resur-

rection he became for us both sin's Victim and at the same time sin's Victor."

Thus this decisive event, the Word made flesh, unveiled the new age. "The powers of the coming Kingdom are already at work in Jesus Christ, and in the Holy Spirit poured out upon his people."

But although even now we live in the New Age, its reality and power are not yet fully revealed. The Kingdom of God is redemptively active in our midst, but the powers of evil are also busily at work in the world, seeking to block the progress of that Kingdom. Now are we the sons of God, but the meaning of that sonship is only partially manifest. Thus the church, though already enjoying the firstfruits of the Kingdom, is destined to be best by evil both within and without as long as the world lasts.

But despite the most demonic grip of sin and evil, Jesus Christ will complete his Kingdom. "For God has promised the reconciliation of the whole creation, therefore we hope for nothing less than the renewal of all things."

Precisely how or when Jesus Christ will complete his Kingdom, the report does not presume to determine. It says quite frankly that "God has not disclosed to us just when his Kingdom will come in glory." The Christian, it believes, should not indulge in idle speculation at this point; he should, however, observe Jesus' injunction to "watch."

2. CHRIST AND HIS PEOPLE.

As a result of God's mighty acts in the Incarnation, Ministry, Death, and Resurrection, the Church of God came into being. It exists to bear witness to the Gospel, and it continually renews itself by feeding on the Word and the sacrament of the Lord's Broken Body.

In its essential nature the church is one. "Where the one Christ is at work, where the apostolic witness to him is truly set forth in word and sacrament, there is the one church." Sad to confess, however, this essential oneness is obscured, indeed contradicted by our numerous man-made

ecclesiastical divisions. As a result, the evangelical witness of the church is crippled. "The mission of the church aims at gathering all men into unity. The disunity of the church contradicts that purpose."

Yet even in the present state of divided churches, there is a fellowship within the ecumenical movement that constitutes a foretaste of a larger unity already in the making. Through this emerging fellowship we recognize the limitations of our various confessional traditions, and therefore we cannot be content with a visibly ruptured church. In so far as the Holy Spirit renews us, we necessarily hunger and thirst for the realization of that oneness for which Jesus prayed (John 17).

3. CHRIST AND THE WORLD.

The Christian hope must today encounter competing hopes. The report devotes careful attention to certain rival hopes, including Democratic Humanism, Scientific Humanism, and Marxism.

It is undeniable that many people in the western nations have believed that the remedy of the world's ills could be found in a socialized and scientific democratic community. Though they have assimilated to their views of human dignity, human equality, and cooperative fellowship certain insights of Christianity, they have commonly ignored or denied the basic structure of the Christian hope. Sometimes they have even confused the Christian hope with a democratic, earth-bound social hope.

Marxism is a virulent form of secular hope. It fiercely repudiates the Christian hope, believing that man alone is the instrument of his social and economic salvation. For it, capitalism is the root of human conflict, and conflict is only overcome when the proletariat becomes victorious. The messianic promises of Communism deeply move those peoples who are enmeshed in economic slavery and who despair of the peaceful improvement of their lot.

These secular hopes must be accepted as a stern judgment upon the church. For admittedly it has often ignored the cry of a depressed humanity, either because of its false otherworldly piety or because of its bias in favor of the privileged. The very fact of the Incarnation impels the church to view history as the scene in which God's will is to be done. "We cannot pray, 'Thy will be done,' unless we are at the same

(Continued on page 8.)

Rev. John S. Graves to Become Director Of Christian Education and Young People's Work

Rev. John S. Graves, Minister of Christian Education of the First Congregational Christian Church, Burlington, North Carolina, has been elected Director of Christian Education and Young Peoples' Work of the Southern Convention, according to an announcement made by Dr. Jesse H. Dollar, president of the convention. He will succeed Miss Pattie Lee Coghill, who recently resigned. Mr. Graves will assume his new work with the convention December 1. His resignation at the Burlington Church will become effective October 15, but he will then go to Hartford Seminary, Hartford, Conn., to take some refresher work.

The work among the Sunday schools and Young People of the convention has grown so much in recent years that the full time service of a leader in this field has become evident. Mr. Graves' field of labor will be primarily with our Sunday schools, Young People and in Seminars giving in-service training for ministerial students and pastors. In the Sunday school work he will seek to strengthen our leadership through Leadership Training Schools, Superintendents' Conferences, Adult and Young Adult Education. He will be in charge of the work of the Student Summer Service Workers and Vacation Bible Schools. He will seek to acquaint our leaders with better literature and the use of visual aids. In the Young People's Work he will promote and develop Pilgrim Fellowship and related youth groups, rallies, conferences, summer conferences and camps, vocational retreats, etc. He will be advisor and guide in the field of in-service training for pastors and ministerial students through seminars and field service. He will seek to develop the maximum use of "Moon-elon"—our convention Assembly Grounds. It is expected that his "Station Wagon" will be equipped to carry Sunday school and other Christian Education materials, including visual aids with him to the field. His time will be allocated to the different areas of our conferences, where he will spend blocks of his time in service and in counselling in the field of Christian Education and Youth Work. He will serve as the

Executive Secretary of the Board of Christian Education.

A native of Atlanta, Georgia, Mr. Graves served in the Armed Forces for four years during World War II. He served in the Field Artillery Branch of the service and was in the European theater of operations.

Upon separation from the service, Mr. Graves entered Elon College, from which institution he was graduated in 1950. He received his Master's Degree in Religious Education from Hartford Seminary Foundation School of Religious Education, Hartford, Connecticut. During his final year at Hartford, he was president of the Foundation's student body.

Mr. Graves served the First Congregational Christian Church of Burlington as Director of Christian Education for two years and as minister of Christian Education for two years. He served as director of the Recreation Center for the City of Burlington for 14 months, working primarily with the teen-age young people of that city. He has served in the convention as a Student Summer Service Worker, Dean and Teacher in Summer Conferences and Camps, Chairman of the Committee on Christian Education of the North Carolina and Virginia Conference.

He is at the present time a member of the Board of Christian Education of the Southern Convention, and has been a resource leader for Leadership Training Schools. For the past two summers, Mr. Graves directed teachers in the Practice School at Bricks Rural Life School for the Board of Home Missions of the Congregational Christian denomination. He was ordained to the Gospel Ministry by the N. C. and Va. Conference at Burlington in May, 1952.

Mr. Graves is a natural leader and is well trained for his new responsibilities. His coming to the staff of the Southern Convention will be an added strength to our work. Popular with all ages, but particularly the youth, he will be a great spirit and leader amongst us. We anticipate for him a fruitful ministry and a good response from our lay leaders, parents, youth, and ministry. We welcome Mr. Graves to his new position in the Southern Convention.

Shallow Well Church to Have Full-Time Pastor

At a recent congregational meeting, the members of Shallow Well Congregational Christian Church voted to have a full-time pastorate, beginning with the next conference year, November 1.

The church has been sharing a pastor with Turner's Chapel Congregational Christian Church at Colon. Because of growth and progress of the church, the decision was made to obtain a pastor to serve full time.

The Rev. Julius Rice, who has been pastor of both churches for the past year, was named as the full-time pastor at Shallow Well, and has accepted the call.

Shallow Well was organized in 1831 and is one of the oldest Christian churches in this section. It has a church membership of 300 and a Sunday school enrollment of 350.

The present building, which was constructed in 1882, has been remodeled and renovated several times. A few years ago the main church was brick veneered and an educational building was added.

During the pastorate of the Rev. Mr. Rice, 30 new members, many of them young people, have been added to the church. The youth and other programs of the church have also been greatly expanded.

* * *

The above article is taken from the August 25, 1954 issue of the *Sanford Herald*. Commenting on the church editorially, the same issue of the *Herald* says, in part:

"Shallow Well Congregational Christian Church is one of the older of Lee County. Situated on the highway between Sanford and Broadway, its handsome brick building presents impressive evidence of the stability and devotion of rural congregations. This edifice had its beginnings in a brush arbor erected in a clearing 30 years before the outbreak of the Civil War. The pulpit of a wooden structure built during the war, was filled by a pastor who rode horseback from Pittsboro, 20 miles away.

"... Shallow well became the mother of three Christian churches: Poplar Branch, Grace's Chapel and Sanford. And the parent is still going strong. As proof of this, Shallow Well recently voted itself a full-time pastorate, and the Rev. Julius Rice

(Continued on page 7.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Faculty Orientation

As one of the last steps in preparation for the opening of the college, the faculty meets for a two day orientation period. The meeting this year was called to order by the president at two o'clock in the afternoon on Friday, September 3. The meeting was convened by prayer offered by Dr. Ferris E. Reynolds. New members of the faculty consisting of Miss Mary Zink, Mrs. William Evans, Miss Hazel Walker, Miss Louise Moseley, Dr. Alex Corriere, Mr. John Bass, Mr. Guy Owen, and Mr. Laurence Hedgpeth were introduced and there was an acquaintance period for all members present. Then followed a statement by the president acquainting the faculty with the historical background of the college, originating in the heart of the church and designed to train leaders for the church, the pulpit and pew; the financial backing given the college by the church, and its partial support during the years, and also the present plans for the continued support of the college by the church.

The head of each department was asked to make a brief statement setting forth the importance and purpose of his department and its responsibilities in training the young people who come to our campus. These statements will be discussed in faculty meetings during the year. By this method, the several departments of training on the Elon College Campus will be integrated into a complete program that instructs and guides the individual student to the day of graduation.

In order that the reader may have an adequate conception of what this plan means and of what we are trying to do on the campus at Elon, the statement made by Dr. Ferris E. Reynolds, head of the Department of Philosophy and Religion is presented. It is the feeling of the faculty that this plan will be helpful to faculty and students as the current college year passes.

The statement by Dr. Reynolds on "Philosophy and Religion follows:

"From the earliest days of the church-related liberal arts college in this country, philosophy and religion

have held key positions in the overall educational program of these institutions. That fact is quite understandable. Philosophy and religion are concerned with the relationships between various realms of truth and the Ground of all Being. Their function is therefore unifying and integrating. Such ultimate values as personal character, freedom and fellowship with God are prized supremely. It has been felt that standards of what ought to be must be related to descriptions of things as they are. The overall objective of the department of Philosophy and Religion, therefore, is that each student arrive at a sound and workable Christian philosophy of life; disciplined by a reliable sense of values, and balanced by a considered perspective—that he achieve some understanding of the various areas of learning in relation to man's total experience. Philosophy and religion are concerned that the student come into his own as a person and a citizen in the fullest sense of those terms. Competence in the arts of critical thinking and appreciation is a specific goal. The department recognizes the need for ample exercise of these faculties in all the sundry areas of study and research. Channels of activity need to be provided through which adventures in thinking and believing may be expressed normally.

"Here at Elon College, the work of the department of Philosophy and Religion falls into four general classifications: (1) that with pre-ministerial students; (2) academic studies slanted toward religious and philosophical orientation of all students in the college; (3) advanced courses for students intending to do graduate school work in the field; (4) and the extra-academic program such as chapel and campus religious activities."

* * * * *

Apportionment Giving

Vacations are becoming more general than in the past years. There are certain advantages in getting away from exacting positions; what we term as a grind. We do need relaxation. We need to get away from the day by day responsibilities and requirements. Fifty years ago it was

the occasional executive or laborer that took a vacation. Today the practice is reversed. Everybody is demanding some freedom from daily routine. It's good to have vacations but most of us are beginning to realize that vacations are expensive. They cost money. As a rule, the accommodations at resorts and beaches are not nearly so adequate or comfortable as our living conditions in our own homes. We put up with these inadequacies, pay a high price for them and feel that we are fortunate. If we only realized it, we could sleep and eat at home much more cheaply than abroad. We used to buy umbrellas, big hats, anything to keep from being sunburned. Now at the end of summer we feel a little "chinchy" and disgraced if we aren't brown by exposure on the mountains or on the beaches. We only have so much money to spend. The average individual is broke at the end of the summer. When money is scarce, contributions for the church and church causes as a rule have to wait, either voluntarily or involuntarily. In fact, we don't expect very much on conference apportionment during the summer months. We would like for the contributions to be generous because college expenses are the same and student tuition and fees are reduced to a negligible amount. We have gotten through the summer very well and are anticipating increased contributions from our friends—the Sunday schools and churches of the convention.

Previously reported \$ 5,389.16

Eastern N. C. Conference:
Liberty (Vance)\$ 24.00
Pope's Chapel S S 5.00

Eastern Va. Conference:
Norfolk, First\$ 30.00

N. C. and Va. Conference:
Greensboro, First\$ 30.00

Virginia Valley Conference:
Winchester S. S.\$ 8.34

133.13

Total to date \$ 5,522.29

SHALLOW WELL TO HAVE FULL-TIME PASTOR.

(Continued from page 6.)

has accepted the call to be full-time pastor.

"The *Herald* joins Shallow Well and Mr. Rice in the happiness occasioned by the decision of each. It recognizes in the new arrangement an opportunity for a great old institution to render still a greater service to Christianity."

Missions at Home and Abroad

Is Christianity Succeeding in India?

Is Christianity succeeding in India? Not more than three per cent of the people of India are Christians. But let me tell you an experience Mrs. Sloan and I had:

It was a red letter day at Madurai in South India. One of the members of the national cabinet, the Minister of Health, was in the city to open a new government-sponsored medical training school. Numerous functions were held in honor of the cabinet minister. We were invited to one of these, a dinner given by the local Rotary Club and their wives. Professor James Hess used to be a member of this club. Today it has but one non-Indian member. Indians in formal dress and their wives in beautiful saris, gathered to honor one of the nation's foremost people, Amrit Kaur, a Christian woman. We have found more articles in Indian papers about her than about any other person except Prime Minister Neru himself.

But that is not all. The person installed that day as the president or principal of the new medical school, is also a Christian woman. Christians have positions of leadership far above their numerical proportion. Women, also, have secured a surprising amount of leadership. The Christian attitude toward women has pushed them ahead. There are many women physicians. In the new Madurai medical school the beginning class has fifty men and nine women.

Some people are discouraged about the success of Christianity in India. They point out that with 150 years of Protestant missions, there are only 13,000,000 Christians in Ceylon, India and Pakistan, with a population of 450,000,000. There have been certain definitive handicaps to the acceptance of Christianity in this part of the world. The greatest of these is the division among Christians themselves — denominational, church organization, theology. The Indian says, "If you cannot agree among yourselves what Christianity is, how can you expect us to understand it?"

Indian Christians themselves are overcoming these differences. The churches in Southern India establish-

ed by English and American Congregationalists, a wide variety of Presbyterians, English Methodists and the Church of England (Episcopalian), have united into the great Church of South India. In Northern India and Western Pakistan, the various Congregationalists and Presbyterians are already united in one church, and prospects are good for the union to be expanded to include both English and American Methodists, Baptists and the Church of England.

Other people prefer to emphasize the influence of Christianity upon the Hindus and other religious groups in India. Let us go back to Madurai. When Mrs. Sloan and I were there sixteen years ago, we attended the opening of the first Hindu hospital. There were then very few Moslem hospitals. Today, there are quite a number of each, although quality is not too good, and many, many more are needed. Much the same can be said of schools. Many of the nation's leaders are graduates of Christian schools. The standards set by the Christian hospitals and schools are to some extent being copied by non-Christian groups.

We have seen all kinds of Christian work here. Let us tell very briefly of five that appeal to us as of great importance:

The first is the great medical school at Vellore. At one time there were no women physicians. Hindu and Moslem husbands would not allow men to treat their wives. To save the lives of women, Ida Scudder became a physician herself, and eventually developed a school to train women physicians. Now eighty-three years old and a very charming woman, Dr. Scudder has seen her school develop into one of the world's great medical training schools, training hundreds of physicians, both men and women, and thousands of nurses. Ninety per cent of these students are Christians. Forty Protestant denominations are associated with this enterprise.

The second, also at Vellore, is the development of Christian correspondence courses. Many volunteer inquiries come every day from Indians wanting to learn about Christianity.

To each inquirer is sent reading material, biblical references and questions. Five Indian men are kept busy six days a week correcting these lessons and returning more advanced lessons with them. As a result of this, hundreds of Indians are forming themselves into Christian churches.

The third is the great Allahabad Agricultural Institute. This school has grown tremendously since we visited it sixteen years ago. It is the greatest attack upon India's age-old problem of finding enough food to keep from dying of starvation. The Indian government, with U. S. technical aid, is establishing somewhat similar institutions, but the leaders still come from this Christian enterprise.

The fourth is a training school for village pastor-teachers and their wives, located at Medek, a village in the state of Hyderabad. Each young man must bring his wife or fiancée to be trained with him. A man who has neither cannot enter the school. American churches could profit very greatly from this Indian example. I have seen many ministers succeed or fail because of their wives.

The fifth of these important Christian enterprises we have seen is a miniature Allahabad Agricultural Institute near Delhi for villagers. It trains, not leaders, but village young people, to make a decent living in agriculture, mechanical skills, carpentry or tailoring. This enterprise, sponsored by American Methodists, needs to be duplicated many times.

W. W. SLOAN.

THE CHRISTIAN HOPE.

(Continued from page 5.)

time willing to go to the help of those who are denied the necessities for human life. The cry of half the world's people for bread enough to sustain life in their bodies must be heard by the Christian as the cry of Christ. . . . It is God's will that 'justice roll down like waters and righteousness like a mighty stream.'"

It should be evident from this sketch that the World Council has eveloved a document on Christian hope that is both theologically solid and socially challenging. On a first reading it may seem elusively vague, but a more careful inspection will open one's eyes to the fact that it is a remarkably penetrating work. Every minister, in particular, should examine his ministry in the light of its probing sentences.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Report All Films

Mrs. Kenneth Register, chairman of Visual Aids, asks that you remember two important things when making our your yearly society reports:

1. Include all films, filmstrips, and slides used in your church during the year, whether sponsored by your women's society or by some other group. This is the only place such a report is made, and it is the only way of getting any kind of an accurate picture of how many churches are using visual aids in their program.

2. Report the number of people who saw the feature film "The Hidden Heart" in your community. If you do not have an accurate count recorded, please make an estimate. This is important information which our denomination needs.

You will soon be hearing more about the feature film for this year "In the Beginning." Plan to include it in your program for the year for your church.

* * * * *

Have You Mailed Your Report Blank?

Every society is supposed to make a yearly report to the district superintendent by September 10. This paper is supposed to reach you on the ninth. If you have not mailed your report yet, please do so at once. If you cannot mail it before the eleventh, try to do it then, so the district superintendents can have every report in to them by Monday. This is one of the most important jobs a local society performs in relation to the conference group. Sometimes a superintendent has to write or telephone or go to get a report, in order to have her records complete. Let's all send in our reports now, and have 100 per cent of the societies reporting by the time of the annual fall women's conference. Thanks a lot!

* * * * *

Happy New Year!

That may seem an odd title for an article in September. The truth of the matter is, however, that most of our women's societies begin their

new year on October 1. That means that the year's work is now over, or nearly so.

Honduras

*If you had been to foreign lands,
Where weary souls stretch out their hands*

*To plead, yet no one understands;
Would you go back? Would you?*

*If you had seen the women bear
Their heavy loads none to share;
Had heard them weep, with none to care;*

Would you go back? Would you?

*If you had seen them in despair,
Beat their breasts, and pull their hair,
While demon powers filled the air;
Would you go back? Would you?*

*If you had walked through Honduras sand,
Your hand within the Saviour's hand
And knew He'd called you to that land;*

Would you go back? Would you?

*If you had seen the glorious sight,
When Honduran people, in their night*

Were brought from darkness into light,

Would you go back? Would you?

*If you had seen the Christian die,
With ne'er a fear tho' death was nigh,
Had seen them smile and say goodbye,
Would you go back? Would you?*

*Yet still they wait, a weary throng,
They've waited, some so very long,
When shall despair be turned to song?*

I'm going back! Would you?

—Louise Auler in August, 1954 "Radio-grams" from the Board of International Missions Evangelical and Reformed Church.

And what will mean a happy new year for your society? You will think of many things—here are a few:

1. *Interesting every woman connected in any way with your church family in your women's society.* Some of our churches assign every woman church member to a circle. Some have active membership committees

which see to it that every new woman is invited to join the women's society—and old ones who are not members are occasionally re-invited to do so. One suspects that the best way to interest all the women in a church would be to have a variety of activities: rather than several circles doing substantially the same thing, have them covering a varieties of interests—one for young mothers, one for bookworms, one for seamstresses, and so on. I would like to see some mission emphasis and some Bible study in each group, but the majority of the program suited to their especial needs. Anyone in our area tried this yet?

2. *Planning the program for the year in advance, and having a year-book so that every member knows when they are responsible for what.* The program, it is probable, will be based on the packet. This does not mean that you will use every bit of material in there, nor that you will use it in the order suggested. What is important is that the program fits your group.

3. *Have participation in the programs by as many members as possible.* Do not use the same people over and over, even if they can do it easier than some others. At least give the "timid souls" or those for whom it is more difficult to read a small part from time to time, and both those handicaps can gradually be overcome.

4. *Start out with some enthusiasm for the year's work.* Let's say what a fine program we are going to have, or have had, rather than what a dull one—you can always find something good to report on to the women who were unable to attend, but one usually picks out the other features! A spirit of optimism, and joy, and hope will do a great deal toward getting those new members.

For Husband and Wife!

Sam: "My wife talks to herself a lot."

Joe: "Mine does, too, but doesn't know it. She thinks I'm listening."

* * *

Husband: "Here we are without a dollar in the house; the light bill isn't paid; the grocer and butcher are threatening us; yet you buy a new fur coat in summer, because it happens to be cheap."

Wife: "You're wrong as usual. It wasn't cheap."

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Katie's Saturday

"Dear me!" sighed Katie when she got up Saturday morning.

"What can be the matter?" said Mother, laughing at the doleful face.

"O, there's thousands and millions of things the matter!" said Katie crossly. She was a little girl who did not like to be laughed at.

"Now Katie," said Mother, this time seriously, "as soon as you are dressed, I have something I want you to do for me down in the library."

"Before breakfast?" asked Katie.

"No, you can have your breakfast first," Mother answered, laughing again at the cloudy little face.

Katie was very curious to know what this was, and as, perhaps you are, too, we will skip the breakfast and go right into the library.

Mother was sitting at the desk, with a big piece of paper and a pencil in front of her.

"Now, Katie," she said, taking her on her lap, "I want you to write down a few of those things that are troubling you. One thousand will do!"

"O, Mother, you're laughing at me now," said Katie, "but I can think of at least ten right this minute."

"Very well," said Mother, "put down ten." So Katie wrote:

"1. It's raining, so we can't play croquet.

"2. Minnie is going away, so I will have to sit with that horrid little Jean Bascomb on Monday.

"3."

Here Katie bit her pencil, and then couldn't help laughing. "That's all I can think of just this minute," she said.

"Well," said her Mother, "I'll just keep this paper for a day or two."

That afternoon the rain had cleared, and her Mother sitting at the window, saw Uncle Jack coming to take Katie riding, and, oh, what a jolly afternoon they had of it!

Monday, when Katie came home from school, she said: "O, Mother, I didn't like Jean at all at first, but she is a lovely seatmate. I am so glad, aren't you?"

"O!" was all Mother said, but it

made her think of Saturday trouble and the paper.

"I guess you better tear up that paper now, Mother, dear," she said, laughing rather shyly.

"And next time," said Mother, "why not let the troubles come before you cry about them? There are so many of them that turn out very pleasantly if you will only wait to see."—*Selected.*

* * * * *

The Dancing Lesson

By LAURA GRAY.

Issued by the National Kindergarten Association.

In the small dressing room several mothers were preparing their four-or five-year-old daughters for the dancing lesson, when screams came from the adjacent washroom. A young child was crying out, "I won't go to my lesson! I won't! I won't!"

"Indeed you will," came the answer, "or be punished!"

"No! No! I feel sick! I don't want to dance! Please, please don't make me!" More loud crying was heard.

The noise could not but horrify those of us who were in the dressing room. One woman leaned toward me and said, "They are neighbors of mine. The mother's determined to make a ballet dancer of her child—says she always wanted to be one herself."

Another spoke up. "Can't see the use of it all. Seems to me if a youngster doesn't *want* to dance it would be best to let her go without lessons."

Some minutes later a small woman with a miserable-looking wee girl, face swollen and tear-stained, came from the washroom, passed through the dressing room and into the hall.

"Huh! The youngster won out!" laughed one of the women. "Well, if she'd been my girl she'd have danced. I don't believe in letting them have their own way with things like that."

This true story happened the other day, and most of us could tell similar ones. A six-year-old child took such a violent dislike to music lessons, which deprived her of almost an hour of her cherished playtime after

school, that she devised ways of escaping them, even to running away.

Two parents, when their son and daughter were still infants, decided these precious, wonderful babies should one day have university educations. So, with loving sacrifice through the years, money was set aside for this purpose, and they looked forward to their offspring receiving degrees and filling important posts. But they were doomed to disappointment. The children were not *students* and had never managed to be graduated from high school. There was the money and there was the opportunity, but the youngsters were unwilling, or unable, to take advantage of them.

Why should this be? Parenthood usually means self-sacrifice. Most fathers and mothers are willing to do anything to provide the best opportunity for their loved ones. Then very often comes disappointment. The fault lies chiefly in not knowing their child. It is as natural for a little one to dance as for the sun to shine; a healthy, happy child wants to dance. A child forced to dance is a pitiable sight. Again, if lessons are not a delight something is wrong. Either the teaching is poor or there is something the matter with the child. One should find out.

Music lessons which encroach on treasured playtime are enough to stifle musical talent. Education is a gradual, lifelong business. If we wish our children to become university graduates we must foster the desire to learn—by encouragement, by reading and talking with them about events happening daily. The parents mentioned did not do this. They did not read nor talk to their youngsters. There were few books in the house, and they themselves had always loved to be busy with their hands. It was natural that their son and daughter also found pleasure in handwork. One became a clever mechanic, the other a smart dress-maker.

To do our best for our children we must live close to them. We must try to find out what goes on in their minds and hearts—when they are unable to tell us. Childhood should be filled with delightful growth. Parents can often develop in the children a love for music by singing to them when they are babies. Later, they can teach them to hear music in the trees, the street, everywhere. It is well, also, to teach them to use those busy hands of theirs to make

(Continued on page 15.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Representatives of the Nation's Christian Youth Condemn "Climate of Fear"

Representatives of the nation's Christian youth condemned the "climate of fear" which, they said, has produced many of the problems faced by America today. The general council of the United Christian Youth Movement, in concluding its annual meeting at Williams Bay, Wisconsin, on Thursday of last week took action on a wide range of social and political issues and made plans for the guidance of state Christian youth councils throughout the country.

Fears affecting the nation in 1954 were listed as communism and its threats, atomic warfare, individual insecurities, ideological warfare, and fear itself as an obsession which, "causes us to fear the issues in social problems with which we should be concerned."

Meeting at the site of its founding in 1934, 20 years before, a council statement repeated the 1934 statement as valid today: "We will be guided by our faith and not our fears."

In the sessions were 150 delegates from 31 out of 37 state youth councils and representing more than a score of protestant denominations. Also attending were delegates from Hawaii and fraternal delegates from four continents.

Welcomed to fellowship in UCYM was the Luther League of America of the United Lutheran Church, a new major denominational member.

"God, not Moscow or Washington, is the Lord of the world. God is at work everywhere," said Ernst Lange of West Berlin, representing German protestant youth, in discussing the Evanston Assembly and its theme of "Christ the Hope of the World." He declared that "God's word is relevant to every human problem, including social and political action."

In summary, the council condemned the proposed military training being proposed to the 84th session of the congress; Condemned the McCarron Act as "not in keeping with Christian principles and democratic standards"; urged that educa-

tion about the United Nations be intensified in citizenship educational programs in public schools; supported unanimously the Supreme Court decision on segregation and approved a schedual of 18 inter-racial conferences in 1955 designed to provide the specific steps toward elimination of segregation throughout the nations.

The council approved 1955 and 1956 Youth Week programs; laid plans for a citizenship seminar in 1955; approved plans for participation in a Pan-American Youth Consultation for Christian youth to be held in 1956, probably in Colombia; urged the Girl Scouts of America, a related agency of UCYM, to continue their educational program in world citizenship and United Nations; approved 35 world youth projects for 1955 and urged the World Council of Churches to include in its program a project for teen-age migrants in the United States with the hope that a Christian youth council in another country would adopt this project.

Roderick S. French, LaGrande, Oregon, UCYM Chairman, presided. George Williams, Cleveland, Ohio, President of the Richard Allen Youth Council of the African Methodist Episcopal Church, was named vice-chairman to fill the unexpired term of Kenneth Henry of Palestine, Texas.

Elected chairman of the commissions through which UCYM carries on much of its work, were Frank White, Spartanburg, S. C., Christian Faith; Margaret Platt, Fargo, N. D., Christian Witness; Charles Boyles, Jackson, Miss., Christian Outreach; Barbara Hofmeister, Ackley, Iowa, Christian Fellowship; Jerry Schleicher, Hanford, Calif., Christian Citizenship.

Hundred Million Church Members By 1956, Says Christian Herald

Christian Herald Magazine, for September, in its annual analysis of church membership statistics, predicts that American church membership will leap over the 100-million mark in 1956. This is based upon

the premise of continued annual growth at the average rate of the last five years (3.09 per cent annually).

The analysis also predicts that by 1959, the Southern Baptist Convention will be the largest denomination in the United States. "A projection of the average annual percentage gain of The Methodist Church (now the largest denomination) during the last five years (1.15 per cent) and of the Southern Baptist Convention (4.2 per cent) indicates that if both bodies continue to grow at this rate, the Southern Baptists will overtake The Methodist Church in 1959." The projection suggests a 1959 Southern Baptist membership of 9,801,411."

America is more church conscious than ever before, the *Christian Herald* analysis reveals. Referring to figures reported by official church statisticians to the National Council of Churches, *Christian Herald* notes that the percentage of increase in church membership is substantially greater than the percentage of population increase. Church membership in 1953 totalled nearly 95-million, with more than 2½-million net increase over the previous year.

Christian Herald's analysis of "The State of the Church" is an annual service and covers details of the membership, number of congregations and number of clergymen in the three major faiths as well as the details of growth or decline within the larger Protestant denominations.

PREVIEW OF SUNDAY SCHOOL LESSON MATERIAL

(Continued from page 2.)

Mrs. Russell Powell, Greensboro, N. C.

Superintendents—Mr. Martin Garren, Greensboro, N. C.

The session will begin at 4:30 and adjourn at 8:30. Supper will be served by the ladies of the Ingram Church. During the supper hour beautiful colored slides will be shown telling of plans suggested for the Sunday school at Christmas (taken at the Christmas Festival of the First Church, Greensboro).

The preview is being sponsored jointly by Pleasant Grove, Ingram, Liberty, and Center Churches. A \$1.00 registration fee will be necessary to cover the traveling expense of teachers, etc.

Anyone who wishes to attend should send his registration to M. W. Andes, 708 Marshall Ave., South Boston, Va., by September 19.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Growing in Christian Love

LESSON XII—SEPTEMBER 19, 1954.

MEMORY SELECTION: "Above all these things, put love, which binds everything together in perfect harmony."—Colossians 3:14.

BACKGROUND SCRIPTURE: Matthew 5:43-48; Ephesians 4:25-5:2; I John 4:7-21.

DEVOTIONAL READING: I John 3:18-24.

A Badge of Discipleship.

Members of organizations often wear a badge or pin which is a token or evidence of their membership in that organization. Rotarians, Kiwanians, Ruritanes, Masons, Odd Fellows, Pythians and other civic or fraternal organizations have pins and rings and other emblems which they proudly wear, and which are means of identification and fellowship. In like manner, Christians have a "badge of discipleship." To be sure members of the church as a rule do not wear a pin or a badge, although some of them do carry a Cross on a necklace or on a watch-fob or on a tie clasp. But Jesus plainly stated that there was a "badge of discipleship" by which his disciples should be known. "By this shall all men know that ye are my disciples, if ye have love one for another." That is the distinguishing mark of a follower of Christ, the spirit of love. Sad to say, there are many members of the church who do not display this badge of discipleship in their everyday life. There is so little of the love of Christ in the lives of so many of us, that a stranger, or for that matter, a friend, would have difficulty in identifying us as followers of Christ, if he were not told of our professed discipleship.

More Than Others.

"What do ye more than others?" Jesus on one occasion spoke of "going the second mile." He was constantly stressing the fact that Christians should do more than others. What grounds were there for boasting, or even for self-satisfaction if his followers saluted those who saluted them? Why even the publicans did that! And why should they feel smug and satisfied of the love their

family and friends and those who loved them? Why even the publicans did that! No special merit in that. Good gracious, the Gentiles did these things! His followers were to "do more than these." They were to love their enemies! They were to pray for those who persecuted them! That is a hard saying. It seems like an impossible saying. Love your enemies, pray for those who persecute us? Yes that is exactly what Jesus said. And he meant it. To be sure Jesus did not use the word "phileo," which is the warm, affectionate sentiment or feeling which one has for his wife or child or friend; he used the word "agapao" which means good will, the desire to do him good, the absence of bitterness or hate, the positive desire for the welfare of the other man. But that is a high and hard saying, and men say it is impossible and impractical. Maybe so. But one thing is sure; to hate one's enemy is not the solution to the problem. Hate begets hate. One never wins his enemy by hate. But there are instances without number where enemies have been won by love and good will and loving service. The story is told of two boys in France who used to go out every morning before going to work, who with their father would shake their clenched fists in the direction of Germany and pronounce a curse, a fierce curse on all Germans, living and dead. Look at the soil of France and Germany, run red by the blood of the sons of both nations. And the end is not yet.

It is this willingness to do more than others, that is the distinguishing mark of the Christian and the sons of God. "That ye may be sons of your Father who is in heaven." This spirit of love and forgiveness is the essential nature of our heavenly Father, and the distinguishing characteristic of God's true children.

Be Ye Perfect.

"Ye therefore shall be perfect, as your heavenly Father is perfect." Now we know this young Rabbi is giving us a lot of eye-wash. The idea of anybody being perfect! Look out for these folks who claim to be perfect! there just isn't any such animal. What Jesus is saying, however, is that our goal is to be like God him-

self. God in Christ is our example. We are to take our ideals from him. The best, and not simply the good, is the goal. Children of the Father ought to desire to be like the Father. One thing is sure—the man who accepts this high ideal and strives always for it, will come nearer to it than the man who drifts along, without any ideal or any goal, or any lower goal or ideal. We are to press toward the mark of the prize of the high calling of God in Christ Jesus.

Love.

In fifteen verses of the fourth chapter of his letter to his fellow-Christians, John uses the word "love" twenty-five times. It is the central theme around which the whole letter revolves. For him it is the crowning attribute and grace of the Christian life. And like his Master, he uses the word "agapao," the strong word for love. It is a positive, intelligent, spirit that meets hate with good will, which desires the highest welfare of the other person, that forgives all wrong, indurageable good will and love. John says many things about love in his letter and in this chapter. He says that 1. *God is Love.* Here is one of the few, very few definitions of God in the whole Bible. The essential nature of God is love. God is love. 2. *God loves us.* He has manifested that love because he has sent his Son to be the Saviour of the world "And we know and have believed the love which God hath in us." Love expresses itself, gives itself. And in Christ God expressed and gave himself. 3. *Love is of God.* It is God who puts the spirit of love in our hearts. His love shed abroad in our hearts gives us the capacity to love. We love because he first loved us. 4. *Because he loves us, we ought to love one another.* "Beloved if God so loved us, we also ought to love one another." Because he loves us, we ought not only to love him, but we ought to love his children, all his children. 5. *The presence of love in our hearts is evidence of the presence of God in our lives.* "He that abideth in love, abideth in God, and God abideth in him." 6. *Love casts out fear.* "There is no fear in love, but perfect love casteth out fear." If we have the love of God in our hearts, we need not fear. That does not mean that life will always be a bed of roses, or that trouble will not come. But he who has the love of God in his heart, and who has God in his heart, need not be fearful or afraid.

(Continued on page 14.)

Audio-Vision and the Church

More than 52,000 churches in the United States are now equipped for the showing of 16 mm motion pictures, according to Rev. S. Franklin Mack, Executive Director of the Broadcasting and Film Commission of the National Council of Churches of Christ. Mr. Mack was the featured speaker at the opening evening session of the 11th Annual International Workshop in Audio-Visual Education, which opened at the American Baptist Assembly, Green Lake, Wisconsin, on Monday, August 30, under the sponsorship of the Division of Christian Education of the National Council. Speaking on "Audio-visual Communication at the Half-Century and the Role of the Church" Mr. Mack pointed out that while this field had "come a long way" during the decade during which the Workshop had functioned, it had a still longer way to go in meeting the ever-expanding needs of the church. During the next decade, he predicted, the problems to be faced would be less those of physical production of material than of using existing facilities effectively and meaningfully. More than 80 new motion pictures, produced during the last year, had already been received in the library of films, filmstrips, recordings and other audio-visual materials in use during the workshop.

One of the latest of these new productions was the color feature film "John Wesley," which was shown on the opening day. Produced in England with the cooperation of J. Arthur Rank, the film pictures a number of important episodes in the life of the founder of Methodism in a most impressive manner.

The Workshop under the direction of Rev. George B. Rev. Ammon, of Philadelphia, will continue a full week, each day's program beginning with devotions in charge of Rev. J. E. Hoffman, followed by a general session on "The Functional Use of Audio-Visuals," directed by Professor John Bachman of Union Theological Seminary and Dr. Abraham VanderMeer, professor of education at Pennsylvania State College.

The 300 registrants then divided into seventeen special subject groups for the balance of the morning session. These range all the way from teachers of audio-visual skills and local church leaders to professional producers of films and television programs. The afternoon is given over to a similar gamut of special interest

groups, except for Tuesday afternoon, which was reserved for denominational conferences.

A general reception was held on Tuesday evening at the Roger Williams Inn, following an exciting "Equipment Fair" hosted by twenty-three leading manufacturers who have exhibits at the Workshop for the purpose of training church workers in the use of projectors, recorders and other audio-visual equipment.

The evening program on Wednesday featured Paul Wagner, president of the Film Council of America. Dr. Wagner led a discussion on educational television. The Thursday evening program featured William F. Kruse, archivist for the Department of Audio-Visual Instruction of the National Education Association, in the presentation of some historical highlights in the use of visual materials in church work, and Rev. W. Burton Martin, who presented the work of the Religious Audio-Visual Education and Mass Communications Committee. The Friday evening session was marked by a program on Mental Health by Rev. Harold Wilke, of Crystal Lake, Illinois, and Mrs. Franklin Sheeder, of Collegeville, Pennsylvania. There was also a presentation by Dr. Wagner of a Film Council of America's "Golden Reel" award won by the National Council film, "For Every Child" at Film Council of America's recent American Film Festival. The Saturday evening program was addressed by Rev. S. Franklin Mack.

BOY SCOUTING AT ROSEMONT.

(Continued from page 2.)

another blow the following year when Scoutmaster Griswold was transferred by his employer, the Texas Co., back to the New England District.

During the years, 1937, '38, '39 the boys of Portlock received their scouting by joining the troops in South Norfolk and Berkley. At the end of World War II, Rosemont came to the boys rescue again and through the efforts of Dr. Hardeastle, Scout Commissioner, Joseph Baker and Scoutmaster Nothnagel, scouting was in full swing again at Portlock. Under the direction of Scoutmaster Nothnagel, Troop 50 developed into one of the best troops in the whole council. Many boys have advanced to the higher ranks of scouting and are still doing so in the present group. Nothnagel is being assisted by Mr. Dave Comfort and Mr. Al Weaver,

with the Troop Committee headed by Mr. William Phillips. The present leaders have been awarded the honor of the Order of the Arrow. This award was in recognition of outstanding participation in Scoutcrafts after council-wide judging.

Scouting at Rosemont is looked upon as an official function of the church but with open invitation to any boy regardless of church affiliations. The church and its scout leaders derive a certain satisfaction after observing the product of their efforts of scouting in some of the present and past troop members. And why shouldn't we take pride in our scouts, because the boy, in the fulfillment of the Scout Oath and Law, promises to do his duty to God, his country, to other people, and to himself in the themes of physical fitness and moral conduct. These principles are the foundation of good citizenship and to conduct such an activity in the environment of the church—what more can we offer our youth of today.

ROBERT I. EVANS, JR.

* * *

Those included in the picture on the front page are as follows:

First row: Billy Barnett, Bert Hewitt, Charles Mann, Michael Warrell, Hersey Trafton; second row: W. P. Nothnagel, Scout Master, W. J. Phillips, Troop Com., Rev. Melvin Dollar, Pastor, W. C. Morrison, T. C., T. D. Comfort, Assistant Scout Master; Third row: William Sawyer, Tommy Sawyer, John Flemming, Billy Morrison, Richard Dobson, Philip Hicks; Fourth row: Frank David, Stanley Stinnett, William Jackson, James Stringfield, Beamon Turner, Douglas Weaver; Fifth row: Kerry Nothnagel, Billy Gibson, Billy Phillips, Bobby Freeman, Wilbur Fedrell. Bozo is the minister's dog.

MIDWEST REGIONAL MEETING.

(Continued from page 2.)

refugee affairs of the World Council of Churches, who will talk on "The Century of the Homeless Man," and Dr. Bhaskar Hivale of Ahmednagar, India.

Special music has been planned for these three days—the Rockford College choir, the Second Church choir, and the Svea Söner, the Swedish singers, will be heard.

At the closing meeting, the address will be given by Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions.

DAVID H. SANDSTROM.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Our good friend H. Garner Hilliard has just died after a long and most patient illness. A rare and great spirit has gone to reap his reward for a life of unstinted consecration and devotion to the Christian Orphanage. No one in this community, especially on the orphanage campus, was more dearly loved and more greatly respected than Garner Hilliard. He was the very essence of kindness and devotion to his work, his family, the orphanage and a host of friends. What others of us might have taken out in talking he took on in hard work, and friendly encouragement. Never was he unkind, ugly spoken, or too tired to keep going for the folks he loved and who loved him.

Mr. Hilliard had been sick for nearly two years. His successor was employed this past January and he and his family remained here in our extra dwelling. Mrs. Hillard has shown extraordinary courage and devotion, getting a position several months ago at the Western Electric company in Burlington. She saw to it that her husband had every comfort and care and she has looked well after her two sons. Mr. Hilliard was a faithful Christian with a simple and beautiful faith. He will be greatly missed and long remembered here.

His two young sons, H. G. Jr., 13, and Richard, 8, are two well-trained, mannerly, boys. They reflect the gentleness of their parents. They are favorites among our children. It was touching to see the children in all the buildings gathering up their spending money with which to share in a wreath of flowers.

The funeral services will be held in Holt Memorial Chapel just two days before its official opening. Through his window Mr. Hilliard had watched the building go up brick by brick and had often expressed a desire to be taken there for his funeral. The Holt family graciously consented to this request which will greatly endear the chapel to many of us.

We are getting so badly behind this summer it was a real thrill to have the Young Citizen's Achievement Club of Burlington send us a contribution in the amount of \$61.91. The convention check this week is only \$30.94. One week within the month we missed entirely. And sev-

eral weeks it has been much less than it usually is. But now that September is here and our friends are back in their posts of duty I am hoping that Sunday schools, organizations and friends will help me meet some of the pressing bills. Like this club in Burlington there must be others that could come to the rescue of the homeless child being provided a home by our charitable gifts.

Thank you for your help. Come to see us.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 2, 1954.

Commodities for the Week.

Clothing:
W. K. Holt, Jr., Burlington, N. C.
Coupons:
Dr. and Mrs. J. C. Wilkins, Haw River, N. C.
Woman's Aux., Greensboro, First Church.
Croquet Set:
Class 13, Reidsville Cong. Christian Church.

Sunday School Monthly Offerings.

Amount brought forward	\$ 8,950.87
Eastern N. C. Conference:	
Lee's Chapel S. S.	\$ 19.00
Mt. Auburn S. S.	11.54
	30.54
Total	\$ 30.54
Grand total	\$ 8,981.41

Special Offerings.

Amount brought forward	\$21,512.68
Mr. & Mrs. C. V. Hooper, Morehead City, N. C. ..	\$ 25.00
Woman's Fellowship, Bay View Cong. Christian Church, Special offering	8.15
New Hope Christian Ch., Roanoke, Alabama	2.58
Colgate-Palmolive Co., for coupons	54.04
Young People's Class,	

First Christian Church, Reidsville, N. C.	10.00
Mr. & Mrs. D. M. McLel- land, Elon College, N. C.	10.00
Chester H. Roth Co., Inc., interest	30.00
H. O. Byrd, Suffolk, Va. .	10.00
In Memory of Charles A. Goode and Leate J. Hammer	10.00
In Memory of Rev. J. L. Foster	10.00
In Memory of Fred Sellars	5.00
Special Gifts	85.96
	260.73

Grand total \$21,773.41

Total for the week \$ 291.27

Total for the year \$30,754.82

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

There is no fear in love, but perfect love casteth out fear.

Growing in Love.

Love does not come all at once. We must learn to love just as we have to learn to do other things. Love comes by practice. We learn to love by loving, if one may use that paradoxical statement. One can grow in the grace of loving. One can "will to love" as one can "will to believe." Let a man determine in his heart that he is going to live by the rule of love, let him ask Christ for grace, let him persevere against and amidst all obstacles, and he will grow in Christian love and in this grace of the Lord Jesus Christ. If we keep our hearts open to his love they will overflow in love to his children.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

CARR.

It is with deep sorrow that we, the members of Mt. Carmel Congregational Christian Church, record the passing of our loved sister, Mrs. Virgie Williams Carr, on the 13th. day of June, 1954.

We shall always cherish the memory of her friendship and her loyalty to her church.

Therefore, be it resolved:

1. That God's way is always best.
2. That we express our sympathy to her loved ones and we commend them to our Heavenly Father's love and comfort.
3. That a copy of these resolutions be placed on our church records, a copy be sent to "The Christian Sun" for publication.

Mrs. OTIS JOYNER,
Mrs. JULIAN CARR,
Committee.

BROWN.

Funeral services for Benjamin Franklin Brown were held in Antioch Congregational Christia Church, Randolph County, N. C., Sunday afternoon, August 8, 1954. The Rev. Winfred Bray Conducted the last rites, and the burial was in the Brown family cemetery, on the farm where Mr. Brown was born and lived the entire 82 years of his life.

He was one of the oldest members of Antioch Church. By his long life and good works he had won the confidence and esteem of the entire community. He was respected as a churchman and an outstanding citizen. It was established that more than six hundred called to pay their respects at the Pugh Funeral Home in Asheboro, where Mr. Brown's body lay prior to the funeral.

Survivors include his wife, Mrs. Nettie Monroe Brown; four sons, the Rev. Avery Brown, pastor of Sophia, Flint Hill and Bailey's Grove Congregational Christian Churches, G. C. Brown, H. G. Brown and B. W. Brown; eight daughters, Mrs. J. W. Monroe, Mrs. C. F. Sugg, Mrs. C. H. Steele, Mrs. D. A. Williamson, Mrs. Ray Owen, Mrs. P. N. Simmons, Mrs. G. E. Cain, and Mrs. Clyde Brewer; two sisters, Mrs. Ellen Carlick and Mrs. Jennie Yow; 26 grandchildren and 11 great-grandchildren.

FOR THE CHILDREN.

(Continued from page 11.)

things, and, meanwhile, to talk to them. How they will love it! Then will come lessons, and tuition should be good. Sometimes it is not; and then rebellion on the part of the child is natural and right.

Inclination, desire and ability, aided by various chances to contact and to understand to some degree the various steps in the world's work, tell a boy or girl what to do for a living. Parents cannot wisely make such decisions for them. It is theirs only to enrich their children's lives and to open opportunities.

Jesus and Organized Religion

It is a comon observation today that organized religion—which we generally think of as a church—is not finding it easy to carry on. But has the church of God ever found itself comfortable in the world? When was there a time when Isaac Watts' question was not a pertinent one—"Is this vile world a friend to grace to help me on to God?" But we are speaking here of organized religion and not of "this vile world." But what shall we do when organized religion comes to hate, to persecute, and to crucify the real article when it appears? And is not this exactly what Jesus and his faithful followers found? What was the organized religion that Jesus found about him? Like such religion in our day, it was divided into several parties—"Pharisees," "Sadducees," "Essenes," "Herodians," etc. Nor were these parties one bit less sectarian and bitter towards one another than are such parties today. Nor was it any easier for one to introduce an innovation at that time than it is today. The man who tried to introduce something new was sure to meet just such opposition as would such a one today. The Pharisees constituted the "orthodox" party of the day, and these were the most sensitive to detect and oppose anything that was new and the least out of line with the grooves of orthodoxy. They were the ones that opposed Jesus and came to hate the shadow that he cast in the sunshine. And, from this point of view, they were thoroughly justified in this attitude, for the spirit that he incarnated and exercised could not live side by side with the spirit that was theirs. Nor did he condone and tolerate this spirit in the least as seen in his denunciation of them (Matt. 23). It was they, moreover, who egged the Romans on to his crucifixion. So that it was organized religion that effected his death. When they saw him placed into Joseph's new tomb, and had seen the seal of the Great Empire placed on that tomb, they thought that they had seen the last of him. But there is a proverb to the effect that "he laughs best who laughs last." The story of his resurrection, of his ascension, of the coming of the Holy Spirit, of the marvelous transformation brought to pass through the testimony of the early church is a story unparalleled in all the history of time. Nor can organized religion in itself ever hope to accomplish any such. Only the

immediate presence and power of God in individual men and women can bring to pass such "mighty works."

Four closing comments: (1) I often ask myself whether organized religion in today's world is more like that of the time of Jesus or like that that was produced by Jesus and his immediate followers? (2) Has not every revival that has really changed the character and the current of the world's life been a return to the New Testament spirit and method? (3) To what extent and in what measure are we today embodying that spirit and following that method? (4) Every one sees and recognizes the world's need of a revival that will change its spirit, its life, its fundamental purposes and all the rest. Can we hope for such a revival as the result of what we are doing, and the way we are doing it? These are serious questions, they call for serious thinking, earnest praying, and honest, faithful adjustment to God and his ways. Who and how many will give heed and follow God's way in Christ?

W. R. CULLOM.

Reformation and Regeneration

I heard of an old negro who had what he thought to be a very valuable clock. There came a time when it refused to run for its proud owner, so he removed the hands from the face of the clock and took them to a jeweler, requesting him to fix them so they would tell the time. The astonished jeweler said, "Mose, you will have to bring the entire clock to the shop before I can fix it." The negro replied, "Look heah, Boss, you's jist tryin' to get my clock. I won't trus' dat clock wit' no stranger." There are many who are ready to offer the outward pretenses at religion by improving their morals, but refuse to submit the chromometer of a carnal heart to God the Maker and Jesus the Divine Jeweler. The time-piece of life does not need a new dial as much as it needs a new mainspring. God's call to each one is, "My son, give me thine heart." To refuse to obey that command of God, regardless of one's moral standing, is to miss heaven in the end.—O. A. Newlin, D. D.

Pauline: "Do you know, Dot, I just shudder when I think of my 30th birthday."

Dorothy: "Why, my dear, what happened?"

"Gold and . . ."

By WARREN H. DENISON

Christian Stewardship is one thing, and "Raising Money" is quite another. We should keep the distinction clear. A church may raise its budgets, quotas, apportionments, and remain spiritually poverty stricken. It is not enough to say, "We have no money problem in our church." When we teach and accept Christian Stewardship, a thrill and a lasting joy comes to persons and churches, and we will not have to "raise money." We hear much about giving time, talents "and resources." Of course, we should give all of these to the Kingdom, but why should "and resources" be placed last in all our statements, and diluted down to a weak word, rather than those words used by the Wise Men who sought Jesus, "Gold and . . ."?

It has been my experience and observation, and I have sought far and wide for years, that when a person becomes a steward and acknowledges his Christian Stewardship by the actual setting aside, first, of a decent, definite, honorable share of his income, say a tithe, that without exception that person follows with his time and talent according to his opportunity, but I find any number of persons who give time and talent, but never think of Christian Stewardship as applying to their purses. We need to watch our emphasis.

Christian Stewardship, money-giving, leaves something permanent and soul-satisfying and a "good taste" in the mouth of the giver, for he gives out of gratitude to God, while money-raising does not always do so. It is usually a duty, the paying of bills, etc. Christian Stewardship changes attitudes.

Money is one of the great evangels, a largely unused evangel. We have lost greatly by overlooking this fact. Jesus said, "For where your treasure is, there will your heart be also." One of the very best known ways to win a person to Christ is to persuade him to make a worthwhile investment in Christ's cause. You will then lead him much more easily to Christ and the church. Christian Stewardship is a great unused evangel and is more naturally associated with evangelism by nature than to any other one phase of Christian effort.

For some reason we have seemed afraid, have been hesitant to teach Christian Stewardship, and to preach it and to talk with people about their relationship to material possessions. We do it largely only when we have to raise some money. We must not forget that the great periods in the history of churches have been their periods of benevolent giving. We need to be eager for people's money if we are eager for their hearts. We need get down to motives. May I illustrate:

A person confesses Christ and unites with your church, say at Easter time. Immediately, the Finance and Stewardship officers should go to that person, explain the church's financial plan and secure his commitment. We make a serious error and do a disservice to the new member if we wait till the canvass time in the fall. We must seek to dispell our "sub rosa" attitude in our approach to money and material possessions. Christian Stewardship is a school for raising men rather than for raising money. Stewardship must begin with me. More sermons on real Christian Stewardship, more Schools of Stewardship, more Stewardship Retreats and Institutes, will mean more Christians, better Christians, and happier, more generous givers.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, SEPTEMBER 16, 1954

NUMBER 36

Four Baby Churches Born--Congratulations!

The Year 1954 has been the most fruitful for new churches of any in the span of my recollection. In January a new church came into being at South Boston, Virginia—a result of the vision of the Rev. W. T. Madren, pastor of Ingram and Pleasant Grove. Its membership is composed largely of those who came out of those churches to form the new one. In the spring, the Rev. A. Lanson Granger, of our Newport News Church, after surveys to determine the proper location for a new church on the Peninsula, began a Sunday school in the Deer Park area of the City of Warwick. That effort resulted in a very promising young church. It was formed with 28 members of our Newport News Church constituting the major portion of the charter membership. Like South Boston, our Deer Park Church is growing. In the meantime, a new church is coming into being in Lynchburg. Dr. Scott will no doubt give a full report of that new and fascinating project soon!

Sunday, September 12, witnessed the birth of the fourth new church of the year at Bayside, Norfolk. It will be known as the Bayside Community Church, Congregational Christian. Here, the pastor of The Congregational Christian Temple, Dr. W. Millard Stevens, has been the guiding spirit. The Rev. Ernest Brickhouse has worked under his supervision the past summer. When the moment came to set the organization on foot, the members of The Temple who lived near the new project were challenged to go out and become the heart of a new church. They responded, and last Sunday that new church was born with 27 members being received, two on profession of faith, at the constituting service. Dr. Stevens was in charge, and five other ministers took part in the service. Superintendent Scott preached the sermon.

Congratulations are in order.

First, I think we want to congratulate the pastors, Messrs. Madren, Granger and Stevens, for their unselfish spirit. Some of us pastors do not want to give up a member by letter of transfer, much less to ask them to take membership in another church! For the Convention, and personally, we want publicly to commend them as pastors of vision and unselfish service.

Then, the people, in each case, who were willing to leave well-organized and "debt-free" churches and become the foundations of new organizations, have our gratitude and felicitations! These churches will succeed, for they were born as children of vision and a willingness to sacrifice.

The "mother" churches, in each case, have our profound gratitude for their willingness to give up good, loyal members, that new communities might have the Gospel preached to them. We are assured that these churches will not be poorer, but be enriched by the experience.

The South Boston baby church has far exceeded its own expectation. Rev. and Mrs. Mark Andes are there to lead them, and in these short months they have erected their beautiful house of worship. So it goes when pastors and established churches have the vision and are willing to divide that we may multiply! That is the soundest principle of church extension we know. May God richly bless all who have had a part in the birth of these four new churches, and bring forth others who will "go and do likewise"!

JESSE H. DOLLAR, President,
The Southern Convention.

News Flashes

Congratulations to Elon College upon the large group of students who have enrolled for the fall session.

Dr. and Mrs. Jesse H. Dollar were visitors at the office of publication in Richmond, for a short while the past week. We enjoyed having them.

Dr. John G. Truitt is sending out the envelopes for the Thanksgiving offering for the Christian Orphanage. He is optimistic that he will get a good response, and we do not believe the churches will let him down.

Dr. Glenway W. Nethercut of Oak Park, Ill., a member of the Prudential Committee of the American Board, was present for the worship service of the Eutaw Community Church Sunday morning, September 5, 1954.

Nine members of the Temple will receive letters of dismissal from our church this morning (Sept. 12) and a public commission to establish the new church in Bayside. These are: Mr. and Mrs. Claude S. Nock, Mr. and Mrs. Carl H. Cummings, Mr. and Mrs. Roy E. Twiford, Mr. and Mrs. J. O. Atkinson, Jr., and Mrs. W. D. Brooks. This will be an unusual, but important, part of our service this morning. You will be asked to join with the minister in asking God's blessing on these, our fellow members as they go forth to establish this new church.—*Temple Tidings.*

Sunday, August 29, was a great day for our Bethlehem Congregational Christian Church of the Eastern North Carolina Conference, where Rev. Wm. A. Rich is the pastor. The church rededicated their church and improvements made for the Sunday school purposes. Services were held in the morning and afternoon, with several former pastors present. Superintendant Scott delivered the dedication sermon at the morning service. Mr. Rich and his people of Bethlehem Church are to be commended on the splendid work being done at Bethlehem. We have three churches in Warren County, North Carolina—Mt. Auburn, Antioch and Bethlehem—and it is hoped Mr. Rich may be able to give his full time, or the major part of it, to what is to be called "The Warren County Parish."

Cornerstone of Center Church Laid at South Boston

A service for the laying of the cornerstone of the first unit of Center Congregational Christian Church, South Boston, Virginia, was held on Sunday, August 22, at 3:30 p. m.

Mrs. Irvine Anderson, organist, played, "Bless This House," by Brahe. Rev. Mark Andes, pastor, led the invocation and gave the words of welcome. Greetings were brought from the National Board of Home Missions by Mrs. W. E. Wisseman; the North Carolina and Virginia Conference by Rev. W. W. Snyder; the local Congregational Christian Churches by Rev. W. T. Madren; the Halifax County Ministerial Association, representing the other denominations of the area, by Rev. W. T. Smith; the town of Halifax, Virginia, by Mr. W. W. Shapard, Mayor; the town of South Boston, Virginia, by Mr. Frank Sizemore, vice-mayor. Dr. David Shepherd gave the prayer of consecration, and Supt. Wm. T. Scott delivered the address, "Ye Are Standing on Holy Ground."

A sealed copper box containing relics was placed in the wall. Mr. T. S. Earp, deacon and trustee of Center Church, read the list of contents.

After an appropriate Litany for the laying of the cornerstone, led by Rev. M. W. Andes, pastor, Mr. Andes and Mr. J. E. Burton, contractor and builder, laid the cornerstone in its place.

The Benediction was pronounced by the Rev. W. W. Hall, pastor of Third Avenue Church in Danville, Virginia.

Approximately two hundred people assembled for the service.

There is a familiar picture by Holman Hunt. There is shown a cottage neglected, falling into ruin. In front of the window tall thistles spring up, and long grass waves on the pathway, leading to the door overgrown with moss and rank, poisonous weeds. In front of the fast-closed door with rusted hinges a tall and stately figure stands amid the night dews and the darkness, with a face that tells of toil and long, weary waiting, and one hand uplifted to knock and the other bearing a light that may perhaps flash through some of the chinks of the door. It is Christ, the Son of God, seeking lovingly, patiently to get into our sinful hearts.

—W. G. Elmslie,

Moonelon Concludes Successful Summer

Moonelon, our Congregational Christian Conference Center at Elon College, North Carolina, has had a very successful summer. The center has been used a great deal more by our church groups than in previous years.

The properties Committee and I am sure all who have used Moonelon are deeply grateful to Mr. and Mrs. Howard Gerringer for the great services they have rendered in operating the center for us. "Sallie Kate" as she is known to so many met all groups who came, made reservations for groups, cared for maintenance of the center, and did much toward making us all feel most welcome and at home. Her outgoing personality was most contagious to all who came to know her. Howard was the one who came to the front whenever there were odd jobs to be done. Most of us were not very aware of the many, many jobs he did to make Moonelon run smoothly for us all. I wish to express my personal appreciation for the hours of labor and devotion to the task which I came to realize in him. Too, Kay and Howard Wayne, the Gerringer children were most helpful in assisting in the many routine duties involved.

There were over 2,800 people of our convention who used Moonelon during the period of June 15th through August 25th. Only one day during this period that the Gerringers did not have reservations for group use of the center, and often two or three groups per day. Among groups from our convention which used the center were: Laymen, Pilgrim Fellowship, the School of Missions, Vacation Bible Schools, Church Schools, Elon College, the Christian Orphanage, the Southern Convention, Young People's Conferences, and ministers and their families.

We are all grateful to Mr. and Mrs. W. W. Sellers for the generous gift of this property for the churches use. Also, a big note of thanks to the Southern Convention Laymen for the great amount of work they have done in developing the property.

It is with great anticipation that we look forward to full operation of the center that it may prove to be an effective tool in guiding us Godward.

JOHN S. GRAVES.

If it weren't for the optimist, the pessimist would never know how happy he wasn't.

Moonelon—Summer 1954

By MRS. SALLIE KATE GERRINGER.

As a work of art I know few things more pleasing to the eye or more capable of affording gratification to a taste for the beautiful than our church camp. There hearts feel free to be themselves. Souls are lifted high above the material, yes, near to the very heart of God.

The reflection of the sky and trees in the water make you realize that God is painting a masterpiece especially for you, giving you a glimps of Heaven as it will be. The Birds seem to be singing the accompaniment for the great angelic choir in praise to God, for the gift of life itself. Here he speaks through the wind in the pines, the wild flowers that adorn the lake shore, while the rising sun dispels the mist.

A passing plane brought me a thrill of childhood memory. Once a lost plane circled over our farm home. I was sure it was Lindberg who would come swooping down out of the sky and carry me away as Prince Charming of the fairy tales. I would have glass slippers, a long white dress with a jeweled train of emeralds and pearls. We would take our babies to a majestic cathedral to be christened.

That plane did not come down, but Lady Luck gave me a prince of a fellow for my life partner. My babies were not of royal lineage but very special to us. They were christened in our church with the light of all colors shining through the windows. The same light coming through a cathedral window could not have been more blessed, nor the presence of God more real.

The sun is now high in the sky which reminds me that I must leave this dream of mine and get to work.

We have spent the summer at Moonelon, the church camp. My children who are now thirteen and seven have enjoyed it immensely. We have met many fine people who come for picnics and swimming from various churches of our convention.

The Elon College students enjoyed many hours of recreation here. The Boy Scouts enjoyed overnight camping in the woods. In June our Youth Conference which was held at Elon College enjoyed daily hikes to Moonelon for swimming. Fishing has been very popular all summer.

Rev. John Graves who is chairman of the properties committee, stood ready at all times to help and guide the work. He was an inspiration to us all.

As I thought of the things Moonelon had ment to me, I listed first a closer relation to God, second, it was like having a course in psychology, and I learned to be a better outdoor cook, a secretary, and had some practice in life saving. I especially enjoyed picnicing and swimming with the various groups but most of all my home church, Berea.

Dr. Henry E. Robinson Reports on World Council of Churches

Dr. Henry E. Robinson, pastor of the First Congregational Christian Church of Burlington, North Carolina, attended the recent Assembly of the World Council of Churches at Evanston, Ill. The *Burlington Daily Times-News* carried Dr. Robinson's report on the council from which is taken his account of the meetings of the first day.

"Perhaps the most spectacular mass meeting of Protestant people of all time was held the first evening when 125,000 gathered in Soldiers Field, Chicago, for a dramatic service of worship. A supporting choir of 2,500 voices gave a choral background to three themes enacted by some 300 participants in costume depicting the Creation, the Redemption and the Promise of God.

"A lasting impression was made on this writer in the fact that such a tremendous gathering could lend itself so completely to an act of worship. Prayers, responses, hymns and other parts of the service in which the great congregation participated were executed in the same precision of the average sized service of worship.

"I stood in front of the First Methodist Church of Evanston on the first Sunday morning of the council (Continued on page 11.)

The Christian Sun

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1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

The Hope of the Local Churches

The Second Assembly of the World Council of Churches, held at Evanston, Illinois, is now history—that is, it is now a permanent aspect of the present. This assembly is remarkable in many ways, but according to all reports the most impressive thing about it was the cooperative spirit in which the delegates worked. They did not reach complete agreement on everything. No one expected that they would. But now the world knows how Christians, gathered in the name and in the spirit of Christ, faced honestly the differences that divided them, and sought earnestly to find a way whereby we may fulfill the purpose of God for his Church. Now, while the immediate vision of Evanston is fresh in the minds of church people, is the time to decide what we must do about it.

The theme of the session was "Christ, the Hope of the World." Soon all the local churches of the denominations represented there will be receiving the reports of the Assembly, its message to them. Every church which takes the name of Christ is under a solemn obligation to examine its spirit and program in the light of this message. Christ said: "When the Spirit of truth comes, he will guide you into all the truth; . . . and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you."

To ignore the message of the Church is to slight the Holy Spirit.

How then shall we receive this message? The churches must meet on the local level as their delegates and leaders met at Evanston: we must face our differences honestly and seek earnestly to surmount them, in the name and in the spirit of Christ. It is on the local level that disunity in the body of Christ is working its most hurtful results, shameless competition or shameful apathy. It is, finally, on the local level that this must be overcome, or the world will continue to be the anarchy of man and not the Kingdom of God.

The spirit of Christ is love. "Beloved, if God so loved us, we ought also to love one another. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The ancient world was stirred to a strange new hope when its disillusioned citizens could say, "See how these Christians love one another!" It entered the age of faith when they could say, "See how their Master must love us!" Not the great councils of the church, but the local Christian communities inspired these words, this hope. Even so the local churches must inspire the modern world, or all the work of Evanston is vain.

A New Fellow Worker

The Rev. Fred Page Register has accepted the position of Stewardship and Evangelism Secretary of the Southern Convention, as The Christian Sun announced September 2. Every member of the Convention who knows Mr. Register and the zeal and efficiency of his work, will be glad that he has accepted this position. He is exceedingly well-fitted for the task.

The Convention created this position, for a full-time worker in the field of stewardship and evangelism, because every church in its constituency needs specialized guidance in this service. Its action relieves no one of personal responsibility for stewardship and evangelism. All the contrary: it increases everyone's responsibility.

It increases the responsibility and opportunity of the individual church member. Sometimes church members assume that they don't have much responsibility for what they don't now much about. Ignorance is the poorest excuse in the world for a Christian. Jesus said, "Ask—seek—knock." Every

individual, especially every Christian, has the personal responsibility for learning that which pertains to spiritual life.

It increases the responsibility and opportunity of every pastor serving in the Convention. Now he has trained assistance in the two most important and most difficult phases of his work. He has a new fellow worker who can give him material help in fulfilling his mission. He has no excuse for neglecting this opportunity.

It increases the responsibility and opportunity of the local church as a body. Every church should seek the advice which Mr. Register can give and co-operate with him in the program which he will initiate.

Mr. Register will soon be at the service of all of us. He will bring us the enthusiasm and insight of a new fellow worker, but the effectiveness of his work will depend upon the cooperation of the church members, the pastors, and the churches as a whole—upon the effectiveness of **our** work.

PILOT PROJECT FOR PROTESTANTS

By MARY ANN GEHRES and MURIEL K. STUFFEY

The Church of the Saviour in Washington is based on the premise that groups which require little of their members count for little.

On heavily traveled Massachusetts Avenue in downtown Washington, D. C., there is a Victorian brownstone house with a sedate exterior that belies the lively doings taking place within. The house is the Church of the Saviour, whose members are striving to establish a first-century Christian community in the midst of twentieth-century secularism. They are attempting, as a church booklet states, "a demonstration of the kind of fellowship which Christ required of his followers, a fellowship so intensely alive that it will catch the imagination of puzzled men and women everywhere."

Terming itself "an ecumenical church," the congregation has never become part of a denomination. But members point out that the church stresses the essentials common to all communions and that it is well within the mainstream of historic evangelical Christianity. It cooperates with other congregations, is associated with the National and World Councils of Churches, and is the largest per-capita contributor to the Washington Federation of Churches. "Such an approach," the Reverend Newton Gordon Cosby, minister of the Church of the Saviour, has said, "Allows us more leeway for experimentation in a shorter time than would be possible within the bounds of a denomination."

When organized in 1947, the Church of the Saviour had nine charter members; today there are only fifty members. But the congregation would consider this a sign of strength, for membership requirements are stiff. "We are seeking depth, not members," Gordon Cosby has observed. "I would rather see us get 100 per cent of one man than 10 per cent of ten men." Statistically, there can be no question that the church has taken hold of a goodly percentage of its members. With its small membership and a contributing congregation of perhaps 125, the church has a yearly budget of \$50,-

000; since 1950, \$90,000 has been put into the purchase and repair of 2025 Massachusetts Avenue. During the past year it has raised about \$30,000 over and above the budget for the purchase and development of Day-spring, its retreat farm twenty-five miles from Washington. Some mem-

The Christian Sun is featuring a new departure in this issue. Reprinted by permission from Presbyterian Life, a Journal of Protestant Christianity, Witherspoon Building, Philadelphia 7, Pa., is an article from the issue of August 7, 1954, by Mary Ann Gehres and Muriel K. Stuffey, entitled "Pilot Project for Protestants."

It has been repeatedly said that nobody reads long articles any more. If that is true, it is just too bad for the "nobodies." The inordinately lazy will probably take one look at this article and lay it aside. If that lets you out, then, Good-bye. Those who read it in its entirety will find it rich in food for thought.

This reprint will be followed by two articles dealing with a church now being organized in Lynchburg, Virginia, along the same general principles of the Church of the Saviour. The subsequent articles will also afford interesting reading for members of the Southern Convention.

EDITOR.

bers tithe their time; practically all spend hours each week in work parties, study and prayer, fellowship groups, and the various projects. "Every time we have taken a step which was God's, materials, personnel, and funds have come forward," Cosby says.

However, members say, these impressive stewardship statistics are but tangible indications of the church's accent on the spiritual. In the Early Church the central experience was not purely individual. "In a very real sense, the church is nothing but a community of love, a community

that is bound by love to its Master, Jesus Christ, and a community that is bound to one another by unbreakable bonds of devotion," Gordon Cosby stated recently in a sermon. The actuality of this spiritual force in the Washington congregation is frequently felt even by casual visitors, who comment on the genuine friendliness of the members.

"To the newcomer the most wonderful thing about the church is the people," a visitor remarked a short while ago. "The thing that made me return was that I felt I had an investment there. They had pulled so much out of me that I felt I had to go back because I had unconsciously made myself a part of them. I could not put my finger on what it was about them that was so different, but there was something."

From surface appearances, it would be difficult to detect this "difference." During coffee-hours and other conclaves, the membership looks much like any assemblage of attractively dressed, well-groomed individuals who are having an uncommonly good time—members don't believe in setting themselves off from the *world* by drab dress and long faces. Nor would a survey of occupations shed much light on what makes them different, for their work represents a fair cross-section of urban jobs. The congregation includes secretaries, engineers, office workers, nurses, a bricklayer, a butcher, housewives, salesmen, an oceanographer, lawyers and teachers.

Probably the difference is the complete right-about-face that has taken place in many members' lives. The church's emphasis is on introducing Christianity to individuals without religious affiliations or training. The earlier lives of many members and would-be members read almost like a catalog of despair. There are a dozen or so former alcoholics, several of whom were nearing a skid-row existence. An active member of the fellowship was on the brink of suicide when she stumbled into the church, for she had lost husband, health, and a large fortune, as well as many fairweather friends. Another woman had been a prostitute. Several couples were considering divorce. There are intellectuals who found that a vague, humanistic belief was not enough to bring them through personal trials. Three Buddhists and a Jew have been converted.

There are several out-of-towners who visited the church or read about it and moved to Washington to join

the fellowship, sometimes at an occupational or financial sacrifice. "When newcomers are from other churches, however, it is difficult for us to know how to handle the situation. We discourage immigration from other churches, for we aren't in competition with the denominations," Gordon Cosby told us. He prefers to see what has happened in several instances when members of other congregations have attended services and classes at the Church of the Saviour, then taken back what they have absorbed of its philosophy to their own churches.

Perhaps the working of the Church of the Saviour's corporate spirit in altering lives can best be described through the experiences of two members who were brought from the slough of despondency.

"Five years ago I was a rugged individualist with a vengeance," a journalist told me, "and I worked in an office where a sort of highbrow version of the law of the jungle prevailed. When I went to church, it was with the idea of having a word with God, but I didn't want anyone butting in on my privacy, nor did I want to get involved in any demanding friendships. I needed to love and be loved, but all I did was make enemies and stick out like a sore thumb in groups.

"When I finally came to the Church of the Saviour," she went on, "I needed some time before I could even speak to people. After several Sundays of sitting on the back row and lighting out the minute the benediction was pronounced, I broke down and started coming to classes. But the people made me feel very uncomfortable, for they kept putting up with me no matter how mean I was. When I threw insults the way I did at the office, they didn't fight back. Their attitude was one of absorbing the darts and loving me still more.

"After the second year of this, my old defenses began to break down, my old shell gradually peeled off, and I became overly sensitive. I was desperately miserable, because I still couldn't feel a part of the fellowship. I prayed off and on for several months until one day an incident revealed to me that I was constantly reliving a painful adolescent experience. Gradually a plan of healing took form. I asked one of the women to pray for me twenty minutes a day, every day for two weeks (but not until I had dug up the situation from my adolescence and reviewed it

thoroughly with her). During this period I put all thoughts of my problem out of my mind, but continually felt buoyed up.

"When the two weeks were over, I felt completely cleansed. Never since have I felt alien in a group; if anyone expresses love, I have no difficulty accepting it, and never do I feel resentment the way I used to. I would say that in other churches I had known, I heard about Christ, but here I met him."

A masculine case in point is that of a former GI (now a butcher). He had spent some time in a psychiatric ward after World War II combat had left him with an unstable personality. But one Sunday he decided to look in on the Church of the Saviour.

"When I first went there," he said, "and I started talking to Gordon and the others, they made me feel ugly inside myself. Not that they said anything. It was just the opposite. They were so kind—they knocked themselves out for me, and I just couldn't take it. So I tried to find things wrong with them. Finally I gave up, told Gordon where he could go, and walked out.

"Then one day," he continued, "months later, when I was so fouled up that I didn't know what to do—I was getting in trouble with the police and everything else—I went back to the church. I asked Gordon if I could use the chapel. He said, 'Why sure, fellow, help yourself, and if you want us, we'll be right here.'

"So I went in and prayed. Then when I came out of the chapel, there were Gordon and a few of the people, smiling at me and wanting to talk to me. So I gave up my pride, told them how mixed up I was, and I've been getting straightened out ever since. But it wasn't easy. They made me look at myself as I really was. And that's the hardest thing, believe me."

Question practically any member of the Church of the Saviour, and you will hear a similar detailed charting of his or her spiritual progress. This frankness may at first embarrass visitors who are not accustomed to candid discussions of innermost religious beliefs. But it reflects the centrality of religion in the member's life. A few members told us that personal evangelism was the most difficult part of their commitment. However, others, particularly the salesmen, have managed to blend the

missionary calling with their workaday lives.

The church's membership, though predominately white, represents all races. One Negro woman, now working toward membership, observed: "Race was not my family's prime consideration in choosing this church. Of course, these people's attitude toward race was part of it, for they didn't even seem to consider color. They were concerned with more important things."

Joining the Church of the Saviour is possible only after a minimum of one year of study and participation in a small fellowship group. The courses preparatory to membership include Christian doctrine, Christian growth, Christian ethics, and study of several books of the Bible, with the Revised Standard Version as the usual text. Homework assignments usually consist of reading, prayer, or written work—such as an essay on the student's conception of God's nature. Often a newcomer's intellectual—as well as spiritual—capacities are deepened through the classes, taught by Gordon Cosby, his comely wife Mary, and several members, and through exposure to current religious books such as those of Elton Trueblood, George A. Buttrick, and Leslie Weatherhead. An example often cited by Gordon Cosby is that of a young girl who never read anything more strenuous than comic books, but now pores over theological tomes.

After attending the church for about a year and a half and taking several preparatory courses, a beginner may ask to participate in one of the twelve fellowship groups. Numbering not less than three and not more than twelve men and women, each group meets at least once a week for prayer and study. Personal problems are discussed if an individual has a particular concern, but basically the groups are not problem-centered. Their primary function is to teach individuals to love one another by drawing close together and to seek God's will for their lives. "If Christian loving and growth won't work in a group like that, it can't work on a larger scale," observed a burly construction engineer who gave up a lucrative position to stay in Washington with the church. He and others told us that occasionally a group won't jell, and sometimes members realize that their spiritual progress is retarded by a group's deficiencies in certain areas. Each

(Continued on page 8.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Keys to the Campus

The following address was delivered to the Freshman Class on Tuesday night, September 7, as the official welcome from the president of the college.

You are in college. You have been thinking of coming to college for a long, long time. You have been planning to come to college perhaps not quite so long. At any rate, you are here. We are delighted that you are and since you are here you want to make the best of it. We want you to get everything that you possibly can out of college life. Consequently, I am placing in your hands the *keys of the campus*. I am turning everything over to you. Do as you please, say what you please. You have absolute liberty so long as you do and say only those things that a lady or a gentleman would do or say. So long as you stay in the bounds of a lady or a gentleman, you are safe, but if in your actions, associations, or deeds, you go beyond the bounds of a lady or a gentleman, you will be called and called hard.

So with these understandings I, as president of the college, turn over to you the *keys of the campus*.

I. First of all, you have been given a key to your room. This room is to be your home, your living quarters while you are here. It may not be as fine as you would like but, nevertheless, it is yours. Keep it as nice as you find it. Take care of the furniture. If you must smoke, for decency's sake and for good training, don't put lighted cigarets on your furniture, on your table, and don't throw them on the floor. Fire burns at Elon College just like it does anywhere else.

II. Next I turn over to you the key of acquaintance. You are meeting a lot of people in college. You have already met a lot. You will meet more. Professors who will be your counselors, instructors and guides. These are a group of fine men and women who have been selected from the best colleges and universities in this country, and from the field of service and brought here to our campus to be your instructors, your helpers in your determination to get an education. You are meeting

a lot of young people—young men and young women about your ages who are here for the same purpose; a fine group to be thrown with and to be a part of. They are to be your college-mates and your classmates. I introduce you to them.

III. The next key that I turn over to you is the key of friendship. In college you are always making new acquaintances or are forming new friendships. In college you make friends, close friends, dear friends, lasting friends—friends that will mean much to you in life and in some instances as much as life itself. For instance, Dean Danieleley found a friend on the campus here. She is now Mrs. Danieleley. The first time that I saw Mrs. Smith was on this campus. If you are so fortunate as to find such a friendship, you are lucky.

IV. The next key that I turn over is the key of information. I place this key in your hands. It is an important key. To possess it imposes great responsibilities. To keep it, you must use it. Not to use it is to lose it. This key is a key to the past. It unlocks the vaults to yesterday and yester-years. As you turn this key and open this door to the past you are getting a glimpse of the creative genius of God. You will get an idea of how the worlds are made, how man came to be and how he has behaved himself, in this, God's world. You must use this key and take a look into the past. Then this key of information is a key to the present. If you will use it, you can get an idea of what is going on in the world around you, now, today. It will present to you the news in newspapers, magazines, periodicals. They are all on the library shelves. Don't neglect. You can take this key of information and unlock the minds of your professors. You may turn the key and find out exactly what they are thinking about, what they are going to teach. You can find out exactly what your professors are going to ask on your test and examination papers. Don't fail to use this key. Use it often and earnestly.

This key of information will not only unlock the past and present but will in a certain sense unlock for you the future. It will give you an idea

of what is going to happen tomorrow or in the years to come. This key in reality will unlock for you the library where you will find books—books that have been selected with great care, piled high on shelf after shelf. On the pages of these books, you will find the best products of the best minds that the world has produced. Take your key, go into the library and study. Live with the great minds of the past and present. They will inspire you, they will enlighten you, they will bequeath to you the power that you desire.

I warn you to use the key and use it successfully, there are certain things that are necessary:

First, character—reputation is what people think of you. Character is what you know you are. It is basic to all human values and essential to all human progress. Without character, you are worthless, regardless of what you know or what you think or what you are able to do.

Second, diligence—you must apply yourself earnestly, honestly, and continuously. You cannot fret your time away and at the same time keep the keys of information in your hands.

Third, you must be honest. You cannot falsify about your whereabouts or what you have been doing. You cannot cheat in the classroom or on examinations.

Don't forget this one thing. God is over and above all. He is with you all through the day and all through the night. You cannot evade him. You must give an account of all things that you say or do. If you are wise, you will seek him, love him, know him, serve him.

L. E. SMITH,
President.

* * * * *

Elon College Opens

Elon College is opening this week. Freshman orientation began on Tuesday, September 7. Freshman began registering on Wednesday and upper-classmen on Thursday. Regular classes were to have begun on Friday. They are in a way, but numbers of the students are still in the hallways endeavoring to complete their registration. Students may enroll for complete credit through next week. There will be no accurate accounting as to members enrolled before that date. However, at the close of the day yesterday, Thursday, there were 125 more students enrolled than for

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Missions at Home and Abroad

In Another Hot Spot

We have been in another of today's hot spots. Pakistan, the world's sixth largest nation, is one of the youngest. Like its competitor in size and youth, Indonesia, Pakistan is a Moslem state. However, Pakistan is the most Moslem of all nations, for it alone has in its constitution a definite statement that it is Moslem and governed in accordance with the Moslem Bible, the Koran. Even marriage and divorce are all in accord with Moslem traditions.

Pakistan is composed of two parts, with a thousand miles of India between. In 1938 we crossed a part of what is now eastern Pakistan, but this is the first time Mrs. Sloan and I have visited the ruling section, western Pakistan, and its leading cities, Lahore with two million people and Karachi with more than a million.

In Lahore we were entirely with Pakistanis. We saw two foreigners, both Americans at the great mission hospital, and saw them for less than an hour.

Our program in Lahore was arranged by a Pakistani, Prof. Biswas, whose daughter visited Elon College last March. He saw to it that we were well entertained in the homes of Pakistani people, although he could do nothing about the 107 degree temperature. We were guests in the home of a supreme court judge, that of a woman president of a government college of 700 Moslem young women, that of the youth director of the national council of churches, and Prof. Biswas' own home. These leaders are all Christians and are holding the banner of Christianity high in a nation that is 98 per cent Moslem.

When India and Pakistan were divided seven years ago the Hindus were driven out of western Pakistan and a large part of the Moslems in India escaped to Pakistan. This has resulted in millions of refugees living in squalor. India seems to have been more successful with its share of displaced persons. However, the situation has brought suffering to the majority of Christians there. Most of them were employees of wealthy Hindu land-owners. These large

holdings have been broken up and given to the Moslem immigrants, with the result that the Christians are unemployed. Although the government says that it does not discriminate against Christians, it is natural that with as much unemployment as exists, the Christian seldom gets the job that opens up.

America is giving Pakistan a lot of financial aid. Several leading Christians asked me to urge the U. S. government to have some of this earmarked for jobs for Christians. They were unable to understand my explanation of American separation of church and state.

Pakistanis are very grateful to America for the financial aid that is being received, but many of them express a wish that less of it were military aid. They feel that such aid will not affect Russia or China, but is making plenty of trouble with India, for India fears the armament may be used against her.

After five days of Pakistani food it was good to fly Saturday evening to the port city of Karachi and get some American food at the home of a mission family. I had been assigned to preach to the English speaking congregation Sunday morning and to speak through an interpreter Sunday afternoon, and Mrs. Sloan to talk to a woman's group Monday afternoon. Quite a group of Americans are in Karachi in connection with American aid programs. Several of them were at church Sunday morning, including a young couple from Raleigh, another couple who are good friends of my sister in Ohio, and a third who lived at the Grand Coulee Dam in Washington shortly after we left there.

After two busy days in Karachi we got the night plane for Cairo, Egypt, 2250 miles to the west. At Cairo we got a plane for Jerusalem, Jordan.

W. W. SLOAN.

PILOT PROJECT FOR PROTESTANTS.

(Continued from page 6.)

group sponsors projects—for example, members of one work in Washington's Junior Village every Saturday afternoon. These groups, cus-

tom-made for any job that needs doing, do away with a need for committees and men's or women's organizations.

Actual membership comes when an individual is ready "to give (God) practical priority in all the affairs of life." But growth does not taper off with membership. "Becoming a member is like courtship and marriage," a personable young dental hygienist told us; "before joining, you find out about God's nature; afterwards you work out your relationship with him." The congregation is all crew; it carries no passengers. Once a year each member reviews his commitment and decides whether to renew it.

Several members have felt unable to continue and have withdrawn from active membership, just as numerous visitors and newcomers have found that membership was too difficult a goal. As Gordon Cosby puts it, "Many persons, especially those who think of the church as a social club, are not ready to pay the price involved in a vital faith."

"Our disciplines keep our channels to God open; they're means, never ends," the construction engineer observed. The minimum discipline accepted by the Church of the Saviour members calls for: at least fifteen minutes of prayer each day, weekly worship, daily study of the Scriptures, membership in a fellowship group or participation in the educational program, tithing (some members give up to 30 per cent of their incomes), expression of Christian love in every possible contact, and performance each week of some Christian service.

The *raison d'être* for the disciplines is compactly stated in the church's booklet: "Groups that require little of their membership count for little outside their membership. Real spiritual capacity requires at least as much concentration and training as learning to play a musical instrument, or to paint, or to play a good game of golf. Nobody ever drifted into a genuine Christian experience."

The Church of the Saviour fulfills the long-term dream of three young persons still in their thirties—Gordon Cosby, Mary Cosby, and her sister Elizabeth-Ann (now Mrs. Gene Compagna). Before the war all three were active in church work in Lynchburg, Virginia, the young women being daughters of a Baptist minister. Gordon graduated from Southern

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Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

In the Doghouse

The editor of this page is in the "doghouse" because of two jokes which appeared on it last week under the heading "For Husband and Wife." Of course, her husband should not think that she put them in, for both reflected on the wife—her intelligence and her spending.

However, I do not want to be blamed by the other wives for these jokes—if I send in any, they will probably be on the poor husband! For these we must give credit to Stanley Harrell or John T. Kernodle—and heaven defend them from their wives!

Incidentally, they did liven up the page, and so are really appreciated by the editor of it.

* * *

Dear Emily: Don't take it too seriously. We'll take full blame, for after all, they were only jokes.

J. T. K.

P. S.—We've got some more good ones.

* * * * *

Friendly Service—1954-1955

The Friendly Service materials for 1954-55 are in the packet. This year the committee is suggesting layettes, to be sent to seven places at home and abroad. A worship service to use in dedicating the gifts is included in the packet, as well as games to use at a party, and information about the places where layettes are needed. This Friendly Service party may be held at Christmas, at Easter, or anytime during the year.

The committee believes that there may be societies in our convention who would like to give gifts in addition to the layettes, or societies who would rather substitute other gifts for the layettes. So each conference Friendly Service chairman has a quota of gifts for her conference. At the fall conferences attention will be called to these quotas. Societies who would like to accept a specific quota for a specific place or places will notify their conference Friendly Service chairman. It is hoped that in this

way each conference will be able to fill its quota.

It has been called to our attention that most women's state groups in our denomination accept specific quotas for Friendly Service gifts each year. It is the felling of our committee that perhaps this is the goal toward which we should strive. This method enables all of our missions to receive aid, without one place getting too much and another place getting nothing at all.

MRS. W. E. WISSEMAN,
Convention Chariman.

MRS. R. L. JACKSON,
North Carolina.

MRS. RAY GORDON,
Eastern Virginia.

MRS. R. A. WHITTEN,
Valley of Virginia.

* * * * *

Plans Completed for North Carolina Conference

The North Carolina Executive Board met at Moonelon on August 25, to plan for the fall conference, and enjoyed a fine day together (including a covered dish luncheon which was a "sumptuous banquet," according to the president, Mrs. W. T. Scott).

All officers and departments gave splendid reports of work accomplished. Of especial interest was the report of Mrs. R. V. Powell, chairman of the program for the fall conference.

Mrs. Scott has recently sent a letter to all societies, reminding them of the conference to be held at the Church of Wide Fellowship in Southern Pines on October 5, for which the Eutaw Church is responsible. Registration will begin at 9:30 and there will be hymn singing for those who arrive early.

Miss Jennie M. Doidge of Boston, Massachusetts, will be the featured speaker. This will give a background for the study for the coming year, for her topic is "Face to Face with India." It is planned that the offering at Conference will go for work in India and Ceylon.

Each district group will sit in a

body, and will be recognized as such. It is hoped that every district in North Carolina will be represented with a large group.

* * * * *

New Filmstrip Available

The Literature Committee purchased for the use of the women of the Convention this year a new filmstrip called "Diek's Discovery." It is to be used in connection with the Home Mission study theme, "The City."

This filmstrip consists of about fifty pictures presenting life in the city, including problems which confront young people in the city church.

It, along with the feature film, "The Beginning," the Family Life films, and any other films the women want to use may be booked by writing Miss Doris Boswell, Convention Office, Box 336, Elon College, N. C.

PATTIE LEE COGHILL,
Literature Chairman.

* * * * *

Plans for Valley Women

Mrs. C. L. Whitlock of Winchester, Va., president of the Woman's Fellowship of the Virginia Valley Conference, reports a splendid meeting of their executive board in the town hall at New Market, Va., on August 11. The group were guests of the Woods Chapel women at this planning session, preparing for the twenty-seventh annual session of the Woman's Conference, which will be held on Friday, October 8, in the Newport Church.

Much interest was shown at this meeting and many fine suggestions were offered. Mrs. Ralph Galt set the mood for the discussion with a meaningful service of meditation.

The theme for the conference will be "Out of the Heart of the Gospel." Mrs. R. E. Newton, Spiritual Life superintendent, will have the morning devotions, using the suggested Bible study for material. The guest speaker of the morning, Miss Jennie Doidge of New York, will give a preview of the study on Ceylon and India. The afternoon session will open with a presentation of "The City" by the Winchester Church. The message of the afternoon will be given by Mrs. W. B. Williams, speaking on the International Seminar, which she attended last summer. Mrs. Galt will prepare a table of literature available for women's work and will assist in ordering it. An-

(Continued on page 10.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

From time to time we have given our readers recipes. Much to our surprise they have been quite popular and friends write to say, "We tried the cookies and they were good," or "Please give us some more." Not so long ago we saw a very interesting recipe for boys and girls to make a successful life. We were telling some other children about it and they thought it would be nice to make a recipe of their own. It isn't hard to do.

Put on your thinking cap and think of the things you need for a happy life. You will need balance too, for in making a recipe everything must be level and balanced, if not the cooked object will be too thick or thin.

For a happy, well rounded boy or girl take:

- 2 parents who are loving and kind.
- 1 cup humor.
- 1 cup common sense.
- ½ cup patience.
- 1 tablespoonful of honesty and truth.
- 1 teaspoonful of music.
- A dash of fun-loving mischief.

Blend well, add ingredients from time to time as needed (may be found at home, in church, in school). Served in generous amounts, this recipe will last a lifetime.

You think of yours, it will be better than ours, we may have left out a main ingredient. But it is true that these things are essential to a happy life.

* * * * *

The "Awful" Truth

By JANICE A. McDONALD

Issued by the National Kindergarten Association.

"That is not the truth, Junior! You know you never saw a lion in your bedroom. It's *awful* the way you tell what isn't the truth!"

How many mothers there must be who often say something like that to young offspring! But how does Junior feel?

What *was* truth, Junior wondered. He *knew* he had seen a lion. It was the awful truth that he *had*; yet Mommie never believed him. He went to his sister. "I saw a lion, a *real* lion," he said.

"Why, I guess you did, Junior, but we haven't been to the zoo in months!"

"Zoo!" he snorted. "I saw it right in my bedroom!"

Big Sister looked very angry. She shook her finger at him. "Oh, Junior!" she said. "That is not true; it's a fib—an *awful* one. You mustn't tell such stories!"

But, why? He *had* seen the lion. It *was* the truth!

Junior decided to ask his friend, Mrs. Patterson. He looked at the big oak tree, and all of a sudden he saw a bear peeping from behind it. He was frightened. When he finally dared, he ran up the steps to Mrs. Patterson's porch.

"Hello, Junior!" he heard her call. "I'm out here in the garden."

The child looked silently at her, and then at the big oak tree.

"Come and talk to me out here, dear," she invited.

"H'lo, Mrs. Patterson."

"H'lo, honey," she answered. "What have you been doing today?"

"Playing!" he said briefly.

"Good!" she said. "You looked so angry when you were up on the porch. What was the matter?"

"I saw a bear behind the oak tree!" Junior said gruffly.

To his surprise his friend responded, "No wonder you waited for a few minutes before coming over!"

"But—!"

"Oh, I don't think he'll bother us any more," Mrs. Patterson said.

"I understand what is troubling you junior. However, I don't call that an untruth. That's imagination," Mrs. Patterson explained. "Imagination is *good*."

The little boy heaved a deep sigh. Things were getting better. He heard his mother calling him and he left for home with the hope that once Daddy and he got together after dinner he could find out more.

"Well, Son," Daddy began as usual. "how was *your* day?"

"I have to know about the *awful* truth and 'magination," the little boy said abruptly.

"Well," his father answered, "I think maybe I can help you, but

truth isn't 'awful,' junior. It's *better* when you tell the truth, and not what you imagine is the truth." He paused a minute, and the little boy listened intently. "Truth? Why, that's saying what you *know* is right, telling what actually happened. If you do something wrong and know it and then say you *didn't* do it, or you blame someone else, that would really be an untruth, or lie, or fib, or story. I like the word 'story' for imagination, however."

"'magination!" Junior repeated. Then in a rush, "But-I did-see-a-lion-in-my-bed-room! And I saw a bear behind Mrs. Patterson's tree! *She* believed me."

"I know," Daddy said quietly. "I saw lions in my bedroom and bears behind trees, too when I was a little boy." Then, to the surprise of Junior, he added, "And *my* mother didn't believe *me*!"

The little boy could hardly believe his own ears.

"That's imagination. We've been reading and talking so much about circus animals that you *thought* you saw them."

Junior nodded his head up and down several times.

"Keep your imagination, Son," Daddy continued, "but, before you tell Mother or your sister, rub your eyes a couple of times and then see if you still see the lion or the bear. I think you'll find they will have disappeared. That's the best way. To you, *seeing* them in imagination is the truth, but Mother and Sister don't understand. You can say, 'Here's a joke, Mommie,' and tell her about it; but perhaps it would be wiser to save it for Mrs. Patterson or for me."

"So we can enjoy it together, like books," the little boy said happily. He felt a lot better now.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

other feature of the conference will be a new method of reports from the departmental superintendents. Three minutes will be allowed to each superintendent for her report and question period.

The treasurer, Mrs. J. E. Bryant, reported having sent in \$802.17 on our apportionment and \$150.00 for the goat fund. We are hopeful that in the last quarter we will reach the remainder of the \$1,250.00 apportionment assigned to the Valley Women.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Western Carolina Youth Meet at Randleman Church

Youth from many churches of the Western North Carolina Conference gathered in the Randleman Christian Church August 29, for their regular youth rally.

The program was opened with devotions led by the Hank's Chapel youth, after which the vice-president, Sylvia Coggins led in roll call and introductions of visitors and ministers.

Special music for the rally was beautifully presented by soloist, Judy Yates and also by the Pleasant Ridge Choir.

The theme of this rally was "A Pilgrim Fellowship." The highlight of the program was an address by Rev. Tucker Humpheries of Reidsville in which he pointed out the quality of a good P. F. and challenged all youth to be Christian.

A delightful picnic lunch was spread for the evening meal, with the host church serving the drinks. Everyone enjoyed the fellowship together as they ate.

The evening program consisted of a movie, "More for Peace." Afterwards the group joined hands for the Friendship Circle and benediction.

These rallies provide fellowship and useful information to the church youth, and it encouraging that more youth from more churches are attending.

* * * * *

A Letter to Eastern Virginia Young People

Dear Young People:

School has begun for most of you and for others it will begin by the time you receive this letter. So—it is time for us to really get down to business and start our fall program with a "bang." Also, it is time to have our Annual Fall Missionary Rally. This year we have been invited to the Rosemont Christian Church, Bainbridge Blvd., South Norfolk, on Sunday, October 3, at 3:00 p. m. We hope that you will have a good group from your church for the Rally.

Miss Jennie Doidge, our representative for the American Board and

world traveler, will be the main speaker. We are sure you will receive a great blessing in hearing Miss Doidge. She is considered one of the best speakers on the American Board. You do not want to miss her message!

You are asked to bring sandwiches for supper and the Rosemont Young People will serve the drink and dessert. After supper we will enjoy recreation in the Social Hall of the Church. This feature is new for our rallies but we felt the young people wanted a chance to have more fellowship with young people of other churches. *Please do not leave early* because you will miss one of the best parts of our program with an outsider as the leader.

Mrs. Clyde Fields, our Woman's Advisor, will have materials and study books on sale at the end of the afternoon session. Come prepared to buy your materials for next year.

If you have not paid your apportionment in full for this year, we hope that you will send it to Mrs. George Cornell, RFD No. 2, Box 376, Suffolk, Va., immediately.

Looking forward to seeing a group from your church at Rosemont on October 3.

Sincerely yours,
REBECCA MANN, *President*,
RUTH DUNN, *Corr. Secretary*.

"Brigadon"

PICTURE OF THE MONTH.

If ever a production may be called literally "out of this world" it is "Brigadoon." This delightful musical play which has enjoyed great favor on the stage comes as a welcome escape from reality on a screen enlarged by CinemaScope and made vividly alive by Anseo Color.

When people meet beyond time and space it is always told as a strange experience but, in the case of Tommy and Jeff, two young Americans, grouse-hunting in the Scottish Highlands, this occurrence has the reality of possibility in one way and is a dream-like fantasy in another. They find themselves in Brigadoon, a village where festivities are in progress and the joy of living is most mani-

fest. All share in preparations for a wedding set for that day and the boys join in singing and dancing. Fiona, the sister of the bride and Tommy feel attracted to one another but a mystery must be explained, so the "Dominie" tells the strange story of Brigadoon. The minister who loved his people so much two hundred years ago and wanted them to be spared the vicissitudes of a wicked world cast a spell upon them which permitted the village and its folk to disappear completely, but to re-awaken for a day once every hundred years. This is their day. It turns out to be an eventful one, culminating in the beautiful wedding ceremony with the gathering of the clans among the rocky crags, by the light of torches, with the stirring music of the bagpipes and the rolling of drums. By then, Fiona and Tommy are in love and he must either go away and forget Brigadoon or stay and forsake a very real world. His down-to-earth friend causes him to decide for the former but, when he finds himself back in the hubbub of New York, among those who seek escape in feverish activity or in the vapors of alcohol, he knows he must return to Brigadoon for ever. The story ends, as it began, in the hazy mist of the Scottish Highlands, with the twinkling lights of the village welcoming him because, as says the Dominie, "When ye love someone deeply, anything is possible!"

There are some memorable episodes in this charming and entertaining play. The atmosphere of unreality is well achieved. The sociability of the market-place, the joyful exuberance of the folk dancing and singing, the colorful wedding celebration, the tender love story are pretexts for a succession of varied presentations well integrated in a beautiful told tale. The musical score is delightful. Dancing and singing are exquisitely performed and in harmony with the locale and the mood of fantasy.

DR. ROBINSON REPORTS ON WORLD COUNCIL.

(Continued from page 3.)

and witnessed the procession of the 600 stated delegates as they filed into the sanctuary. Representatives from 48 countries of the world were in the line of march. Probably this was the most representative body as had ever before entered a single church. Each was wearing his or her native ecclesiastical dress. It was most colorful and dignified."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Living Witnesses

LESSON XIII—SEPTEMBER 26, 1954.

MEMORY SELECTION: "Let your light shine before men, that they may see your good works and give glory of your Father who is in heaven." Matthew 5:16.

BACKGROUND SCRIPTURE: Matthew 5:13-16; Acts 4:13-16, 8:4-8, 26-40; II Corinthians 5:11-20; I Peter 3:13-19.

DEVOTIONAL READING: Romans 10:4-15.

The word "witness" has as its root an old word "wit" which means "to know." A witness is one who tells what he knows, who bears testimony to the truth, who attests to a fact or event, who furnishes evidence or proof. When Jesus met with his disciples after the Resurrection, he told them that they were to be his *witnesses*, in Jerusalem, in Judea, in Samaria and to the end of the earth. They were to attest to the fact of what they had seen and heard and felt and knew. They were to bear this witness by their words and their works. The command to witness is at the heart of Christ's commands to his disciples.

And yet how few of us do much effective witnessing. Very infrequently do you hear anybody bearing witness to his experience of Christ, or in behalf of Christ. And so often the witness of the words of so many of us is depreciated because of the witness of our works. Our profession does not find expression in practice. These things ought not so to be. This does not mean that we have to be blabbing all the time about our religion. It does mean that there are times when we ought to "speak a good word for Jesus Christ." It does mean that there ought to be about our lives, even with all their limitations, some evidence that Christ is our Lord and Saviour, some evidence that we are truly his disciples.

Constructive Witnessing.

"Ye are the salt of the earth . . . ye are the light of the world." Salt is good and light is good. But they are both positive in their nature and their function. Jesus wants his followers not only to be good, but to be

good for something. Salt not only seasons and preserves, but it gives tang and zest. Just so ought a Christian to give zest and tang to life, spice and season all of life's contacts and experiences. And those who have the light should let it shine. And let it shine in the dark places. The world ought to be a brighter, cheerier place because Christians live in it. Their lives ought to brighten the dark places in which they live and work, and lighten the lives of those with whom they come in contact. It was said of Philipps Brooks, the great American preacher of a generation ago, that it might be dark and gloomy on the streets of Boston, but when he walked down the street, there was light and cheer and sunshine. Our light may be but a tiny candle, but we are to let it shine. Even a candle can lighten and brighten things up.

Motives for Great Living.

"For the love of Christ constrains us." There are many motives for living. Love of money, pleasure, power, prestige, revenge and many other motives drive men in, and through life. But the love of Christ is the greatest motive power in life, at least for the Christian. It was the love of Christ made known to him, and the answering love for Christ in his heart that constrained, compelled, controlled Paul. He felt he should no longer live unto himself, but unto Christ who for his sake and our sakes, died and rose again. There my friends is an adequate and satisfying motive for living. Let the love of Christ fill a man's mind and heart, and no task is too hard, no hardship too great, no persecution too severe, no sacrifice too great, no service too menial. People have borne all things, endured all things, suffered all things for Christ's dear sake. Let a man live for self and life becomes dull and unsatisfying. Let him live for Christ and it becomes zestful and meaningful.

Reconciliation Between God and Men.

"But all things are of God, who hath reconciled us to himself through Christ. . . . God was in Christ reconciling the world unto himself." Get this straight—God did not need to be reconciled. He continued to love

men no matter what they did. (He did not approve of what they did and he had to execute judgment upon them, but he loved them and he held no grudge against them.) But man needed to be reconciled unto God. And man found reconciliation with God in Christ Jesus. He was the Mediator between God and men. His life and death brought men to God, and through him they were restored to fellowship with God and reconciled to God. The real meaning of The Atonement is "at-one-ment" or "at one with." There's a wideness in God's mercy like the wideness of the sea, there's a kindness in his justice that is more than liberty. And if our lives were but more simple, we would take him at his word. Peace of mind comes through reconciliation with God. Men need to be reconciled to God.

The Ministry of Reconciliation.

"And has committed unto us the ministry of reconciliation. . . . we beseech you on behalf of Christ, be ye reconciled to God." How pleased some folks would be if they were appointed by President Eisenhower as ambassador to some foreign country, say England, Holland, Sweden. To represent our great nation, to speak for it, to interpret it to other nations, to act for it—these are great privileges that are accorded to ambassadors! Well, says Paul, we are ambassadors on behalf of Christ. Not just a few big-shots, just a few folks high up on the totem pole, but ordinary folks, humble folks, everyday, garden-variety folks. Every follower of Christ potentially and practically is an ambassador for Christ. Where ever he goes he is to speak and to act in behalf of Christ, to represent Christ.

How this ministry of reconciliation is needed in our modern world! Think of the differences and divisions between individuals, some of them members of the same family, some of them neighbors. Think of the differences between classes and colors and creeds and cultures, between races and religions. Think of the differences between nations and the peoples of the world. More than anything else, people need to be reconciled to each other. This difficult and dangerous matter of desegregating the school system of our country calls for folks with cool heads and sympathetic hearts, who will be ministers of reconciliation between the races involved. This but dramatizes

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PILOT PROJECT FOR PROTESTANTS.

(Continued from page 8.)

Baptist Seminary at Louisville, Kentucky, in 1942, then had a short stint as pastor of the Ballston Baptist Church in Arlington, Virginia, before entering the Army as a chaplain.

His battlefield experiences with the 327th Glider Regiment of the renowned 101st Airborne Division brought him two Bronze Stars. The response of his men to small fellowship groups persuaded him to include the corporate approach in the plans for his experimental church. In a similar way were developed the specifics of the rudimentary plans he had so often discussed with Mary and Elizabeth-Ann.

After the war the three planners along with a handful of sympathizers set out to establish their church. The Washington area, with which most of them were familiar, was selected because statistics indicated that it had half a million unchurched individuals and because of its symbolic status as the nation's capital. After the group had purchased and refurbished an old residence, the church was formally organized on October 19, 1947, with nine members (including the Cosbys). In two years the presence of nineteen members and many more enthusiasts necessitated a move to larger quarters—2025 Massachusetts Avenue. Thousands of man- and woman-hours went into remodeling the building dedicated on October 22, 1950.

Plans for the future included a psychiatric clinic, a school for the training of lay leaders, and a children's home at Dayspring.

The church government is congregational in form. At least four times a year all members assemble for a business session that reviews the actions of the council, composed of six elected members and the staff: Gordon Cosby; Carolyn Johnson; and Sallie Jumper, who supervise community relations. At the present time members allocate 20 per cent of the budget to outreach projects, but hope to increase it by 5 per cent each year until 50 per cent is reached. A sampling of projects would include the Christian Children's Fund, the Burma National Christian Council, the International Christian University in Japan, and work with the blind and children from broken homes.

Like many early Christian communities, it is a church in a home. Focal point of the twenty-five-room mansion

is the simple chapel, where two services, at which any member of a Reformed church would feel quite at home, are held every Sunday. It is also frequently used for private meditation. A residential atmosphere is evident in the reception hall, dining room, kitchen, library, and the guest-room. In the basement are classrooms; eight young persons, known as "church mice," live on the third floor. The well-appointed nursery and playroom facilitate family participation, stressed in the church-school program centered on parental responsibility.

After seven years, Gordon Cosby is still the leaven of the church. Always called "Gordon" by his flock, he has a refreshingly informal, almost breezy manner, except in the pulpit. A large portion of his sixteen-hour days is consumed in counseling sessions. He has helped many an individual over a personal hurdle through selfless listening and outlining what he considers the Christian answer to a problem.

His vigorous sermons, tempered by his understanding of the foibles of mankind, alert his congregation to social injustice and the inadequacy of a less-than total faith. He often expresses ideas in paradoxes: "You can't start living," he says, "until your life begins to die."

A frequent visitor told us, "Gordon's sermons hit where it hurts, but they also hit where it soothes, for he concentrates on God's love for the hundredth sheep."

Would the Church of the Saviour continue without Gordon Cosby? A few members expressed their doubts to us. Others felt that they lean on him so often that they might be stronger in his absence. Still others were confident that the church would go on, because "we have become shepherds instead of sheep." This view was seconded by Gordon Cosby: "The Church of the Saviour really has fifty ministers. With his training each member is capable of doing practically all the things a minister does in the way of counseling, visiting, and teaching. As more responsibility is put on the layman, the professional ministry becomes less necessary."

The Church of the Saviour is a striking example of the return to early Christian principles that is of increasing concern to many church groups. It seems to reflect the nationwide resurgence to Christianity, which, Gordon Cosby recently told

his congregation, "is nothing new, but the stakes are higher today. Man is caught up in a race with time to see if spiritual power will conquer the other forces abroad in the world. God is calling us to be a spearhead of releasing this power."

NEWS OF ELON COLLEGE.

(Continued from page 7.)

the same period one year ago. Enrollment for the evening school will be held this evening, Friday, September 10.

It is interesting how ministers and members of other denominations are turning toward Elon College for the training of their young people. The following letter was received from Reverend Calvin Leonard of Charlotte, North Carolina. Mr. Leonard has been an enthusiastic supporter of Elon College for several years.

Dear Dr. Smith:

I deeply enjoyed talking with you over the telephone. As the days and years pass I know that Roger Sullivan will be a credit to your college and a boost to good morale.

I sincerely thank you for accepting him to Elon—this is the sixth student I have sent to you and they have all turned out good.

Frank Tingley (a football star) is now working in Charlotte and you remember I sent him to you from Thomasville. I saw Frank today, and he is doing a splendid work.

Roger is recommended to you as highly as any preacher could possibly recommend a young man. I sincerely hope that you have a great school year.

Very sincerely yours,
CALVIN LEONARD.

* * * * *

Apportionment Giving

Recently I attended the Pilgrim Fellowship Rally held at the Christian Church in Randleman, North Carolina. Reverend Winfred Bray, a recent graduate of Elon College, is the pastor. The congregation has recently constructed a very beautiful building, brick construction, and attractive inside and out. This church seems to be moving forward at reasonable strides. The pastor and people are to be congratulated.

I arrived a few minutes before the exercises began. The bulletin boards in the front of the church displayed some very interesting figures. On the fourth Sunday in August, there were 89 present for Sunday school. The offering amounted to \$76.28. The record for fifth Sunday, the day we

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

The "children" who returned for their annual meeting the first Sunday in September put an additional sum of \$347.00 into their treasury bringing their ballance up to \$2,760.55. They voted to empower their committee to go ahead with their memorial to the beloved former superintendent, Charles D. Johnson, as soon as sufficient funds were in hand. They are to have a large coldstorage unit installed at a cost of about \$5,000.00. They plan to contact former children of the Orphanage before the first of next year in the hope that sufficient funds will come in to pay for this memorial. Enthusiasm ran high for this project and the prospects are good that they will soon reach their goal.

Calvin Clayton sent a contribution to the memorial project and an additional \$500.00 to the general fund. Now there is a boy who believes in the orphanage and greatly appreciates what it did for him. The response of many of the former boys and girls was inspiring, and they will see this project through now in record time. Not only are there many who will contribute to it, but they will also remember the needs of the general operating fund. No special effort is made to secure funds at this homecoming meeting as we are all anxious for everyone to return to their old home for the joy of it and "without money and without price" just as you would wish your son or daughter to come home without thinking it would cost him something.

They held their meeting in the new Holt Memorial Chapel and all expressed their pride and joy at having it on their old campus. In the afternoon a service was held in the chapel which attracted many visitors besides those who were here for homecoming. Words of gratitude were spoken on every hand to the Holt family for such a magnificent gift to the orphanage in Memory of Mr. and Mrs. W. Kirk Holt.

It so happened that the first service held in the Holt Chapel, September 3, was the funeral service of H. Garner Hilliard, who was reared at the orphanage and retained here for many years as a dairyman. Having seen the chapel erected he often ex-

pressed the desire that when he passed away his funeral might be held in it. And while it had not yet been opened the Holt family most graciously granted his request. As most of you know his sister, Eugenia, is Mrs. L. W. Wagoner, wife of our assistant superintendent. No boy reared at the orphanage ever cooperated more fully, nor loved it more devotedly than Garner Hilliard. His friends were numbered by those who knew him both inside and out of the orphanage. I felt honored that it was his request that I conduct his funeral.

The orphanage greatly appreciates the presence and kind words of Dr. L. E. Smith, president of Elon College; George D. Colclough, vice-president of the Southern Convention; and Vitus R. Holt, president of the Board of Trustees of the orphanage and representative of the W. Kirk Holt family. It was good, too, to have the Rev. W. J. Andes, new pastor of the Elon College Community Church make the main prayer.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 9, 1954.

Commodities for the Week.

Coupons:
Cong. Christian Church, Durham, N. C.
Mrs. Elmer F. Wilcox, Braintree, Mass.
Missionary Soc., Wake Chapel Christian Ch.

Clothing:
Joe Morris, Burlington, N. C.
Mrs. Rountree, Newport News, Va.

Bananas:
Pate-Dawson Co., Burlington, N. C.

Clothing and buttons:
Mrs. J. S. Burnham, Asheville, N. C.

24 jars of honey:
John Craddock, Gibsonville, N. C.

Coupons and clothing:
Mrs. James Osborn, Norwalk, California.
Coupons, clothing and quilt.
Lebanon Woman's Fellowship, Semora, N. C.

Sunday School Monthly Offerings.

Amount brought forward	\$ 8,981.41
Eastern N. C. Conference:	
Morrisville	\$ 9.24
	9.24
Eastern Va. Conference:	
Liberty Spring S. S.	\$ 20.00
Mt. Carmel S. S.	21.45
Norfolk, First	\$ 20.08
	61.53
N. C. and Va. Conference:	
Durham S. S.	\$ 23.00
Greensboro, Calvary S. S.	14.00
Greensboro, First	53.73
Reidsville	50.00
	141.31
Virginia Valley Conference:	
Winchester S. S.	\$ 8.34
	8.34
Total	\$ 220.42
Grandtotal	\$ 9,201.83

Special Offerings.

Amount brought forward	\$21,773.41
Young Christians Achievement Club, Burlington, N. C.	
	\$61.91
Miss Vera E. Gilliam, Greensboro, N. C.	10.00
John Chamberlin, Gibsonville, N. C.	1.00
G. S. Huber, Spring Grove, Va.	75.00
Mr. & Mrs. C. S. Clayton, Charlotte, N. C.	500.00
Eugene Neu, Charlotte, N. C.	5.00
Mrs. H. C. Simpson, Greensboro, N. C.	5.00
Wachovia Bank & Trust Co., interest	36.00
In Memory of H. Garner Hilliard	5.00
In Memory of W. T. Pace, Sr.	5.00
In Memory of Hazel Gray Chaney	25.00

(Continued on page 15.)

MEMORIAL GIFTS "Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

SMITH.

Whereas God has called to her final reward our beloved friend, Mrs. Bessie Faucett Smith, who for many years has been a member of Monticello Congregational Christian Church.

Therefore be it resolved:

1. That we as members of the church deeply feel the loss of our beloved member.
2. That we shall cherish the memory of her unflinching cheerfulness though her body bore the burden of intense pain, and suffering for months.
3. She will be remembered by her faithfulness to duty, devotion to her family, and kindness to all.
4. That we extend our deepest sympathy to her family, and commend them to the Great Comforter who said, "Let not your heart be troubled."

Mrs. J. E. CUMBIE,
RUSSELL McKINNEY.

PARKER.

Mrs. Maggie Hinton Parker, wife of Mr. W. H. Parker of Driver, Virginia, passed away on Sunday evening, September 5 at 8:00 o'clock. Stricken about a year ago with an admittedly incurable disease, she showed remarkable vitality through months of her suffering, and maintained a spirit of patience, and courage, and cheer that was an inspiration to all those who came in contact with her. She was sustained and comforted by a simple and sturdy faith in God made known in Jesus Christ.

Mr. and Mrs. Parker had been married for fifty-seven years, and they had honored and dignified their marriage vows and family life. They can well be classified among those people whom Jesus would call "the salt of the earth." They have three sons and three daughters living and there are also eleven grandchildren, and six great-grandchildren.

Mrs. Parker was a good woman. She lived a simple, sincere life. She was of the quiet and modest type. She loved her home, and thought of her career as a home-maker. She was a faithful wife, a wise and devoted mother, a good neighbor, a true friend, a consistent Christian, one of God's true gentlewomen. She had been a member for many years of Berea Christian Church. She attended regularly the Sunday school, the services of worship, and the Woman's Missionary Society, and could be counted on to do her part. She will be greatly missed, not only in the home, but in the church and in the community.

The writer of Proverbs described her: "The heart of her husband trusteth in her, and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She spreadeth out her hands to the poor; yea she reacheth forth her hands to the needy. Strength and dignity are her clothing. She openeth her mouth with wisdom; and the law of kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also praiseth her,

saying, 'Many daughters have done virtuously; but thou excellest them all.'"

Mrs. Parker has moved her earthly home in Driver into the Father's house of many mansions, eternal in the heavens. And her works do follow her.

H. S. HARDCASTLE.

TROLLINGER.

The Carolina Christian Church suffered a great loss on May 4, 1954, as Mr. John W. Trollinger was called to be at rest. Mr. Trollinger died at the Alamance General Hospital after several years of failing health and critical illness for one week.

Mr. Trollinger was a charter member of the Carolina Church and served as a deacon from the time it was organized. He was superintendent for approximately 35 years. He also served as a teacher and as president of the Carolina Memorial Association since the organization of that association.

Mr. John was loved by young and old alike. He was a man in whom all had confidence. He was a friend to all and a special friend to the pastors who have served the church. He loved people, but above all, he loved his Master. He was a man whose life was truly his testimony. Mr. John was always willing to give his time, talent, and his means to see that the work of the church was carried on.

For many years he was a merchant in the community. His store served the people well. A person was never turned from his store because he could not pay his bill.

He was the son of the late Milton G. and Julia Rice Trollinger. He is survived by his wife, Mrs. Helen Reynolds Trollinger; one daughter; Mrs. Ernestine Caviness; one son, J. W. Jr.; two sisters, Miss Ida Trollinger and Mrs. Cora Dickey, all of Rt. 3, Burlington, North Carolina.

Funeral services were conducted at the Carolina Church, with Rev. R. Councilman, Rev. K. D. Register, Rev. R. D. Coulter, and the pastor, Rev. B. A. Leebrick, officiating. Many relatives and friends were present, and tokens of love and appreciation were shown by the beautiful flowers brought to the rites. The church and community suffered a great loss in the passing of this dear loved one, but the community is a better place because Mr. John lived here.

BLAND A. LEEBRICK,
Pastor.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

the need for this ministry of reconciliation all through life.

And then of course there is the matter of reconciling men to God. There are thousands in our country, some of them in your community, who are estranged from God. Christians ought to have the compassion and the courage to urge these people on behalf of Christ, to be reconciled to God.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

NEWS OF ELON COLLEGE.

(Continued from page 13.)

were meeting, the attendance was 101 with an offering of \$57.08. As I read these figures, I felt that something must be wrong. I asked a member of that church. He said, "No, these are correct." I spoke to Winfred, and he said, "These folks of mine are very generous" and believe me, they are.

I began to feel that since this church is a loyal congregation that maybe this fifth Sunday offering would be coming to Elon College, but I learned that this church has a single budget. The members of the Sunday school and church understand that the offerings from all services on Sunday go into the general budget and out of this budget the expenses of the church are paid. I am sure that when the end of the year comes that Randleman Church will have paid its college apportionment in full.

It was a joy to meet with the young people of the Western Conference and to share their enthusiasm as they face the work of their churches. Reverend Tucker Humphries was the speaker for the afternoon. There was a very good attendance and a good program.

After all, this does have something to do with apportionment giving. As the time for the end of the present conference year approaches, I am sure that our churches will busy themselves about meeting their apportionment in full.

Previously reported	\$ 5,522.29
Eastern N. C. Conference:	
Mt. Auburn S. S.	\$10.82
Wake Chapel	27.29
Eastern Va. Conference:	
Bethlehem Nans. S. S. ..	\$30.75
N. C. and Va. Conference:	
Greensboro, First	\$314.08
Western N. C. Conference:	
Seagrove	\$40.00
Virginia Valley Conference:	
Bethel S. S.	\$28.59

451.51

Total to date \$ 5,973.80

ORPHANAGE REPORT

(Continued from page 14.)

In Memory of Hazel Gray Chaney	25.00
In Memory of Hazel Gray Chaney	25.00
Special gifts	240.00
	993.91
Grand total	\$22,767.32
Total for the week	\$ 1,214.33
Total for the year	\$31,969.15

THE EVANGELIZING CHURCH

By DR. H. SHELTON SMITH

It is a hopeful fact that the present movement toward Christian unity within the World Council of Churches is also a movement toward the evangelical awakening of the church. Indeed, it is the deepening of the evangelistic task of the church that underlies the desire to manifest the oneness of the church.

This vital connection between evangelism and unity revealed itself forcefully in the Evanston Assembly of the World Council. First of all, some of the moving addresses at the great plenary sessions of the assembly were devoted to evangelistic themes. Notably impressive were the messages of D. T. Niles of Ceylon, India, and Charles C. Ranson, secretary of the International Missionary Council. Second, one of the six major subsections of the assembly concerned itself with evangelism. Third, when the World Council was first organized at Amsterdam in 1948, it created a "Secretariat for Evangelism" and appointed as executive secretary Dr. Johannes C. Hoekendijk of the Dutch Reformed Church. It also created a standing Commission on Evangelism. This commission submitted one of the more important reports to the Evanston Assembly.

Considering the report of the commission, what were the major trends of thought on evangelism at Evanston?

First of all, Evanston made one fact perfectly clear: that the non-evangelizing church is not the church. To be the church at all is to be an evangelizing mission, to be witnessing the Good Tidings of the Gospel.

From this it necessarily follows that evangelism is not a matter of a special week in the year, nor is it a question of a particular sort of activity or program. On this point the report says: "Evangelism is no specialized or separable or periodic activity, it is rather a dimension of the total activity of the church. Everything the church does is of evangelistic significance. Through all the aspects of its life, the church participates in Christ's mission to the world, both partaking of the gospel and seeking to communicate it. Evangelism is the place where

the church discovers itself in its true depth and outreach."

Second, Evanston emphasized the necessity of perceiving the true motive under which the church evangelizes. True evangelical witness springs out of the awareness that the Gospel is God's gift, not man's creation. When we were without hope, it was God who gave us a living hope through the life, death and resurrection of Jesus Christ. Hence "the gospel is preached because the Lord is risen and the age of the Messiah begun." "As the Father sent him, so he sends us. He calls and we must obey. He sends us and we must go."

Third, the report on evangelism urges the church to "break out of its isolation and introversion" and enter into more vigorous encounter especially with "workers and intellectuals." "In addressing the worker, the word must be related to his social condition and aspirations; and the word cannot be spoken to the intellectual unless we make it clear that in the church's message there is a cogent and coherent view of life." If we Christians are to be truly evangelizing in our work with these and other groups, continued the report, "we must live in such identification with man, with his sin, his hopes and fears, his misery and needs, that we become his brother and can witness from his place and condition to God's love for him."

Fourth, it was pointed out that the resurgent non-Christian faiths now confront evangelism with a new and serious challenge. In alliance with vigorous nationalistic movements, they are becoming militant on behalf of their own faiths and are mustering their resources against Christian evangelism. "The renaissance of non-Christian religions and the spread of new ideologies necessitate a new approach in our evangelistic task."

Fifth, the evangelical witness of the church is definitely obstructed by the disunity of the churches, especially on the mission fields. Therefore will the church deal with these divisions with holy impatience, and passionately strive for unity."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, SEPTEMBER 23, 1954

NUMBER 37

A Prayer of Re-Enlistment

By RICHARD K. MORTON

Breathe on me, Breath of God, as renewing as breezes
of ocean vastness have cooled me from summer's heat in
vacation hours!

Move, O God, amid the stillness of my heart as Thou
didst seem to brood over mountain lake as a rich-golden sun
dived below mountain's walls that brought early nightfall!

Guide me, O God, as Thou hast been my Guide over
many a weary and hot road that stretched out to pull me
toward some favored spot.

Reveal unto me, O God, something that I did not see,
even upon scenic road or in comfortable lodging place. Re-
fresh my soul even as Thou hast permitted me to find refresh-
ment of body and of mind.

As I have found fellowship with many I met for the
first time, grant that I may find real communion with Thee,
whom I should have truly met a long time ago.

Now that the blessings of summer and vacation leisure
have been mine, fit me to accept the frets and crosses of daily
service and re-enlist me in the ranks of Thy humblest dis-
ciples. Grant me the things possessed only by those who
give, the faith possessed only by those who love, the kind
of life known only to those willing to die, in Jesus' name.
Amen.

News Flashes

Congratulations to Dr. Smith and the Field Staff of Elon College upon the record opening of the fall term last week

Supt. W. T. Scott, has been sick the past week with flu. He is convalescing at last report, and we hope for him a speedy return to his usual good health.

The annual revival at New Hope Christian Church will begin on Sunday, September 19, at 7:45 p. m. The pastor, Rev. R. Eugene Tally, will be assisted by Rev. W. Clay Farrell.

The Christian Sun office of publication learns with deep regret of the death, this past week, of Mr. Walter R. Sellars of Burlington, N. C. Mr. Sellars was a loyal member of our Burlington Church and the denomination. He lived to a ripe age and left many friends to regret his going. We extend our deepest sympathy to the survivors of his family.

In this issue, we reprint by permission, an article from the October-November issue of *Life Today*, by Carl Bixby. We do not know anything about Mr. Bixby except that he is a layman—not even the denomination to which he gives allegiance; but we do believe that he has given other laymen something to ponder in this unusual article. Mg. E.

Dr. Warren H. Denison, much revered and loved stewardship specialist of our denomination, was with the Rosemont Church, Norfolk, Virginia for consultation the first week in this month. The Every-Member Canvass staged by the church was a tremendous success. The budget of the church for this next year is \$28,495.00. The canvass went over the budget in subscriptions by approximately \$6,350.00.

Center Church Lays Cornerstone

Center Congregational Christian Church at South Boston, Virginia, celebrated the Laying of the Cornerstone in the first unit of the church building, Sunday, August 22, 1954. Center Church was organized only

a few months ago, and launched a building program immediately. It is located on Highway No. 501, between South Boston and Halifax, in Centerville, a suburban development of South Boston.

Greetings were extended the young church by local and denominational representatives: Mrs. W. E. Wiseman for the National Board of Home Missions; Rev. W. W. Snyder for the North Carolina and Virginia Conference; Rev. W. T. Madren for the local Congregational Christian Churches; Rev. W. T. Smith for the Halifax County Ministerial Association; Mr. W. W. Shapard, Mayor, for the Town of Halifax; and Mr. Frank Sizemore, Vice Mayor for the Town of South Boston.

Rev. David Shepherd, pastor of Union and Hebron Churches, led the
(Continued on page 15.)

PLEASE NOTE!

The Christian Sun does not print unsigned articles or communications. The name of the writer may not be given if request is made to withhold the name; but the author must be known. The editor does not necessarily agree with all that is printed in The Christian Sun, but its columns are open to those who would use them for religious purposes.

S. C. H.

Laymen Carry On During Their Pastor's Illness

The Rev. Mr. George M. Tally, Sanford, N. C., has been ill for the past two weeks. He received treatment in the Lee County Hospital, but is now sufficiently improved to be back at home. He is confined to his home and unable to meet his appointments. We wish him a speedy recovery that he may be able to resume his regular duties.

During the illness of Mr. Tally, the deacons and laymen are doing good work in carrying on church activities.

The building program at Piney Plains Church, of which Mr. Tally is pastor, is progressing satisfactorily. The work is expected to be completed within a month. The Piney Plains Church will be host to the Eastern North Carolina Conference which convenes Tuesday, October 19, 1954.
S. C. H.

Everything Up—But the Minister's Salary

In a day when people are going back to the churches in droves, piling high the Sunday collection plates, and have embarked on an unprecedented church building campaign, the average clergyman is still the "forgotten man"—as far as his pocketbook is concerned. While the purchasing power of every other major job category has kept pace with the cost of living it has actually decreased for the average among America's 187,000 Protestant clergymen serving churches. This despite the fact that in terms of actual dollars and cents annual clerical salaries—traditionally low to begin with—are about twice what they were in 1939.

This is the story told in figures compiled by the Research and Survey Department of the National Council of Churches, published this month in the 1955 Yearbook of American Churches.

According to a table of comparative incomes based on latest government findings, the clergyman earns roughly the same as artists, barbers, sailors and longshoremen. Only farmers and restaurant waiters are shown to earn significantly less. Other professional persons, however, are anywhere up to three times better off, the Yearbook chart shows. Architects, dentist and lawyers do twice as well, or better, and physicians and surgeons average out better than three to one in earnings.

This trend in clerical incomes runs counter to all other important trends in religious life, the survey shows. In the last 15 years church membership has risen to equal 59.5 per cent of the total population—an increase of more than 10 per cent over the 1939 figure. In Protestant and Eastern Orthodox churches alone, members are giving cash support to the extent of \$1,401,000,000 a year—a per member rate of \$42 as compared to \$13 in 1939. Church building is at an all-time high of \$500,000,000—ten times as much as in 1939. But the glaring exception to this picture remains—the progressively shrinking buying power of the clergyman himself.

"No one would ever enter the ministry because of the material rewards," says Dr. Benson Landis, associate director of the Council's Research and Survey Department

(Continued on page 13.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

"My Cup's Full . . ."

I remember very pleasantly Bible school days when we sang "My Cup's full and running over . . .". Somehow that is the feeling that has come to me during the past few days of vacation which it has been my privilege to enjoy. I hope that I may be pardoned for sharing some of it with you.

I have never been much of a fisherman but the blue fish here have a particular attraction for me. Luck was nothing to brag about with the exception of one morning at 5:15; the catch was appealing and satisfying when fried to a golden brown in deep fat. Although I have never had training in the finer aspects of swimming I find the ocean fascinating; this is particularly true of the beach at the Fort Macon State Park. I suppose that I am old-fashioned but I dislike the noise and "gip-joints" to be found at most commercialized beach areas. The State of North Carolina keeps the beach in the State Park free of these unsavory, and in many cases unwholesome, influences. For this I am deeply thankful. Here one finds many families coming for wholesome, quiet recreation. There is no drinking or other disturbing action; it is a place which can be enjoyed by people who have the highest morals and principles.

My interest in the Laymen's Fellowship of the Congregational Christian Church made me even more anxious as I went with my father-in-law to the educational building of the Ann Street Methodist Church on Friday evening for a meeting of the Methodist Men of that church. Approximately 60 men were in attendance; they were friendly and seemed to enjoy each other's presence. A very fine meal was served by a committee of men in the church. They did the cooking and serving and it was very well done. After the dinner, and these men do serve generous portions, the program was presented. President John Butler presented Mr. Muse of the club who introduced the speaker for the evening. The speaker was Mr. James Butler, Alumni Secretary and Director of Sports

Publicity at East Carolina College. Mr. Butler spoke encouragingly about current events indicating that quite a few of them on the domestic scene at least are a part of a "revival of religion" which he believes is now taking place in the United States. He stressed the Christian's need of courage; and the importance of being able to "do good in bad places." He told the men that if men were to ask him can this club be important, can it accomplish?, his answer would be "as you will." His was a good address which was very capably delivered. The men were all keenly interested in his remarks and gave every indication of being deeply interested in the work of the church.

Sunday morning I went to this same church for Sunday school. Judge Jule Duncan taught the class. His manner is entirely his own; he is a learned man who teaches the lesson very largely by the use of illustrations. He has a vast store of human interest-type stories which serve to make his presentation more interesting and helpful. He made a plea for Christians to be "doers" instead of "hearers" or "speakers" of the Word. It is an important challenge which none of us can afford to overlook. Following the Sunday school hour the Rev. J. D. Young presented his sermon entitled, "Was Jesus a Failure?" In the evening a program of special music was presented with Dowd Davis at the organ.

(Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

What Should the Churches Do About Alcohol?

Alcoholism is such an urgent problem in this country today that everyone who holds Christian convictions should be concerned about it and ready to help solve it. This is probably an obvious fact to most of us. The difficult question is "How?" Two current examples of Christian action suggest that the answer will be found in state-wide interdenominational action: The New Hampshire Seminar and the report of the Presbyterian Synod of North Carolina.

"What Should the Churches Do about Alcoholism?" is the theme of the Fourth Annual Seminar on Alcoholism, sponsored by the Most Reverend Matthew F. Brady, Bishop of Manchester (Roman Catholic), the New Hampshire Council of Churches and Religious Education, and the New Hampshire State Department of Health Division on Alcoholism. The Seminar will be held at the Eastern Slope Inn, North Conway, N. H., September 27 and 28.

Speakers for the session and the subjects of their addresses indicate the scope and authority of the Seminar: "Basic Concepts," Dr. Selden D. Bacon, Director of the Yale Center of Alcoholic Studies; "New Hampshire's Approach to Alcoholism," Mr. Harold W. Demone, Jr., Director of the N. W. Division on Alcoholism; "The Roman Catholic Approach to Alcoholism," the Rev. Thomas M. Foley; "Teaching of the Churches in Respect to Alcoholism," the Right Rev. Charles F. Hall, Episcopal Bishop of New Hampshire; "The Presbyterian Approach to Alcoholism," Mr. John Park Lee, Director of Welfare Agencies of the Presbyterian Church, U. S.; "The Churches' Participation in the Mobilization of Community Resources," Mrs. Mary Mann, Director of the National Committee on Alcoholism; "The Churches and Alcoholism," Mr. Ernest A. Shepherd, Administrator of the Florida Program of Alcoholic Rehabilitation.

The Rev. Mr. David Works, founder of the Seminar, summarizes its purpose: "Our concern is with the clergy and other church leaders. Naturally we must learn all we can about alcoholism if we are to give counsel and spiritual comfort to afflicted families. Finally there is the job of reclaiming the individual alcoholic and restoring him to the tenets of his faith. Most of all, our task is to prevent alcoholism through education."

One of the most interesting and encouraging facts about the Seminar is that it is sponsored by all the Christian forces of the state. Every denomination suffers from the community evils of alcoholism, and none can cope with them alone. The

New Hampshire program shows that the churches can cooperate effectively to study the nature of their collective responsibility.

Another heartening fact about the Seminar is that the churches taking part see the problem as **their** responsibility. Traditionally, a typical American solution to social evils has been "Let's pass a law." In practice, this often boils down to passing the buck. All too often, church leaders have tried to solve the problem of alcoholism simply in terms of legal prohibition. They have frequently been able to get the laws passed (one legislator stated, "Certainly I was for it, as soon as I saw it was inevitable.") but it is doubtful if passing the laws ever helped confirmed alcoholics. Hag-ridden by their private devils, these miserable drinkers might well have quoted the old political adage, "You can't beat something with nothing." Mr. Work's statement shows that the Seminar's leaders knowing the truth of this, are assuming the duty it implies.

The Presbyterian Synod of North Carolina also recognizes the positive nature of the church's responsibility, and has already taken action. At its 1953 meeting, the Synod charged a committee "to make a thorough study of the problem of alcohol with a view to setting up a Christian and intelligent program to deal with this problem and . . . to bring to the 1954 meeting of the Synod a summary report of its study and findings, and a recommended program of action." This report, adopted by the Synod, is excellent; it should be studied by everyone concerned with the liquor problem. (It is printed in full in the August issue of "Tomorrow," available at Box 2, Shelby, N. C.). It stresses the spiritual nature of the problem, and urges united church action in fact finding, law enforcement, alcohol education, rehabilitation, and public relations.

State Councils of Churches are perhaps the most appropriate religious agencies to initiate study of ways and means to attack the problem of alcoholism: their lines of contact and communication are already established. On the local level, the local churches must assume their specific responsibilities for co-operative action, which must be organized and directed by denominational organizations. The Inter-Board Committee on Alcohol Education and Christian Action, authorized at the latest session of the North Carolina Conference of the Methodist Church, suggests organizational methods for activity within a given denomination. (It is described in the same issue of "Tomorrow.")

The Socially Responsible Church

By DR. H. SHELTON SMITH

A truly Christian church is necessarily a socially concerned church. No one who sat in the Evanston Assembly of the World Council of Churches could miss the profound consciousness of that fact. For three of the six main sections of the Assembly devoted many hours to a searching analysis of those social questions which today echo around the world. It clearly was the fundamental premise of all three that it is the task of the churches "to challenge the conscience of society."

As one observed the sections in action, it often seemed that they were conscience-stricken over almost every major social question in existence. The following would, however, be among those of most agonizing concern.

War Anxiety

To begin with, the growing threat of suicidal war was a major root of gnawing anxiety in every section. Those delegates representing the smaller nations were especially fearful that their people would be pounded to dust in a gigantic conflict between East and West. Though man is desperately sick of war and universally longs for peace, every delegate knew that rival power blocs are engaged in an unprecedented arms race that casts its ominous shadow over the face of the earth.

It is in vain, said Section IV (International Affairs), to suppose that the mere frightfulness of nuclear weapons will prevent the out break of war. Besides, "True peace cannot rest on fear."

Fully recognizing the horrifying prospect of an all-out nuclear war, the Assembly approved a long resolution that contained the following important excerpt:

"We believe that there are two conditions of crucial importance which must be met, if catastrophe is to be avoided: (1) The prohibition of all weapons of mass destruction; including atomic and hydrogen bombs, with provision for international inspection and control, together with the drastic reduction of all other armaments; (2) The certain assurance that no country will engage in or support aggressive or subversive acts in other countries."

Communism Considered

A second point at which a sensitive social conscience revealed itself at Evanston, came to focus in problems connected with Communist-non-Communist tension. As Section III (The Responsible Society) observed, "The conflict between communists and non-communists affects the political and economic life of nearly every nation in the world, and creates divisions even within the church regarding the right attitude toward communism."

Section III affirmed explicitly that Marxism and Christianity are sharply conflicting ideologies, and saw no easy or speedy way out of this conflict.

Since Communism is now rooted in the economic structures of major political societies, as in Russia and China, tensions between Communists and non-communists are destined to exist for many years to come. Meanwhile, Christians on both sides of the Iron Curtain have the important obligation "to hold each other in special brotherly concern and prayer across all barriers." To suffer the fellowship of Christians to be shattered by divergent political and economic systems would reflect the tragic subservience of the church to the powers of this world.

In this dark and foreboding time, Christians on each side of the so-called Iron Curtain have special concerns of conscience. Within non-Communist nations, Christians must be concerned, lest while rooting out Communism, they sacrifice their own hard-won liberties. They must also be vigilant against those who, though coming in the guise of social and economic "redeemers," actually are tools of economic and social reaction.

On the other hand, Christians within Communist nations must watch and pray, lest they fall a victim of Communism's utopian promises and sell the church into secular bondage. Being under constant observation and pressure, and sometimes subjected to harsh persecution, they will need to guard themselves against the natural and understandable temptation to denature the Gospel in its personal and social imperatives.

Racial Relations

At no point did the membership of the Assembly reveal its social concern more emphatically than with respect to racial relations. This would naturally be expected, since the Assembly itself was composed of churches and peoples of most of the races of mankind. Whatever else may have been lacking at Evanston, racial tolerance certainly was abundantly evident. It is doubtful whether any other world-wide gathering in our time has exhibited a deeper or more sincere sense of brotherly love transcending all racial boundaries than was constantly manifested at the Second Assembly.

It was out of the depths of this marvelous experience of oneness in Christ that the delegates registered their profound protest against racial segregation. The pattern of racial discrimination, said Section V (Intergroup Relations), is "an unutterable offense against God, to be endured no longer."

One of the major resolutions approved by the Assembly contained the following razor-sharp declaration:

"The Second Assembly of the World Council of Churches declares its conviction that segregation in all its forms is contrary to the Gospel."
(Continued on page 13)

IF YOU BELIEVE IN GOD NOW IS THE TIME TO STAND UP AND BE COUNTED

In Defense of God

By CARL BIXBY

We hear it said that the storm and stress of modern living have brought us to our knees. The reported increases in church membership seem to bear this out. However, church membership is not consistently being reflected in church attendance, nor is the physical act of kneeling or sitting in a church for an hour at all conclusive regarding one's spiritual whereabouts.

People in recent times have, indeed, felt an increasing sense of inadequacy—even of frustration. Many in private and public life have questioned or openly scorned the accepted standards of ethics, honesty, morality, chastity—and, whether it be cause or effect, faith in God.

It is not a modern idea for those of little faith to say, "There is no God." When their demanding and too often unimplemented prayers are not immediately answered, but the modern, *militant*, version of atheism is alarming. Instead of merely tabulating church membership, we should become sternly aware of the philosophies (so-called "religions") which not only deny God, but campaign openly for converts to atheism.

This appeal is not to the slightest degree critical of any philosophy, sect, cult, faith or denomination that is based on belief in God. It is (let there be no mistake about it) a determined protest of the spread of anti-God propaganda and is a forthright call to God-believers to combat evangelistic atheism.

I shall not here attempt to prove that there is God. I am neither a theologian to dwell on the spiritual affirmations, nor one of the many scientists who have rationalized his existence. I am merely a layman who believes in God, believes that Godism is the root of all goodism, believes man has a soul, believes that the immortal soul lives after physical death. I believe, and know, that the most destructive philosophies ever let loose in the world tried to destroy God in the hearts and minds of their victims.

The history of mankind has proved many times that when one god is destroyed another must take its place.

What man will next try to take the place of the one God?

Is all this an abstract question of theology that does not affect you, personally? Let's think about that. Do *you* believe in God? Yes or no. No pussyfooting. If you do, regardless of *how* Godly you are, suppose your child, of whatever age, your wife or your husband, your sister or brother, or a parent, were to say to you, "I have decided that there is no God, that I have no soul, that there is no hereafter, and that all spiritual values are false, and that I shall enlist in the campaign to destroy others' belief."

Aside from your natural grief for the loss of your loved one's salvation (of whatever form is your faith), you would cringe at the prospect of a life without religion, without faith—without God.

Did you know that there are active atheistic cults striving to win converts, and that there is a self-styled "religion" which claims to be the most rapid growing religious movement in America today, which, its promoters say, is "a religion without God, divine revelation, or sacred scriptures?"*

One need not be a theologian to combat this Humanist "religion." The issue is clear. It is anti-God.

What, then, should God-believers do about it? Remain passive to the threat of this "most rapidly growing movement" or actively resist the spread of a cult which, if its predictions come true, ultimately would destroy our faith, our churches, our spirituality, and us.

What exactly is Humanism? Its promoters describe it as containing an "ethical core similar to that of many religions and philosophies," but "free from divisive doctrines about the unknown, deity, revelation, sacred scriptures, rituals, sacraments, formal theology, and such befuddling ideas as the radical separation of either the world or the individual into matter and spirit." They call it a "philosophy of men's

relations to one another and to nature, rather than of men's relations to deity." Man, they say is the only god.

The intensive promotion of Humanism is insidious. Its proponents call it "a religion" and refer to it as "a faith." The unwary might carelessly accept those terms at face value and endorse the "ethical core" only to discover that they have joined in a denial of God.

The commonly accepted meaning of the word *religion* is Godliness. Its primary dictionary definition is "... the service and adoration of God or a god expressed in worship and in obedience to divine commands." Humanists strain the word to its remotest use in order to mislabel atheism. The word *faith* has many meanings, only one of which can be inferred when Humanism is termed "a faith." Atheism is most dangerous when it wears a mask.

Humanists find it necessary to attempt to destroy the idea that faith in God had anything to do with the founding of our country. They teach that Thomas Paine, Thomas Jefferson, George Washington and Benjamin Franklin were infidels.

It is common knowledge that Thomas Paine claimed to be a free-thinker, and on this flimsy premise Humanists malign Godly men who have passed on, by linking their names with a philosophy that would have been abhorrent to them.

If Thomas Jefferson had been an infidel he would not have written in his critical *Notes on Virginia*, "Indeed I tremble for my country when I reflect that God is just." On another occasion, referring to the founding of this nation, he said, "The God who gave us life, gave us liberty at the same time."

Are these the words of an infidel? "God governs in the affairs of men; and if a sparrow cannot fall to the ground without his notice, neither can a kingdom rise without his aid." Benjamin Franklin wrote that profession of faith.

What of Washington? Was it an infidel who stood in St. Paul's Chapel in New York after his inauguration as President of the United States and prayed? His plea was, "Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection." In his famous farewell address, he said, "Of all dispositions and habits which lead to political

(Continued on page 15.)

*Quotations and references to Humanism are from the book **Humanism as the Next Step**, by Lloyd and Mary Morain, published by Beacon Press, Boston.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

1954-55 Student Enrollment

A lot has been written and much more has been said about the number of students enrolled or would be enrolled in Elon College for the current year. Perhaps in the words of the old hymn "the half has not been told." The pre-opening figure submitted to the administration and faculty of the college by the Admissions and Registrar's offices indicated that there would probably be 820 college students enrolled. What they meant by college students was all students, including full-time students, part-time students, and special students. Today, Friday, is the last day for students to enroll in college this year for full credit. I have just checked with the Registrar's office and the Field Secretary's office. From the records, even 900 students have enrolled in Elon College. There are 218 enrolled in the Evening School and 682 in Day School. There are 12 students enrolled in the Music Department who are not college students and are not college age. There are 63 enrolled in the Evening School who are taking only one or two subjects. They are classed as specials. Likewise, there are 10 in the Day School who are classed as specials. This makes a total of 85 specials and 815 regular college students. This is the largest enrollment in the history of the institution at the beginning of any college year. It is 215 more than we opened with in 1953. This is an unusually large student body for Elon College. It seems almost unthinkable by the officials, but the offices tell me that they have the names and addresses. We are delighted to have them.

As we reckon with the present student body, there are three different classes of students. First, there are 218 evening students. These all commute. There are 682 who attend day classes. Of this 682, there are approximately 65 who are married students and live in the veteran's apartments. Of the remaining 617 students in college, approximately 320 live on the campus and board in the dining room.

This sounds like a greatly divided student body. It may be so far as

living conditions are concerned but it is a completely unified student body when it comes to the curriculum. The curriculum is executed with reference to the individual student and for the advancement of the entire student body.

Here on the campus it is the feeling of all that this is the most satisfactory and most inspiring opening in the history of the college. Everybody seems to be happy with the exception of a few who would press their own opinions to the front without regard to the interest and concern of the whole student body. This is usual and to be expected but the school as a whole is moving forward with effectiveness, universal understanding and determination to make Elon College the kind of school that we will want it to be.

We are delighted with this magnificent student body and fine faculty. We covet the prayers of the church, the patrons and the friends of the College.

* * * * *

Apportionment Giving

"I am a dollar. I have a twin brother. We were born in a place called Washington, D. C. You may know our father. I am sure you have heard of him. His name is Uncle Sam. We were all tucked away for safe keeping and I was happy. My brother was a little restless. Along came a man who wanted us. I didn't want to go. My brother didn't care much about it. At any rate, our father farmed us out to somebody. I think he lived in Virginia or North Carolina. We have different dispositions. I guess I could be called eccentric. I don't like to move around. I like to get a good home and stay there. I like to stay put. I have a good home. My father says he is saving me for a rainy day.

"My brother is eccentric too, but he likes to move around. He doesn't want to stay put. He despises a musty box or a vault in a bank. He likes to be on the go. He likes to move around.

"We have heard of a place called Elon College. I don't want to go there. As soon as you reach the place, they tell me they start pushing

you around and they trade you off. They even break you in two, four, twenty and sometimes one hundred pieces. I don't like this sort of business. My brother does. He says, 'Please send me to Elon College—I want to be kept busy and I don't care if they break me into pieces. I want to be of service; I want to help somebody. They tell me at Elon College that the need is so great that I will be worth more there than anywhere else my master could send me; that I may even be translated into human minds and human spirits where I will meet a different need and really be worth something to the world. For goodness sake, don't tuck me away. I am not interested in a rainy day. I am interested in being of service. Won't you please send me to Elon College and send a lot of my brothers along with me? The need is very great there and we can render good service. And besides, it's getting late. If we don't get away pretty soon, we won't be worth one-half as much to them.' "

"So get ready, Elon College, we are coming."

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Virginia Valley Conference:

Linville S. S. \$ 7.50

Palmyra S. S. 3.00

376.24

Total to date \$ 6,350.04

Of Probable Interest to Ministers

The new Social Security law which has now been signed by President Eisenhower, includes ministers of the gospel in the program on a voluntary self-employment basis. Full information may be obtained by those who are interested from their local Social Security office. Missionaries working outside the United States are also included.

A tax bill which has long been under consideration by Congress has also been signed by the President. It includes provisions that rent allowances and the rental values of parsonages are not to be included in the gross income of ministers for income tax purposes.

Missions at Home and Abroad

Ed and Frances Riggs Visit Briefly in the Convention Area

Dr. and Mrs. Ed Riggs are visitors in the Southern Convention for a brief time in September prior to their sailing for India in October. Dr. Riggs has spent his furlough here in study and completed late in June his academic work for his Master of Public Health Degree at the University of California, School of Public Health, with a performance as a student which included straight A's, and his election to the Public Health Honor Society, Delta Omega. He also helped foreign students and took part in a five-day institute on Community Mental Health, where he did a superb job. Dr. Charles E. Smith, M. C., Dean of the School of Public Health at the University of California, said a work of congratulation to the American Board on having such an "outstanding medical missionary."

Because of an extended period of Public Health service in Georgia, Dr. Riggs' visit to the Southern Convention was cut short. We shall hope Dr. and Mrs. Riggs will be able to return to the Southern Convention for an extended visit upon their return from India.

* * * * *

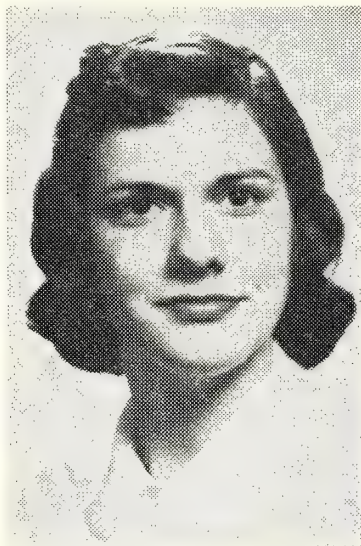
Bouneva Farlow Sails for Ceylon

Miss Bouneva Farlow, one of our own Southern Convention young women, sailed for Ceylon from New York on Thursday, September 16, as a missionary teacher under appointment of our ABCFM. Bouneva is a member of the Sophia Church of the Western North Carolina Conference, where her family lives. She graduated this June from Woman's College, Greensboro, North Carolina. She has been active in Pilgrim Fellowship and Congregational Christian College Student work. In previous summers she has done Student Summer Service work in the Southern Convention, and has worked in our various Young People's Summer Conferences. It was at Camp Crabtree a year ago that she met Grace Raju, vice-principal of the Uduvil Girls School at Chunnakam, Ceylon. Bouneva learned of Ceylon's desper-

ate need for teachers, and she volunteered to go. She will teach English there for the next three years.

To a newspaper reporter who interviewed Bouneva at her train in Greensboro, she said, "I am not going for adventure. I wouldn't go to Ceylon for that. It's because I want to help other people that I am going."

We have preached and prayed that laborers would come forth to serve the Lord of the harvest. Let us rejoice in this response of one of our own youth. Let us pray for her,



MISS BOUNEVA FARLOW

write to her, and support our ABCFM by our gifts to Foreign Missions that this young woman and others like her may go as ambassadors for Christ.

At an impressive service held during the School of Missions in July, Bouneva was consecrated to her new adventure in Christ.

* * * * *

Return to Palestine

Back in Palestine again! These two countries of Jordan and Israel are the only places Mrs. Sloan and I are visiting that we visited two years ago. Much that we wrote about the place in 1952 could be written again today.

But this time we had friends in Jordan although we had never met them, the families of the two Jordan young women who are students at

Elon College and have done such a good job telling North Carolina people about the plight of their nation.

Leila Khoury's sister and brother and his wife met us at the airport and took us to the Khoury home where we stayed three nights before moving to the home of the mother of Violet Zarou. Each family tried to give us better Jordan food than the other. A few more days of that would have given us back the excess weight we sweat off in India and Pakistan.

The refugee camps still exist in Jordan filled by people driven out of their homes by the Israeli in 1948. Many of the abler, more ambitious refugees have made themselves work and have left the camps, but they are jealous of those left in the camps who are getting better food and health services from the United Nations than are most of them.

The wealthy Arabs who left homes, places of business, factories, citrus orchards, olive groves and bank accounts feel they have suffered most. But one sympathizes more with the middle class who have had their ambitions crushed. The bottom class seems to be physically better off than before they were driven from the more prosperous farm lands of Palestine, but psychologically they suffer much, for they see no hope.

There are still hot-headed Arabs who insist that they are going to drive the Israeli into the sea, but the noise they make suggests that they realize how impossible their aims are.

However, the Arabs in general blame Great Britain and the United States for their unhappy lot and remain quite anti-western. They do not like Communism, but often use the quotation, "The enemies of my enemies are my friends." Britain has trained the Jordan army, but many Jordan people believe it is being trained to be used against Russia. Some say that they will never fight Russia; others say that they will fight behind the British and Americans, not in front of them.

We have blundered badly in our relations with Arab countries. At one time they greatly admired us, but our support of Israel and of the French in north Africa turned them against us. However, there are rays of hope. The chief of these is the accord worked out, with American help, between Great Britain and Egypt regarding the Suez. Egypt

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

Mrs. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Poor Publicity

The editor of this page is thoroughly humiliated about the publicity, or lack of it, being given to the visit of Dr. and Mrs. Edward C. Riggs to the Southern Convention this week. The women were disappointed last summer that the Riggs family could not attend the School of Missions, and they would have been delighted to have them attend the October conferences. But only one member of the Woman's Board meeting last week knew that these friends from China and India were to be in this area this week. Just who slipped up on this matter, it is not for me to say, but it is certainly a disappointing and discouraging slip, and one for which all of us should apologize.

* * * * *

Welcome Guests From India

In 1936 Miss Francis Whitaker was commissioned, along with Rev. and Mrs. R. L. Jackson, at Waverly, Virginia, to go to China as a missionary nurse. This was the first such service rendered to the American Board by the Southern Convention.

In due time she went to China and worked in the Shaowu Mission, supported by the gifts of the people in the Southern Convention. She was back in the land of her birth, for she was a child of missionary parentage.

After the war with Japan ended, Dr. Edward C. Riggs, a third generation missionary, joined the medical staff of our Shaowu Mission. Before too long the doctor and the nurse decided that life would be happier as man and wife, and were married.

When the Communists took over in China, the missionaries were forced to leave. The Riggs went to India, where they have worked in the villages, trying to cure sick people and to develop better health habits.

We are delighted to welcome them and their three children to churches and homes in the Southern Convention. They have given us much in-

spiration by their fine work and their careful reporting to us through this paper. If you have a chance, be sure to see and hear them while they are our guests.

* * * * *

Eastern Virginia Women to Meet

The Eastern Virginia Woman's Missiary Conference will meet at Oakland Church, Chuckatuck, Va., Thursday, October 7, beginning at ten o'clock. Mrs. Garland Spratley, president of the conference states the theme of the meeting will be "Out of the Heart of the Gospel." Mrs. B. V. Hargrave of Franklin will lead the service of devotion with Mrs. I. W. Johnson of Suffolk, serving as organist.

Miss Jennie Doidge of Boston, Mass., will speak of "The Pictures on My Heart" as seen in her travels around the world. Mrs. George Alley of Suffolk, Mrs. L. W. Vaughan of Newport News, and Mrs. A. B. Jarvis of Norfolk will render special music. The literature will be demonstrated "Between the Book Ends" by Mrs. L. J. Brown of Newport News. Mrs. E. G. Middleton of Norfolk will lead the Memoirs, followed with the noon day prayer by Dr. I. W. Johnson.

The afternoon session will consist of the reports of the various departments. Mrs. Ray Gordon and Mrs. R. E. Brittle of Suffolk were appointed to prepare report booklets for distribution. Mrs. J. F. Morgan and Mrs. Olin Pendleton will assist on the program.

Mrs. L. W. Stagg, chairman of the Thank Offering project for the Southern Convention women, will present the program and project for our 1954 Thank Offering.

The nominating committee, Mrs. W. T. Harrell, chairman; Mrs. Walter Seeley and Mrs. C. N. Harris, will present the slate of officers for the coming year, and Mrs. W. B. Williams, president of the Women's Convention of the Southern Convention will install the officers.

Mrs. Spratley extends to the ministers of the conference a special invitation to attend the meeting.

The Woman's Auxiliary of the local church will serve the lunch to all who attend.

* * * * *

Miss Doidge to Speak at All of the Women's Conferences

"The Christian Church is amazingly alert to human needs and often pioneers along trails which governments later follow," says Jennie M. Doidge of Boston, Massachusetts, Associate Executive Secretary of the Missions Council of Congregational Christian Churches, who will speak at the three Women's Conferences:

Oct. 5—North Carolina at Southern Pines.

Oct. 7—Eastern Virginia at Oakland.

Oct. 8—Virginia Valley at Newport.

An extensive world tour, lasting a year, was made by Miss Doidge in 1953. She traveled over 60,000 miles and visited churches and missionary work in all the major accessible countries of Asia, the Near East, Europe, Australia, New Zealand, Fiji Islands, Indonesia, and the Hawaiian Islands. She also has seen first hand representative activities of The Board of Home Missions on the mainland of the U. S. A.

In her world journeyings, Miss Doidge saw in action 286 missions of 41 communions and denominations in 26 countries. Her trip was rich in highlights, including Holy Week in Jerusalem and Palestine and attendance upon the International Congregational Council which met in historic St. Andrews, Scotland.

Born in President Eisenhower's home town of Abilene, Kansas, Miss Doidge began her professional career as a grade school teacher in the Sunflower State and then went up into Minnesota as Director of Youth and Adult Education in the Council of Churches of St. Paul. The next call came from the far Pacific Coast where she worked in Seattle, Washington, with the Methodists for a time.

The East Coast claimed her in 1942 when she came to New York as Associate Secretary of the World Council of Christian Education until 1945 when she accepted the post of Executive Director of the Council of Interchurch Cooperation in Bridgeport, Connecticut. In 1952 Miss Doidge was elected Associate Executive Secretary of the Missions

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

One of the earliest memories of my grandfather was seeing him in his chair after supper, reading the newspaper, smoking his pipe and wearing a little black skull cap. The cap was fascinating and I begged him to tell me about it. It was the kind of cap that Jewish men wear to services and had been given to him by a Jewish merchant in our city, a man who became famous and very wealthy. Once he had been in financial trouble, and my grandfather had loaned the man \$50. This helped him recover and in appreciation he gave the cap when he repaid the loan. It must have been the first time the word "Jewish" had any real meaning, though there had been Jewish classmates in my school.

Since then many opportunities to know and love Jewish families have come my way. Happy visits to Beth Ahabah Synagogue when Dr. Edward Calisch was rabbi; a friendship with the family of a Polish-refugee rabbi, who was a graduate of a great European University, but a classmate of mine studying for a degree in America; and then meeting the world-renown Dr. Abba Hillel Silver, who prayed at our President's Inauguration—these things and many more have given me a firm bond of friendship with Jewish people.

This year, right now, the Jews of America are celebrating the 300 years they have lived in this nation. The men and women who have done good, the scholarship and devotion, the love and blood they have given to America is beyond reckoning. There aren't too many Jewish people in the South, and especially in North Carolina. Dr. Ernest Halliday of New York once remarked (while visiting us in Richmond) that "It's queer to hear Jews speaking with a Southern accent." The Valentine Museum in Richmond has collected objects, books and paintings that tell something of the work and life of Richmond's Jewish community during the past 300 years. A great sense of pride should come to us, that although our religions differ, we have dwelt on America's free soil in harmony. May there be many more years of history to observe,

Please and Thank You

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

"Thank you, Jimmy; that was a big help to me," Mother says when Jimmy brings her the sewing basket that she has requested. "Please go and get my sewing basket," she had said, and Jimmy had gone happily.

"Thank you dear," Mother says when Daddy closes the window for her.

"You're welcome," Daddy answers. Then, "Please close that door, Jimmy," he says.

It is like this all the time in the Smith household. Jimmy hears "Please" and "Thank you" constantly, and it is often that to him these words are said. He hears "Please" and "Thank you" in soft, gentle tones, and he connects them with pleasurable incidents.

Jimmy is starting to use the words "Please" and "Thank you" himself now, in happy imitation of his parents. When he forgets, his lapses are not mentioned.

Barbara is the same age as Jimmy. She is having different experiences in this lesson. Barbara's mother says, "Come, Barbara. It's time to pick up your toys. Hurry now."

"Hurry" is a familiar word, but Barbara does not see much sense in it. She is likely to reply, "I have to put my dolls to bed." She starts to take the dolls' clothes off—slowly, carefully. When she can delay no longer she picks up her toys. Mother says, "Now wash your hands and come to the table." Then, in a pleading voice, "Be a good girl Barbara." Being a good girl does not pay heavy dividends, Barbara feels, but eventually she gets her hands washed.

At the table Mother says to Daddy, "Henry, *Please* go tonight. We haven't gone out for so long."

"No *thank* you," says Daddy. "I'm much too tired."

At this point Barbara reaches toward the middle of the table. She bends over so far that she almost loses her balance trying, unsuccessfully, to get the jam. Both parents jump. "Barbara! Don't you know

how to ask for the jam?" questions her father. Barbara says nothing. "What do you *say*?" Mother demands.

Barbara wants the jam. She almost had it in her hands when her parents stopped her. She doesn't know why she should say *anything*.

Mother holds the jam high in the air. "Say 'Please, may I have the jam,'" she instructs.

"Please jam," Barbara manages, hands reaching, mouth watering, only to find that there is still more to be said before she may partake of the jam.

"*Thank* you," Mother says. "When someone gives you something you should say 'Thank you.' You know that. I've told you enough times."

It all seems like a lot of unnecessary talk and trouble to Barbara. To her, the expressions *Please* and *Thank you* are in no way connected with either gratitude or pleasure.

Now, Jimmy's "Thank you" is genuine—from the heart. He has learned that *Please* and *Thank you* are not only correct, they are happy words—synonymous with smiles. For, you know, almost any guest will be both pleased and satisfied, without hearing any words, if a little child's beaming face and joyful manner express thanks for the present he has brought to him.

Moslems Construct Center in Washington

A minaret of architectural magnificence towers 160 feet above the mosque of the Islamic Center now under construction in Washington, D. C. The building will be the cultural and religious center of the Islamic people of the Western Hemisphere.

The mosque will face directly toward Mecca, bearing 56 degrees, 33 minutes, 15 seconds east of true north. It is located in the heart of the "embassy section" of the capital.

The Islamic Center is a joint financial project of the different Moslem nations having representatives in Washington, and has as its purpose "the promotion of understanding of Islamic religion and culture in the United States."

Five times each day the Moslem prayer will be broadcast over the rooftops of the nearby embassies, "There is no God but Allah! And Mohammed is his prophet!"

—Action.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips from Tom

In a recent letter received from Pattie Lee Coghill who has resigned as Educational Secretary, we hear that she has her position teaching school and enjoying it very much. Even though she has given up her position, she is still one of "us" and we send the best of love to the "school marm."

* * *

It has been reported officially that Rev. John Graves, now assistant Pastor of First Church in Burlington, is to fill the vacancy of Educational Secretary. We hope the youth of the church will get to know him, giving him their support as we work together.

* * *

Several young people from your group probably left for school recently. Their names and the school attending would be fitting recognition of them. Why not write?

* * *

Attention: Conference presidents and secretaries, October is the month of youth rallies. This page will be used for the publicity of these events in the issue of September 30. Let us have the write-up of your youth rally at once to go on this page for the Month of Rallies.

* * *

In this issue the actual letter is being printed as received, reporting news activities of New Hope Youth Group. This is an example of what we want from your group. The need for you to write is more urgent now than ever before.

* * * * *

Sept. 15, 1954.

Rev. Thomas W. Madren,
Box 103,
Elon College, N. C.
Dear Rev. Madren:

We just wish to let you know that the Young People of New Hope Christian Church are still "on the ball." In addition to being active in Y. P. F. this summer, they have taken over much of the special singing for the regular worship services.

Their program for last Sunday evening included an inspiring program in the home of a shut-in friend. Also last Friday the youth of New Hope enjoyed a social at the parson-

"The Price of Liquor"

*The price you pay for liquor, friend,
Is not so much the cash you spend,
While this indeed is quite a price
That men ought not to sacrifice;
But if you'll only stop and think
Just what it costs a man to drink,
You'll turn away in deep disgust,
And liquor, never, never trust.*

*You pay for liquor with your tears,
With guilt and shame and awful
fears;
With service in some prison camp,
Or as a lone forsaken tramp,
With wasted years and talents lost.
That tell you of the mighty cost;
With aims and plans once great and
high,
But in defeat you see them lie.*

*The price is that of wretched health,
Of wasted means and squandered
wealth,
Of honor, righteousness and fame,
Of manhood and a noble name,
Of peace of conscience, heart and soul,
Of Jesus and the heav'nly goal,
Of life eternal and a place
Where saints behold the Savior's
face.*

*It costs a man the best in life—
Perhaps his children and his wife,
His home and ev'rything that's dear
To drink his liquor and his beer—
And, if persisted in, my friend,
It costs him heaven in the end;
Then in return for what you pay,
You'll get damnation some sad day.*

—W. E. Isenhour.

age during which time games, music and refreshments were enjoyed.

We are proud to say that our Y. P. F. has now purchased a mimeograph machine to be used in the various church programs etc., thanks to each member and to the leaders, James Chamblee, president, Mrs. Joe Hoyle and R. Eugene Tally, adult

counselors. Thank you very much for having this published.

Sincerely,
MRS. R. EUGENE TALLY.

* * * * *

Vice-President Fills Vacancy

Upon the resignation of Thomas Madren as president of the Western North Carolina Youth, due to other convention activities, Miss Sylvia Coggins, vice-president from Sanford, has temporarily succeeded to this position. This is reported so that Western North Carolina young people will eagerly support her in her conference activities and that other convention youth leaders will know of this change for co-operative reasons.

* * * * *

New System Effective Now

Beginning this week, the first post-cards for the new system of requesting youth groups to make activity reports for this page will be mailed out to various groups. In a nutshell, here is how the system will work. A printed card will be put in the mail which will request that groups receiving such cards send in news for the coming week. It will be sent to the group through the minister of that church. We hope the ministers will cooperate and pass the card to the leaders of the group. Then we hope the group or the secretary will take action and write immediately of the news of the group, probably giving the activities of the youth.

We hope no one will fall down on the job by which this plan will fail. News is slow and by this personal request we wish you would respond promptly. If on other occasions you have news to send, do not wait for a request card. Write as often as possible. These cards are only to get more groups to write. Please cooperate with us in this new method. (Again appreciation is expressed to Reuben Askew for the proposal of this system.)

Important Notice

Harvest Festival programs for 1954 are available from the Town and Country Department of the Board of Home Missions of the Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y., at 75c per hundred. The order should be made directly to the Town and Country Department.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Job's Struggle to Understand Life

LESSON I—OCTOBER 3, 1954.

MEMORY SELECTION: "Ye shall seek me, and find me, when ye search for me with your whole heart." Jeremiah 29:13.

BACKGROUND SCRIPTURE: Job 1-2; 19-23.

DEVOTIONAL READING: Romans 8:33: 39.

By Way of Introduction.

We begin in today's Lesson a series of lessons on Wisdom and Worship in Old Testament Literature. It might be well to call attention to the fact that, for the Jews, there were three divisions in the Old Testament: The Law, The Prophets, and The Writings. These lessons are taken from the third division, The Writings. These Writings are in poetry, not prose. Prominent among them is what is known as "Wisdom Literature." But more about this when we come to the lessons from Proverbs, which are essentially "Wisdom Literature."

The Book.

The book of Job is one of the Writings, and is written in poetic form. It is perhaps the world's finest drama—the finest bit of dramatic literature ever written. Its author is unnamed and unknown. But there is no doubt but what he wrote as he was inspired by the Holy Spirit. The book deals with one of the oldest questions of man, *The problem of evil and of suffering*. Rather long, it consists of two introductory chapters, then three sets of three speeches by each of Job's friends or "comforters" and Job's replies, and an epilogue. It can best be understood, and only understood, by reading the book as a whole. It is not easy reading, but it is rewarding reading. Why not try it?

The Man.

The central character in the drama is Job. He lives in the land of Uz, wherever that is, or was. He is prosperous—he has a great house, large flocks and herds, great wealth, and a fine family. He is a good man, a man of unquestioned integrity of character, and a man of pious spirit and religious practice. "So was this

man the greatest of all the men of the east." And one of the best. We shall see, in today's lesson and in next Sunday's lesson, that he was a great man, a true hero, who in all his adversity kept his faith in God and glorified God.

The Problem.

As has been stated above, the book of Job deals with the problem of evil and suffering. Why do good men suffer? Why does evil come to those who try to do good? How explain evil and suffering in a world which is supposed to be created and governed by a good and powerful God? How can you make sense out of life, in which there are so many seemingly undeserved punishments, so much trouble, so many sorrows, so many calamities, so many injustices, so much suffering, and often on the part of the innocent? The book of Job deals with this problem, or these questions.

All this is dramatized in the life of Job. He is the "guinea pig" on whom the calamities of life descend with sudden and devastating consequences, testing the sincerity of his faith. The opening chapters, chapters one and two, furnish the setting or the background.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Satan usually does that—when folks come to worship, he is there. The Lord asked Satan if he had considered his servant Job, a man perfect and upright, one who feared God and avoided evil. Cynically Satan said, "Oh yeah, this guy Job is good because it pays. He is only in this thing for what he can get out of it. Touch all that he hath and he will curse thee to thy face." "So that is what you think" said the Lord. "I'll give you a chance to prove it. Do anything you please to him, and everything you can to him, except upon his person. We'll see about this matter."

Satan thereupon "shot the works." In succession Job's oxen and asses were stolen by the Sabeans, and their keepers were slain by the sword; lightning struck his flock of sheep and killed them and their keepers; the Chaldeans carried off his camels

and their keepers; and worst of all a tornado struck the house in which his seven sons and three lovely daughters were having a family reunion, and every one of them was killed. But Job rose above disaster and turned tragedy into triumph. "Naked came I out of the womb, and naked shall I return thither; the Lord gave and the Lord taketh away, blessed be the name of the Lord." And that was that.

But Satan is a persistent fellow. With cynicism he said "Well after all it is not so bad for a fellow to lose his property and even if he loses his family, he can make out somehow. But you do something to him personally, put forth thine hand and touch his bone and his flesh, and see what he will do. He will curse you to your face." "O. K." said God, "go ahead, but on one condition—save his life." Then Satan played his trump card. He smote Job with boils, great big sore boils, from the top of his head to the soles of his feet—he covered him with boils.

That was too much for Job's wife. "Dost thou still retain thine integrity?" she asked. "Curse God and die." Her descendants are numerous and vociferous. "Look," they say. "Here you, or I, have been good, we have tried to do what is right, we have tried to serve the Lord, and see what happened to us. This is what, and this is all, that we have got out of it. It doesn't pay to be good. There is no justice in the world. God has let me down. I am through with him. Religion is bunkum and baloney." There are all too many people whose religion will not stand the test of hard times and adversity. There are all too many who do not have a faith for dark days. There are all too many who complain and curse when trials and trouble and disaster strike. If they do not curse, they question, and they complain.

But Job was made of sterner stuff. "What shall we receive good at the hand of God, and shall we not receive evil?" Here was a man who could face the loss of property and family and health and still retain his integrity of character and his spirit of faith. To be sure he did not understand it all. He wished that he might be able to find God and to stand before him and to plead his own case. But he was willing to trust where he did not understand. He believed there was some meaning to the ex-

(Continued on page 15.)

In Memoriam

WARREN.

[Note: The editor wishes to thank Mrs. J. L. Foster, Sr., for sending the following information about Mrs. Warren to *The Sun*, and to extend his sympathy to her family, her church, and her community.]

Mrs. Robert F. Warren (nee Mary Lucinda Foster) of Burlington, a life-long member of the First Christian Church of Burlington, died July 26 in Chapel Hill Hospital. Funeral services were held in her home, conducted by the Rev. P. W. Watkins of Leesburg and Dr. H. E. Robinson. Pallbearers were Messrs. Frank Malone, Joe Warren, R. B. Talley, Robert L. Hester, Ralph Baynes and W. F. Warren. Burial was in the Hester Cemetery in Person County.

Surviving are her husband, two sisters, Mrs. M. W. McPherson of Burlington and Mrs. E. G. Norwood of Bennettsville, S. C., and four children, Robert F. Warren of Hillsboro, Mrs. W. C. Staples, Jr., of Stuart, Va., Sarah Lou Warren, M. D., who will soon be going to Alaska to practice medicine, and Airman First Class John H. Warren, now of Limestone, Maine.

Mrs. Warren, daughter of the late John R. Foster and Sallie Warren Foster of Burlington, was born in the family home at Prospect Hill, Caswell County, N. C., September 17, 1889. She attended the public schools of Burlington and entered Elon College in 1907, winning the Thesis Medal in her senior year. She married Dr. Warren in 1916.

Unassumingly active in community service, Mrs. Warren was a member of the school board and Parent-Teachers Association, and active in the Girl Scouts, and Home Demonstration Club. The latter group unanimously chose her "Woman of the Year" on July 21, but she never learned of this honor: on an extended trip to the west coast with her husband and her daughter, Dr. Sarah Lou Warren, she was suddenly taken ill and flown at once to Chapel Hill.

Although she retained her membership in the First Church of Burlington, which had been her father's church, Mrs. Warren attended Bethel, a Methodist church close to her home, and served both as having two church homes. She was a Sunday school teacher and a Charter member of the Woman's Society of Christian Service.

FAUCETTE.

We, the members of Monticello Congregational Christian Church wish to pay loving tribute to the memory of one of our faithful and beloved members, Mrs. Sydeny Dowdy Faucette, whom God in his infinite wisdom has taken from our midst.

Now therefore be it resolved:

1. By the members of this church that while we mourn the loss of her genial personality, and Christian leadership, we rejoice in the memory of her contribution to the spiritual and social life of the church and community.

2. She manifested her love for her church by being faithful in attendance, generous in its support, and sincere in her daily living. Her interest in the work of the King-

dom beyond her church, and community was often expressed by her gifts to the orphanage at Elon and various missionary projects.

3. She was a woman of fine Christian character, and we shall always cherish the memory of her sweetness of spirit which will always be an inspiration to all who knew her.

4. That we extend our heartfelt sympathy to her devoted husband, and loved ones who ministered to her so faithfully during her illness, and pray God's blessings upon them.

Mrs. J. E. CUMBIE,
WILLIAM G. SMITH,
RUSSELL McKINNEY.

THE SOCIALLY RESPONSIBLE CHURCH.

(Continued from page 5.)

pel, and is incompatible with the Christian doctrine of man and with the nature of the church of the Spirit. The Assembly urges the churches within its membership to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society."

Did space permit, many other facts could be cited to show that the delegates of the Second Assembly were in no mood to counsel the churches to isolate themselves from the troublespots of human society and preach an otherworldly Gospel. For all of them, this is the world for whose salvation Christ entered history and died upon the Cross; therefore, to forsake the world, or to give it up as irretrievably lost, seems to them no less than the sheer denial of Christ. The church's social responsibility, as Section III put it, "is grounded in the mighty acts of God, who is revealed in Jesus Christ our Lord." Hence, when the Assembly earnestly wrestled with the world's most acute social issue, it believed itself to be responding to the call of God.

H. SHELTON SMITH.

RETURN TO PALESTINE.

(Continued from page 8.)

now has respect for Great Britain and the United States and is a leader among the Arab nations. A second ray of hope comes from the fact that we are increasing our help to Arab nations and decreasing the aid we are giving to Israel.

Our Arab friends could not understand why we were willing to cross over to the land of the enemy, Israel. There were tears in their eyes as they stood at the Mendelbaum Gate and watched us carry our bag-

gage across no-man's-land to the country of the people who had driven them from their homes.

In Israel, as in Jordan, we found many new homes and places of business being constructed. There is a forward-looking atmosphere in each country. If one could see Israel without seeing Jordan, if he could listen to the Israeli and not hear the stories of the Arabs, he might become enthusiastic about the Zionist movement. Many Jews suffered tremendously in Europe and are finding a paradise in the comparative freedom of Israel, but two wrongs never make a right. The fact that Jews lost their homes in Europe gives them no right to drive Arabs from their homes. We joined a sight-seeing group at Tel Aviv which took us to Beersheva and across the Negev to Sidon at the Southern tip of the Dead Sea. Water is making some sections of the desert bloom, but as we passed ruins our guide would say with glee, "This was an Arab town but we blew it up."

Both Israel and the Arab nations are obdurate, refusing to work out their differences and exchanging shots almost daily across no-man's-land. However, neither group can live alone and time will force peace. The Israeli pound is now worth only a fifth of its par value. This has greatly increased the cost of living and developed considerable unemployment. Many Israeli are trying desperately to get out of the country. On the other hand, Jordan must have access to the sea, and its refugees must have some compensation for all they have lost. Conditions will force some agreement before long.

W. W. SLOAN.

EVERYTHING UP—BUT THE MINISTER'S SALARY.

(Continued from page 2.)

and editor of the Yearbook. "But today it appears that the purchasing power of the minister's salary has reached a low point—and the only way he can get relief is through action by his own parishioners."—*The Religious Newsweekly*.

"MY CUP'S FULL . . ."

(Continued from page 3.)

This vacation was truly re-creation at its best.

Vacationers who leave the church and its activities out of their vacation plan miss a splendid opportunity for really re-creating their lives.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

The Burlington Association of insurance Women are taking the Orphanage as their benevolence project this year. Their representatives, Miss Marjorie Ball and Mrs. Jean Lowe, have called on me to ascertain what they might do to help. After telling what other clubs and groups were doing I laid before them our need for funds with which to pay our current bills. They would report to their club. Results, they are taking one of our children to sponsor and in the meantime they are setting out to see how much they can help us financially. The 30th of September they will hold a canasta party in the armory in Burlington, proceeds to be donated to the orphanage. Friends, they are what we need. Friends will bring us in the funds. I am most grateful for every friend of the orphanage, and I daily pray that they may increase.

Today I carried six of our children to two dentists. They liked the ride and they liked the driver. They hoped they would like the dentists. They will. As we sat in the waiting room one of them came over and climbed up in my lap. Will it hurt? Not much, honey. And she looked up and smiled. There was trust and confidence in that smile. It will not be betrayed by the most cooperative and generous dentist. Dr. J. B. Newman, son of our late beloved 50-year Elon professor, Dr. John U. Newman, wrote me a letter in his own hand and told me that no children ever behaved better. Perhaps Joe was a little prejudiced because he was reared at the corner of the orphanage campus.

John T. Kernodle, benefactor of the Southern Convention through his work with and on THE CHRISTIAN SUN, has just sent us a large supply of Thanksgiving envelopes freight prepaid. He writes: "Hope they will bring you an hundred fold, also hope that all goes well with you and yours." What two finer wishes could John T wish! May God bless him and may the Thanksgiving offering be made as generously and willingly as his generous gift has been made.

There are fifteen members of the Board of Trustees of the orphanage: V. R. Holt, president; Dr. Harold

B. Kernodle, vice-president; Clyde W. Gordan, secretary; Mrs. Mark W. Andes; W. J. Ballentine; D. L. Boone, Sr.; Luther E. Carlton; Dr. J. P. Cross; L. R. Jones; Mrs. J. H. McEwen; N. Carl Monroe; I. H. Vickery; Loren P. Waldo, Jr.; Thomas W. Walton; and Caleb D. West. They are choice men and women well chosen. They are ambassadors for the orphanage. They back up their words with their works, their interest with their efforts. They are your representatives, elected by you and by you encouraged to do for you a good job in running the orphanage. It is a pleasure to work with them because our hopes, our aims are one, namely, to be of priceless benefit to poor little homeless children.

One of our best friends died a week ago, Mr. Walter R. Sellars. He was a great friend of the orphanage, and Mrs. Sellars served on the orphanage Board for many years. She was and is comforted by countless friends, and the evidence of her faith and trust in God is very inspiring. May God continue his grace upon her and her family.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 16, 1954.

Commodities for the Week.

Clothing:

First Christian Church, Newton, Illinois.
Mr. and Mrs. L. A. Logan, Elberon, Va.
Mrs. Dan Leath, Burlington, N. C.
Mrs. Marsh McLelland, Elon College, N. C.
Mrs. Burton Daniels, Beaufort, N. C.

Coupons:

Woman's Fellowship, Pfafftown Church.

Thanksgiving envelopes:

John T. Kernodle, Richmond, Va.
Fifty copies of "The Upper Room."

J. H. Johnson, Norfolk, Va.

Coupons and buttons:

Hines Chapel Church women.

Shoes:

T. W. Walton, Greensboro, N. C.

Sunday School Monthly Offerings.

Amount brought forward	\$ 9,201.83
Eastern Virginia Conference:	
Bethlehem (Nans.) S. S. .	\$31.80
	31.80
N. C. and Va. Conference:	
Mebane	\$10.00
	10.00
Virginia Valley Conference:	
Bethel S. S.	\$ 2.00
	2.00
Total	\$ 43.80
Grand total	\$ 9,245.63

Special Offerings.

Amount brought forward	\$22,767.32
Circle No. 4, The Woman's Fellowship, Suffolk Ch. \$ 5.00	
W. J. Ballentine, Fuquay Springs, N. C.	100.00
Miss L. Kennedy, Worthville, N. C.	25.00
Mrs. Dora Steele, Durham, N. C.	5.00
Mr. and Mrs. H. B. Newman, Henderson, N. C. .	10.00
J. H. Johnson, Norfolk, Virginia	10.00
Mary Sue Brittle S. S. Class, Bethlehem (N.) .	5.00
Mrs. Eugene Neu, Charlotte, N. C.	5.00
Circle No. 1, Suffolk Christian Church	25.00
In Memory of Mrs. Celo Faucette	5.00
In Memory of Shirley Lee Logan	1.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	25.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

IN DEFENCE OF GOD.

(Continued from page 6.)

prosperity, religion and morality are indispensable supports." Those who would destroy God would do well to think deeply about Washington's next words in that address, "In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness."

In their search for testimony for atheism, why have not the promoters of Humanism used the recorded words of other men?

Benito Mussolini, for one. In a speech at Lausanne in 1904, he said, "Religion is a species of mental disease. It has always had a pathological reaction on mankind."

Joseph Stalin was another. In an interview with an American labor delegation in 1927, he said, "We guarantee the right of every citizen to combat by argument, propaganda and agitation, any and all religion."

Adolph Hitler's rise and fall were based on his dictum that there was no God but man—namely, Hitler.

I have no knowledge, nor do I imply, that the organizers, instigators and promoters of any anti-God campaign are of the Mussolini-Stalin-Hitler ilk, but the philosophies are similar.

You and I must decide for ourselves if this movement is to be ignored or feared. It is not a passive philosophy. It has a central organization in this country which claims to have doubled its number of local chapters in each of the past several years. It claims that young people, "let down by religious orthodoxies," are flocking to it. It publishes books and periodicals. It boasts that it has made inroads into the very churches to the extent that "liberal" Protestant, Catholic and Jewish church leaders are embracing Humanism.

What to do? Clergymen are denouncing this galloping atheism, and more power to them. But is that enough? There is only one clergyman in a pulpit for hundreds of lay men and women in the congregations. These hundreds of laymen, totalling millions, are in daily contact with other millions, some of them perhaps having already been inoculated with the virus of atheism. The responsibility for evangelism for God, to combat the active campaign against God, rests squarely on all men and women who are not against God.

I make these suggestions.

1. *Live so that your actions will show that the fatherhood of God is the reason for the brotherhood of man.*

2. *Stand up and be counted.* Whenever it is possible (and it will be possible more often than you have realized) make a public, oral profession of your faith in God.

3. *Be willing to talk about your faith.* Although there is a growing tendency among laymen to discuss spiritual matters, we are still too reticent, too inclined to think that our faith is strictly a personal matter. It is strictly a personal matter. It is, but it is no more privately personal than our political affiliation. We have no hesitancy or embarrassment in affirming that we believe in Republican or Democratic principles. Why should we be coy about the fact that we believe in God, and God's principles? There is a shop-worn old adage against arguing about politics or religion. I believe the time has come when religion *should* be freely discussed. Not divisive doctrines, not denominational differences, but simply God verses atheism.

No power on earth can accomplish widespread destruction of man's faith in God if all God-believers will rally to God's defense.—*From the October-November, issue of Life Today.*

CENTER CHURCH.

(Continued from page 2.)

Prayer of Consecration; Supt. William T. Scott delivered the Address; Mr. T. S. Earp, deacon and trustee of Center Church, placed the box of Relics; and Mr. J. Edward Burton, the contractor, and Rev. Mark W. Andes, pastor of Center Church, laid the Cornerstone.

The members of Center Church are to be commended and congratulated for the zeal and enthusiasm with which they are working. They hope to begin holding services in this first unit within a few weeks.

S. C. H.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Council with headquarters in Boston, Massachusetts.

Author of "A Church For World Christians," a youth study book, and a "Study Guide on Africa," Miss Doidge also has written many magazine articles on Christian Ed-

ucation as well as on the work of the church around the world as observed during her 1953 trip.

The Missions Council, which has national and international outreach, is the joint arm of the Congregational Christian Churches and is responsible for the interpretation and financial support of both home and foreign missions. It is made up of three big boards including the American Board of Commissioners for Foreign Missions, The Board of Home Missions, and the Council for Social Action.

Miss Doidge attended Washburn College and holds a B. R. E. from Boston University. She was a student at the Institute of International Relations, Geneva, Switzerland and at Union Theological Seminary.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

perience through which he was passing. "When he trieth me, I shall come forth as gold." Job did not get an answer to his questions, but he did trust in God. And to walk with God in the darkness is better than to walk alone in the light.

Based on "International Sunday School Lessons," Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE ORPHANAGE.

(Continued from page 14.)

Sellars	10.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	25.00
In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	25.00
In Memory of Walter R. Sellars	25.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	10.00
In Memory of Mrs. Cleo Faucette	5.00
Special Gifts	180.00
	\$ 581.00
Grand total	\$23,348.32
Total for the week	\$ 624.80
Total for the year	\$32,593.95

THE BASIS OF SECTARINAIISM

By W. R. CULLOM

Not all the life that we see about us is motivated by a sectarian spirit by any means. The grading system is most useful in all education. Many divisions are based on culture, on background, on temperament, on race, on class, on geographical division, etc. Such groupings may, and often do, serve worthy and constructive ends. But there is much of segregation in life, alas, that is based purely on a desire to dominate, to rule, to carry things one's way, regardless of the consequence to others. Such motivation, such an attitude, such a spirit, is entirely unworthy of the children of a common Father. It is the exact opposite of the golden rule—"do to others as you would have them do to you." It is also the exact opposite of the essential Christian spirit—"losing life to save it." And this spirit, alas, is to be seen in every sphere of life—economic, political, religious, and all the rest. What is to be done with it? What can we do about it?

Two methods are open to us:

1. **Fight it out—go to war.** This method, alas, is all too much in evidence about us today. When will human beings learn that in war—physical or moral—all parties lose? Why then persist in perpetuating it? Thank God, there is clearly and unmistakably a better way. The Lord help us to learn it, accept it, and adjust ourselves to it!

2. **Incarnate and live out** the principle of love and brotherhood. The two basic laws of life are these—"Love God"; "Love your fellow man." Nor are we left to our own devices as to how these two laws are to be put into operation. The Apostle John says: "We love because he first loved us." The King James text says, "We love him because he first loved us," but the best text leaves out the "him," and simply reads, "We love because he first loved us." So that our love is begotten of his love. And who can contemplate his love to us, "... God so loved the world that he gave his . . . son," without answering with a love that is as nearly like it as his capacity will permit?

With such a spirit in our souls, we will go forth to persuade men, until sectarianism, with all its ugly attributes, has been completely overcome by a love that "never fails."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, SEPTEMBER 30, 1954

NUMBER 38

Cypress Chapel Parsonage Dedicated



Cypress Chapel Christian Church, Nansemond County, Virginia, recently dedicated the new parsonage shown above. The service of dedication was conducted by the pastor, the Rev. Earl T. Farrell, assisted by Dr. Jesse H. Dollar, president of the Southern Convention, and the officers of the church. The cancelled notes for all indebtedness on the building were burned before the dedication. Materials which went into the building represent a cash outlay of about \$10,000.00. Members of the church donated most of the labor.

News Flashes

Congratulations to the Rev. and Mrs. Carl Wallace. They announce the birth of a daughter, Rosemary, on September 18, 1954. Our best wishes to Miss Rosemary Wallace.

The executive committee of the Virginia Council of Churches will meet in Richmond, on Thursday of this week. Dr. Jesse H. Dollar, president of the Southern Convention, will be among those in attendance.

On October 3, World-wide Communion Sunday will be observed for the fifteenth year. On this Sunday the Lord's table circles the globe; and gathered around it are people of many races and nations.

The Message of the Second Assembly of the World Council of Churches appears on the back page of this issue of THE CHRISTIAN SUN. Every one who is really interested in the Church of Jesus Christ should study this message carefully. We thank Dr. H. Shelton Smith of the Duke School of Religion faculty for his excellent reports on the World Council.

The Committee on Memoirs of the North Carolina and Virginia Conference is anxious to know whether there have been any men or women within the churches of the conference, who have held prominent places in our churches, who have died during the 1953-54 conference year. If so, please notify the chairman of this committee, Rev. G. C. Crutchfield, Box 337, Elon College, N. C.

Notice of Meeting

The Home Mission Committee of the Eastern Virginia Conference will meet at 1:00 p. m. on Thursday, October 7, 1954, at Oakland Christian Church, Chuckatuck, Virginia. At this time the committee will be glad to receive any requests and hear from any persons desiring to appear before said committee in connection with any matter claiming the attention of said committee. The time, place and hour of the meeting has been chosen to coincide with the meeting of the Woman's Missionary Conference on the same date, and it is thought that this will be more convenient to everyone concerned.

MILLS E. GODWIN, JR.

Commissioning Service at Christian Temple for Charter Members of the Bayside Church

Dear Friends:

As your minister and as the minister of this church, I have called you to stand at this altar with me, so that I might publicly commend you for the adventurous faith which has prompted you to accept the responsibilities in going forth to establish a new church in the community in which you now live. This is an act of devotion which does honor to our Blessed Lord and to this church in which you have shared with us in Christian fellowship.

Some of you have been members of this Temple for many years, some of you since childhood. It is not easy for us to see you go—and I know it requires great courage and faith for you to go. But we know that it is within the Will of God that the Kingdom thus be spread. As you take this step, and as we join with you in it, we are in reality not severing our bond of fellowship, we are rather enlarging it and making it stronger and deeper. Our concerns are increased in Christ and our devotion increased by this act.

I pledge to you the prayers and interest of this congregation as you go forth to establish the new church in the Bayside area.

As minister of this congregation, I hereby grant to each of you Letters of Dismissal from this church for the purpose of becoming charter members of the new church in Bayside, in the process of formation. And I commission you as agents and ambassadors of Christ, of the Congregational Christian Churches, and of the Congregational Christian Temple, to establish and make strong a church in the Bayside area of Princess Anne County, Virginia. I commission you to join with all persons in this area who love our Lord and desire to serve him in establishing and maintaining a free fellowship of Christian people in that place.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

In our congregation this morning are some others, from other churches, who will join with you in this great undertaking. We welcome them and request that they stand, so that we may give them recognition at this time.

(Continued on page 13.)

National Council of Churches Sets Social Code

The National Council of the Churches of Christ in the U. S. A.—the nation's largest religious organization—is today on record for the first time with a declaration of Christian principles for economic life. Through action last week by its policy-making General Board, the council declared that from the Christian standpoint "free democratic institutions are clearly superior to any form of totalitarianism." It branded as a "misconception" the idea that socialization is an easy road to economic justice. It warned against collectivism and asserted that "uncritical recourse to the state to remedy every evil creates its own evils." But it also condemned as false the idea that "a maximum of individual economic freedom" will by itself create a good society.

Given overwhelming approval by a vote of 77 to 4, the 4,000-word pronouncement was two years in preparation. Applying Christian ethical beliefs to the harsh realities of the workaday world, it listed 13 norms to guide Christians in their daily life. Among them were these: "Christians should work for a situation wherein all have access at least to a minimum standard of living." . . . "It is a clear Christian responsibility to work against those special forms of economic injustice that are expressed through racial and other group discrimination" . . . "Large-scale unemployment for any considerable number of persons able and willing to work is intolerable." . . . "Such motives as the desire for economic security (for self and family), the desire for wider scope for one's capacities, the desire for social approval, (should) under Christian influence be kept in harmony with concern for the welfare of the community."

Rejecting the path of socialism, the declaration said that "in some situations Christians have had the misconception that one sure road to economic justice is the socialization of all major means of production." This was understandable especially "during periods of exploitation of large classes of the population, and also in times of depression and unemployment." But today we know enough about "thorough-going collectivism to realize that uncritical recourse to the state to remedy every evil creates its own evils. . . . The

(Continued on page 6.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

How to Get the Most out of Laymen's Sunday

1.—What is Laymen's Sunday?

Once each year, on the third Sunday in October, churches by the tens of thousands hold a service led by laymen. It has a deep significance. It is a special time for laymen to acknowledge their direct responsibility for the spiritual growth of the church by changing places with their pastors and chaplains.

2.—How widely is it observed?

In 1942 about thirty churches participated. By 1950, some 15,000 churches had enlisted, and in 1953, Laymen's Sunday was observed by no less than 50,000 churches in the United States and Canada. In 1954 (for the first time promoted throughout all of the branches of the Armed Forces) it is expected that there will be upward of 100,000 Laymen's Sunday services, attended by over 10 million men and women. Inaugurated by the Laymen's Movement for a Christian World, it is now a co-operative endeavor with United Church Men, representing many leading denominations.

3.—What can Laymen's Sunday do for a Church?

In countless cases, Laymen's Sunday has been the beginning of a new relationship between pulpit and pew. Active laymen find a deeper dedication; and many passive, perfunctory Christians gain a new sense of responsibility.

The greatest untapped resource of Christianity is surely the power of the laity. Laymen's Sunday is a special time when laymen themselves accept this challenge for themselves, and help present it to others.

4.—How should Laymen's Sunday be organized?

Most churches have success with the following plan:

First, one layman of the church should be the chairman responsible for the observance. He should be chosen by a group of men of the church, with the advice of the minister, and should work closely with the minister in all plans.

Next, the chairman's task is to select and enlist others to take part in

the service, and to meet with them and the minister as they plan the service. Ideally, these men should be of various ages and backgrounds, not just familiar pillars of the church. Include some fine Christian men who *should be more active*.

Besides the participants in the service, you will need a publicity chairman. Laymen in pulpits are news. Other men may head special groups with special functions, such as increasing attendance, or planning for special decorations. Perhaps one group will arrange for the recognition of loyal devoted groups such as Sunday school teachers, church officers, leaders of various organizations, perhaps even the ten oldest members.

5.—How do Laymen prepare themselves?

The group should meet and discuss the theme, to decide on each man's part and to pray for guidance.

You may wish to have one main address or as many as three short talks by laymen. If you have observed Laymen's Sunday for many years, it may be better to exchange speakers with a nearby church than to repeat the same speakers.

Be sure to have at least one "rehearsal" in the sanctuary, so that each man will know where he enters, sits and stands, and when he appears during the service.

In general, the minister takes no part in the service, or at most he pronounces the benediction.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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Address

() Renew, () Enter my own subscription, () 1 year, () 2 years.

My Name Church

Address

From the EDITORIAL *Viewpoint*

The Appointing of Committees

Some wag has said, "If the Children of Israel had depended upon a committee to lead them out of the wilderness, they would be wandering around down there now." All of us probably have had experience with committees similar to the one that called forth that remark. As of this date, however, a workable substitute for committees has not been invented.

If, as our churches are now organized, committees are a necessary evil, by whom should they be appointed? The usual procedure is for some one to make a motion that the pastor appoint a committee of five, and that the said committee be charged with the doing of whatever is under consideration at the moment. If the committee does a poor job or does nothing at all, it is easy to say that the wrong people were appointed.

There is another phase of having the pastor appoint all committees which merits consideration. Suppose that the issue which is before the church is a pet project of the pastor and one about which there is a sharp difference of opinion among the members of the church. In that case the pastor is faced with the subtle temptation to appoint on the committee those who are known to be favorable to the matter under consideration.

On church has placed the responsibility for ap-

pointing all standing committees and important special committees on a Committee to Appoint Committees. Go ahead and laugh, and then let us tell you how to set up the Committee to Appoint Committees. In the church which uses this plan the Board of Deacons elects two members, the Junior Board two, the Sunday school two, the Woman's Auxiliary two, and the church elects two who are not connected with the aforementioned groups.

Ten people thus selected will be about as good a cross-section of the membership as can possibly be determined. When such a group sits down to select a committee, the members will know the abilities and qualifications of any person who may be under consideration. They, or some one of them, will know the pet prejudices and peeves which might prevent an individual from doing the best possible work in a special field. In some instances, the result has been to discover splendid committee workers who probably would never have been thought of if one individual had been making the selection.

The above is submitted for your consideration. We suggest that you try it if you are favorably impressed. We are sure we can guarantee that it will not always work to the complete satisfaction of everyone concerned.

An Editorial Esophagus

In Mark Twain's day, popular fiction was often padded with lush descriptions of landscape. Legend has it that Twain once fell to wondering how readers could stomach the stuff, and concluded that they simply skipped over it. To test his theory, the story goes, he inserted such a description into a story of his own, including the remark that a solitary esophagus was seen winging its way across the sunset. Now, possibly none of his readers knew that the esophagus connects the mouth with the stomach, possibly some of them knew that the rare bird in question was Twain himself; but, according to legend, nobody ever made any comment whatever on his statement.

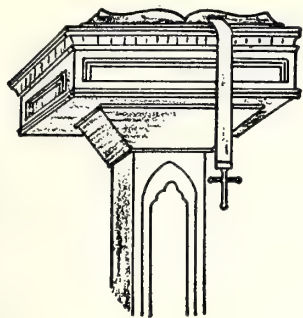
This strikes us as rather pathetic. It is easy to imagine Twain smiling slyly as he penned that sentence, looking forward with glee to publication day, waiting hopefully for letters from his readers—"Dear Sir, Now I am sure that you are a great satirist . . ." or, "Dear Sir, You must be remarkably

ignorant of natural science . . ."—and never getting any comment of any kind from anyone at all. He was probably pleased that his theory seemed correct, but it must have been a lonely satisfaction; and it is a matter of history that Mark Twain was a lonely man and finally grew very cynical in his solitude.

Editorial writers sometimes suspect that they spend much of their time describing solitary esophagi.

If you don't skip their descriptions and comments and analyses, if you decide that they are very knowing or remarkably ignorant, let them hear about it sometimes.

St. John the Baptist was a voice crying in the wilderness, and he ate locusts and wild honey; but we suspect that he would have preferred sometimes to be a voice crying in the market-place, with answering voices in his ears—even if it meant that sometimes he had to eat his words.



"A Mission to Fulfill"

A Sermon

By REV. W. MILLARD STEVENS.*

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost parts of the earth."

Acts 1:8.

I suppose that most of us are fascinated by things of mystery about us more than we are by the things which we can fully understand. It is always true that things which are veiled in mystery attract more attention than the same things would were they displayed in the open with all their parts unveiled. Christianity offers us one of the greatest mysteries of all, one which never ceases to fascinate me and one which should thrill and fascinate us all. This is the mystery: we cannot keep our faith without sharing it with others. This is one of the paradoxes of Christianity. If we try to hoard our faith, we lose it; but if we give it to others, we can keep it ourselves.

Christianity is not something which can be locked in the human heart to be used only in time of special need. It is rather a mission, which impels and guides people in a significant way of life. It is a mission of sharing. It is an inner force which indeed supports us in all the needs of our life, but it is also an inner force which compels us to share our strength with others. Thus Christianity for every person is in a real sense "a mission to fulfill."

Here are two people. They have had similar experiences that brought them to confess their faith in Christ and accept the Christian way as their way of life. One seeks to get all he can out of the Christian gospel and the church for himself, and he is soon disappointed and becomes apathetic about the church and the gos-

pel. The other seeks to put all of himself into the church and eagerly shares his new found faith with others, and his faith becomes deeper and richer each day.

Remembering these two individuals, add to the picture two local churches. These churches were organized under similar circumstances, in similar communities, and with similar resources. One set about to secure for itself all that it could and under the argument that they could not share in the mission outreach of the denomination because they needed so much for themselves they refused to give either of their human or material resources outside their own parish. They had everything they needed, yet this church did not grow—and soon found it difficult to



DR. W. MILLARD STEVENS

maintain themselves. While the second church from the beginning prospered and grew. This church gave of its resources to the mission of the World-Wide Church and shared itself and grew while the other kept for itself and died.

I could give names to the two people, so could you. I could give names to the two churches also. We have all witnessed such scenes. Now why is it that the first man and the first church had a decreasing spiritual strength while the second man and the second church had an increasing spiritual strength? Here is the answer—the first looked upon Christianity as something to keep and use for oneself alone—while the second looked upon the Christian faith and way as something to share. Behold, I show you a mystery wherein lies the secret of a growing Christian life, "If any man—or church—will have his life he will lose it; but any man

—or church—that loses himself for Christ's sake shall save it."

How God can take us and what we are and have and use us for the increase of his kingdom and of our own souls is demonstrated in the life and mission of Robert Morrison, the missionary to China. When Morrison was nearing the scene of his work on the ship on which he was a passenger, the American captain of that ship said to Morrison; "And so, Mr. Morrison, you really expect to make an impression upon the Chinese Empire?" And Morrison replied; "No sir, but I expect God will." You will remember that the records show that when Morrison died 27 years later, he left behind not more than 12 Protestant Christians and now, even though China has been overcome by Communism, there are still millions of Christians in China. This is but one example of what the early missionaries sowed in blood and tears and of the fruits that have been reaped. This is a demonstration of what happens when a man, or a church, accepts their faith and their life "as a mission to fulfill."

No person, or church, can grow in faith and Christian experience without sharing that faith and experience with others. Emil Brunner has truthfully pointed out that "the church can no more survive without missions than can a fire survive without burning."

The fundamental basis of what I am saying, the true Commission which we have as Christians, indeed the secret of a growing Christian life or church, is recorded in Acts 1:8, "you shall receive power after the Holy Spirit has come upon you; and you shall be my witness both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Now that is one sentence, one idea, one command, one directive. It does have two ideas but each depends on the other. One is dedication—acceptance—receiving the spirit and the other is witnessing—sharing—the giving of the life created by the spirit. Indeed we must accept Christ to find redemption but we must give him to others to keep him. It is not enough to receive the Holy Spirit, we must share that spirit with others. It is always true of life—"that which we keep we lose, but that which we give away we have." A mystery indeed, but the bedrock truth of life. A truth borne out in the everyday ex-

(Continued on page 8.)

*Delivered on the occasion of the commissioning of the charter members of Bayview Church.

Our Churches Report . . .

A Significant Day for the Eastern Virginia Conference

Sunday, September 12, was a significant day for the Eastern Virginia Conference. At 3:00 o'clock in the afternoon a new church was organized at Bayside with 27 charter members being received into the new church. This new church is a result of a cooperative effort led by Dr. W. Millard Stevens of the Christian Temple and our other Norfolk pastors. It was our pleasure to attend the morning service at the Temple when nine members of that church were commissioned by the pastor to be charter members of this new church. It was an impressive sight and confirmed our conviction that the most wholesome way to start a church is to have it be an "overflow" from some established church. The entire service of the Temple was built around this new venture. Dr. Stevens presented an impressive sermon on "A Mission to Fulfill" (which appears in this issue), and at the conclusion of the service an impressive commission was given by Dr. Stevens (found in this issue). Included in the charter members were some very fine members of the Temple, among them Mr. and Mrs. J. O. Atkinson, Jr., the son and daughter-in-law of the late, beloved Dr. J. O. Atkinson, whose heart beat eagerly during his long service to the Mission Board for our churches to extend their frontiers.

Participating in the service at Bayside were Dr. W. M. Stevens, Supt. W. T. Scott, Dr. Jesse H. Dollar, Rev. J. E. Neese, Rev. Olin B. Pendleton, Rev. M. E. Taylor, and Rev. Ernest Brickhouse who served as summer pastor of the new work.

The writer is confident that at least twenty other new churches could be begun in the Southern Convention immediately if that many churches would become concerned and committed to church extension and be willing to devote some of their members to these new enterprises.

W. T. S.

Christians all over the world are realizing that love is stronger than the forces that keep them apart.

Center Church will Have Service of Consecration

Center Congregational Christian Church, South Boston, Virginia, will have its service of consecration and formal opening of the new building on Sunday, October 2, at 11:10 a. m. Dr. Douglas Horton, minister and executive secretary to the General Council, New York City, will deliver the sermon, "Christ the Hope of the World." Other visitors shar-



DR. DOUGLAS HORTON

ing in the service are Dr. Wesley Hotchkiss, Associate Director of the Town and Country Department, Board of Home Missions, New York City, and Dr. W. T. Scott, Superintendent of the Southern Convention. The service will be conducted by the pastor, Rev. Mark W. Andes.

A graduate of Princeton University, Phi Beta Kappa, Dr. Horton continued his education at New College, Edinburgh, Scotland; Mansfield College, Oxford University, England, and the University of Tubingen, in Germany. He trained for the Christian ministry at Hartford Theological Seminary and holds honorary degrees (D.D.) from Lawrence College, Chicago Theological Seminary, and Princeton University with a Litt. D. from Marietta College.

Before coming to his present national post with the General Council Dr. Horton served Congregational pastorates in Connecticut, Illinois, and Massachusetts. During World

War I Dr. Horton served as a Chaplain in the U. S. Navy.

A member of the Central Committee of the World Council of Churches; vice-chairman of the Friends of the World Council, Inc., and vice-chairman of the World Conference on Faith and Order, Dr. Horton plays a prominent part in the world Christian movement. He was a leader in the First Assembly of the World Council at Amsterdam and in 1952 met with the Central Committee in Lucknow, India, as it prepared for the great assembly of the World Council in Evanston, Illinois, August, 1955.

A world traveler, Dr. Horton commutes across the Atlantic visiting frequently in Europe and Great Britain and on his latest globe circling journey he visited New Zealand, Australia, India, Egypt, and parts of the Near East.

An untiring advocate of better churchmanship, Dr. Horton believes that a "church of the common people is the most powerful thing in the world" and that the church truly "is the soul of the community" standing for all that is best.

Center Church welcomes visitors for this great day in its history.

COUNCIL SETS SOCIAL CODE.

(Continued from page 3.)

union of political and economic power is a dangerous road," it warned. On the other hand, it said a completely "hands-off" approach to economic problems was equally false. "The weight of evidence shows that some use of government in relation to economic activities is essential," it said.

Upholding the Christian belief that free democratic institutions are clearly better than any form of totalitarianism, the statement said that "our way of life has been challenged by totalitarian philosophies and practices, especially communism, which are competing . . . for the loyalty of men around the world." In this situation, it went on, we cannot neglect self-criticism, which is a "normal aspect of health and strength and a means of growth in a democracy."

The document was presented to the board, at its most heavily attended meeting on record, by Charles P. Taft, of Cincinnati, Ohio, chairman of the Department of the Church and Economic Life of the National Council of Churches. — *Religious News-weekly*.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Mr. Walter C. Rawls Addresses Elon College Student Body

Dr. Smith, Members of the Faculty and Student Body, and Friends:

This is a rare privilege afforded me to appear here today. More could be gained by us if one of you from this audience took my place and I took yours as a listener and profit more from your instructions.

Now let me say—I am not here today because your learned and well-loved president sent me a request to speak, but I am here because I wrote Dr. Smith I would be in the east this month and would like to have the privilege of saying a word or two with you. So if nothing is gained by you from my presence, do not blame it on Dr. Smith or the faculty, for I assure you I will be at fault.

Coming from a large family of 13 children, and being the ninth child, and having lived three score years, there are some observations I have noted in my experiences up to now. In my large family kinship and business associations, I have immensely enjoyed both of these associations during my life time. While some have been on the side of the hard way, most of the times they have been exceedingly pleasant and profitable. But the hard experiences in my life, socially and business-wise have, in the long run, been the experiences that have always left with me a fighting spirit to improve upon my own place in life; and if I had a set back, something seemed to say to my inner conscience and heart to press on Walter—to find some good in my mistakes.

Vengeance is something I have never known, because I believe my father and mother instilled in me in youth that vengeance belongs to our Creator—only to the living God—and it lays in his power when it should be inflicted, if ever used at all. If I ever have an asset to value, I would say one of my greatest would be not to use or imply vengeance of any kind or sort—to any one at any time. It's an asset I value at the top of anything I possess—the only exception being my firm belief in a living God—the Creator of all things—a living, loving God—supreme. My uncompromising belief in God

has always been my first overall asset, and I shall always be firm in this belief. . . .

One thing I have learned through experience, that is, when you start out as a student or on any venture in life, do not begin by resolving to accomplish your task by setting a goal based on the record of someone else. If you will put all you have in the effort, you will have a better chance of doing more than the next best; for if you put your best effort and all you have in the plan or objective, you are then at your best. When you do your best, you are at your best, and you can do nothing more. Edison never tried to improve the record of anyone else, he put all he had into what he was doing. Thus he became great and left a lasting memory and accomplishments of untold good for mankind. Edison never worried about what other people were doing nor their records. He gave us his best, and made his own record.

When you give your best, you will always be ahead and on top. You will, in years to come, have to answer to yourself for what you are and your responsibilities and status in life. Think that over. No one else can be you or yourself. You and I will be only what we make out of our environments and opportunities, and we will be judged upon our records only—not those of other people. So if I do not leave any other thought with this student body, I would say without reservation: put all you have in your task here at Elon and don't let anyone tell you or say education is not worth the sacrifice. A person without an education will have a hard time meeting his future social contacts, and the business world will take the educated person before the uneducated. I see every day corporations looking for young people properly trained. Don't put off, but make a plan to prepare yourself thoroughly, and the world will have a place for you. Elon will help you. It is the kind of college not only America needs, but the world needs.

Another experience I am resolved to: you don't have to have money to get ahead. Now I am not here to tell you that money is the main objective

Apportionment Giving

The weather and things in general indicate that the summer has passed. The fall is here and winter is approaching. All of this means that we are fast approaching the end of the present conference year. As our conferences come to the close of the year, all of our churches are reminded of their final obligations to the Convention boards and institutions. Happy is that church that has met its convention and conference obligations all through the year. They are not facing a hard task to close their books and begin a new year. Those churches that have not kept their payments up to date are doubtless facing some rather difficult undertakings. All of our churches are conscientious about meeting their conference apportionments, and I am confident that a determined and sacrificial effort, if needs be, will be made to meet their obligations in full.

Elon College is encouraged to feel that all conference apportionments will be met by the close of the last conference. By glancing at the figures indicating the total received, it will be evident that our churches in the convention are quite a bit behind in their payment on apportionments. When the apportionment is paid in full, we shall have sufficient funds to assist in the situation that confronts us as a college, our college.

Previously reported	\$ 6,350.04
Eastern N. C. Conference:	
Liberty (Vance)	\$ 66.00
New Elam	21.00
Eastern Va. Conference:	
Antioch	\$ 22.00
Eure	54.00
Oakland S. S.	26.24
Waverly S. S.	12.35
N. C. and Va. Conference:	
Durham S. S.	\$ 25.21
Long's Chapel	21.14
Union (Va.) S. S.	25.00
Western N. C. Conference:	
Bailey's Grove	\$ 10.00
Brown's Chapel	10.00
High Point	30.00
Union Grove	20.00
Virginia Valley Conference:	
New Hope S. S.	\$ 23.00
Newport	26.59
Winchester S. S.	8.26
	400.79
Total to date	\$ 6,750.83

in life; but I do believe that our leadership in the last 25 years has not stressed the importance of properly handling money; for money is our medium of exchange—to be used for good or bad. You need money to pay for books, tuition, board. If you don't have it, your parents or

(Continued on page 11.)

Missions at Home and Abroad

We Visit a Different Turkey

Is Turkey the same country I visited twenty-eight years ago? It certainly does not look like it. The most obvious change is in the alphabet. The Turkish language used to use the the Arabic alphabet, which never did fit Turkish words and was very difficult for Turks to learn. Shortly after I was last in Turkey, an adaptation of our Latin alphabet was worked out. It is completely phonetic; that is, each letter has but one sound. One who knows the system can correctly pronounce any Turkish word he sees. To make this possible, there are two c's, two g's, two i's, two o's and two u's. The second letter of each pair is distinguished by an extra mark over it. Our unneeded letters, q, x, and w, are not used. Some English words have been adopted into Turkish, but look odd, for example, "ekspres," "otomobil," and "otel."

The Turks look more like Americans than do any other Oriental people. They wear western clothes almost entirely. The Turks are Asiatics, although the largest city, Istanbul, is on the European side of the Bosphorus. The only ships we have been on on this trip around the world were here. We went up the Bosphorus almost to the Black Sea. The boat crossed back and forth stopping at towns on both the European and Asiatic sides. We have lost count of how many times we have actually been in Europe and Asia.

Turkey made its great decision at the end of the first World War, when as an ally of Germany she was badly defeated and lost all her extensive neighboring possessions. She gave up being the leader of the Moslem world of now some 300,000,000 people, and faced toward Europe. She has become definitely Europeanized and is one of the staunchest of Western nations.

Islam insists upon keeping women "in their place," veiled and confined to the home. Although most Turks give some lip service to Islam, the emancipation of women is even

ahead of America. Turkey has a larger percentage of women lawyers and judges, physicians and dentists, college professors and business people than has the United States. When Turkey decided to become Westernized, it took women's being on a basis of equality with men as an essential part of modern Western life. Women did not, as in our country, struggle for their "rights" bit by bit.

Labor also came into its own unexpectedly. The government brought in organizers to help form labor unions. However, labor has not become vocal, and strikes are almost unknown. To counteract Communist propaganda, the government has from time to time given industrial labor unasked rights, higher wages, shorter hours, arbitration boards, accident insurance, old age pensions, etc. However, a great many people are covered by these benefits. On the other hand, although Turkey is a physical neighbor of Russia, Communism is practically unknown in Turkey.

Mustapha Kemal Ataturk, the father of modern Turkey, was somewhat of a benevolent dictator. He talked of a two-party system, but observers were sure that such would never come. However, today there are not only two parties, but the "opposition" party is in power.

How can we account for this transformation in a third of a century? A major factor is the existence of outstanding Christian schools: American University at Beirut, across the border in Lebanon, which was formerly a Turkish possession, Robert College, Constantinople, Woman's College the former International College at Smyrna (Ismet), and four high schools supported by the Congregational denomination. The high requirements and standards of these schools have produced unusually strong leadership in the past and are still doing so. While the actual number of converts from Islam is nothing to brag about, the major achievement of Christianity here, as in many other parts of the world, has been to bring the spirit and aim of the Christ to many people who still give allegiance to non-Christian religions.

W. W. SLOAN.

A MISSION TO FULFILL.

(Continued from page 5.)

periences of great Christians and great churches.

It is the fundamental responsibility of every Christian to win others to Christ. If we don't do this we soon lose him ourselves. It is the fundamental responsibility of every church to help establish other churches. This is essential for a growing church. When you begin to see this you can begin to grasp the meaning of the establishment of the New Bayside Church to us and you can share the thrill of this event with me. These nine people who are going from our church to help establish the new church are truly a part of the very fiber of life of the Temple which we are joyfully pooling with the other good people in the Bayside area to bring into life a new unit of the church. If we share this living fiber in the true Christian spirit it will indeed bring new life to us.

Apply this lesson not only to your church but apply it to yourself. If you have lost your enthusiasm for the church and for Christianity—go out this week and win one person to Christ and the church and you will find your faith burning with a new glow. Are you troubled beyond your power to endure, then go out and help another who is troubled and you will find strength for your own troubles. Comfort one in sorrow and you find comfort for your own sorrow. Forgive those who have wronged you and you will find release and healing for your own sins.

Both personal and social Christianity is "A mission to fulfill"—A mission of sharing, both for the individual Christian and for the church. Dr. Berry tells this little story which is filled with a compelling challenge—Dr. Berry writes:

"It is said that a young clergyman in the company of the Duke of Wellington was arguing foreign missions. What was the good of taking Christianity to the heathens and unsettling their views. They were comfortable and content without. The Duke rejoined: 'Young man, what are your marching orders?'"

That is the question which we all need to ask ourselves over and over. Here are our marching orders: "Tarry at the place of consecration until you are filled with power, then be a witness for Christ to your family and community and unto the world." This makes like a mission for all, a mission worthy of the best that we have and are.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Reports from the Conferences on World Community Day

Eastern Virginia.

The following message comes from Mrs. W. H. Johnson, superintendent of Interdenominational Cooperation for Eastern Virginia:

World Community Day will be November 5, this year. The project, "Parcels for Peace"; the worship service, "Let the Children Come"; and a pageant, "Light From the Lamp"; will feature the program.

Mrs. Johnson also sends an announcement concerning institutes for church women in Virginia, sponsored by the Council of Church Women. The schedule is as follows: October 1, Norfolk; October 15, Charlottesville; October 26, Richmond; October 27, Staunton; October 28, Roanoke; October 29, Marion. The program will begin at 9:30 and continue until 3:15, with panels, workshops, open discussions, visual aids, worship and fellowship.

North Carolina.

Mrs. Russell V. Powell, North Carolina superintendent, has recently sent a letter to each society, enclosing leaflets about World Community Day. The deadline for ordering material is October 22, but she emphasizes the importance of getting your material early so that you can make plans for publicity and program. She urges that the day be observed in cooperation with other denominations if possible, even if you do not live in a community where there is a Council of Church Women.

The entire World Community Day packet costs 40c and may be ordered from the Central Department of Publication and Distribution, National Council of Churches, 130 East 23rd Street, New York 10, N. Y. Enclose 15c for postage and handling.

* * * * *

Good Advice from a Man

We greatly appreciate the help which our ministers give the women's societies. Below is some extra-good advice which comes from the Rev. Fred Register—and so far as we women are concerned, it is a fine

"first step" in the help we expect to get from him as he assumes his new job with the Convention!

Circles and Their Values!

The average circle across the country has 14 members.

1. The circle, by virtue of its very smallness, helps to develop leaders.



MISS JENNIE M. DOIDGE

Miss Jennie Doidge, representing the Missions Council, will be the featured speaker at the three Woman's Fall Conferences: October 5—North Carolina, at the Church of Wide Fellowship, Southern Pines; October 7—Eastern Virginia, at Oakland, Chuckatuck; October 8—Valley of Virginia, at Newport Church.

Ladies will participate in small circles who would never speak in a larger group.

2. In a circle, your attendance is better. One person is missed more, and a greater effort is put forth.

3. A circle can usually care more thoroughly for all needs which would be grouped under the area of personal service (sick, shut-ins, bereaved, etc.).

4. A circle better provides for the sharing of both responsibility and work.

5. A circle gives a personal touch, a closeness of fellowship not available in large groups.

Value of Regrouping Circles Annually or Biannually.

1. This prevents the forming of strong little cliques, which tend to become extremely loyal to their own group and often cause sore spots in the church. After all, we are to teach brotherly love among Christians and not loyalty to a small group.

2. This provides for the enrichment of lives. Working and worshipping closely with new people in your church not only enlarges your circle of good friends, but it makes you a bigger and better Christian.

3. It enables us to see the needs and assets of a larger number of women and their families. This always makes for a strong fellowship and a working, growing church.

4. It makes the addition of more circles very simple and thus provides for continuous enlistment of new members. Across our nation, in many denominations, those churches which have used the "circle plan" with regular regrouping, have been far more successful in reaching a greater portion of all their women than those churches using any other plan. It has been tested and tried and has proven helpful.

* * * * *

Cradle Roll of Elon College Church Sponsors Korean Orphan

The Cradle Roll department of the Elon College Woman's Society recently sponsored a variety sale. The proceeds realized from this sale are enough to take care of a Korean orphan for one year. This usually takes about \$120.

The sale created a wide interest, as many people were glad to clean out attics and closets, and others were happy to get such wonderful bargains. Many people laughed about buying each other's clothes, but a good time was had by all, and all were glad to feel that they could take a child off the streets and give it a home for a year.

There are about 100 children on the Cradle Roll at Elon College, and the chairman of this department is Mrs. L. E. Smith, who has visited all of these homes during the year. Besides the visits, she has sent out a quarterly bulletin entitled "Wee One's News" and held a Cradle Roll party at the end of the year. Other contacts are made during the year, and when the children reach promotion age, they graduate into the

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Christian Education Week began last Sunday and continues through Saturday. Churches big and small, all over our land, will be thinking about, planning for, and doing things for the children of their parishes. Ministers, teachers, church workers and parents think about children just like you. They tell each other and God, how important they think you are, and how they want to give you the best Christian Education.

What is Christian Education? We go to school weekdays to receive a working education—that is, one that helps us read signs, and the news. It helps us to count and figure so we can carry on our lives. We learn history which tells us of the past and how people met troubles and solved problems. No one can be really educated until he knows what happened in the past. We learn where people live, and how they are different from us: in color, clothing, food likes, and living customs. All of these things are important, but more important is the finishing touch—the knowledge of God and his son Jesus. Boys and girls who are taught this education—Christian education—are better prepared to meet life and its problems.

Some of the things we put in our recipe for life a few weeks ago are the things Christian Education helps us to have: truth, patience, love for other people. In your church you will find the minister, teachers and workers, waiting to help you. They want to see you study, learn and grow, and then some day you will take their places.

Two of the greatest needs in our nation now are more ministers (and church workers) and teachers for public schools. They are two of the highest callings man can receive. Both are dedicated jobs, for in neither, does the worker become rich. A man who works with his hands may receive \$20 a day, but a man working with the souls of men, may receive a mere \$10 a day. It is the same with teachers. But we do need these people. It would be good if some of you talked with your minister or teacher about such jobs. Boys are needed to teach. Men make good teachers for middle-age boys and girls. If you haven't planned what

you want to do and be—think about it this week.

Would you like to help people? Do you feel happy when you share with others? Do you like younger boys and girls? This would be a great time to decide to do a great job! While the pay is not the best, there comes love, gratitude, more rewarding than any money to these people. When a minister has helped a family in sorrow and they come to him and say: "Without your help, without your pointing God's way to us, we would have fallen."—these words repay the minister in a double measure for his work. Or when a mother comes to the teacher and says: "Thank you. My son was in deeper and deeper trouble, but your patience, interest and care helped him to learn his lessons and be a better boy"—these too are "extra pay."

* * * * *

Learning Together

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

A bright-eyed boy in his teens was riding with his mother on a city bus.

"Mom, the teacher showed us how to introduce people today. If you would like me to tell you what she said, I will."

The mother expressed her desire to hear and the lad explained the procedure.

"I'm glad you're learning those things, Tom," The mother's voice was gentle, and she added, "I never had the chance after we lost my dad."

"But you're still young, Mom, and pretty, too! we can learn together." The boy's eyes said more than his words.

Parents who "never had the chance" are not the only ones who can learn from their youngsters. You see, our children are instructed in school by teachers who have spent much time studying, thinking and applying themselves to ways and means of helping their pupils to grow into mature men and women who can face up to life and its complexities.

While it is nature for the youngest

generation to be a bit on the know-it-all side, we should remember there are many ways they can help Mom and Dad—even though they may be college trained and leaders in their communities—to acquire worthwhile new interests and hobbies. Grandparents, too, can gain enjoyment from new lines of study.

Ted's grandmother walked with a graceful carriage and had a talent for becoming colors, which she displayed in her dress. "You look lovely," Ted said to her one day, "and young! But, oh, Gram darling, your vocabulary! You still use those old-fashioned words like 'skidoo' and 'dearie'!"

The grandmother, I am told, laughed and tweaked Ted's ear. "That's the last of those words, Ted," she said. "I shall bring my vocabulary forward to 1954!"

Then there was Myra, who had been a schoolteacher before marriage, but she had let home responsibilities take all her time and thought. No longer was Myra interesting and well-informed. One day her alert Joan surprised her with, "Mom, you should read our current events paper. When I mention some of the places and occurrences about which we learn at school you act as if you've never heard of them!"

After that Joan brought the paper home from school and the family discussed its contents. Myra acquired a public-library card and brought home worthwhile books for the family to read. Later, she gave book reviews at her club.

Then there was Kathy Stone, who failed to take an interest even in P. T. A. or community affairs. But her up-and-coming sons were interested in everything—especially in Mother Nature. They asked their parents dozens of questions about birds and animals—particularly about birds, which they loved. Finally, the father, a busy executive, suggested to his wife, "Hon, you and I had better brush up on nature study, if we're to have any peace."

Reluctantly, the mother subscribed to the National Geographic Magazine and began spending some time at the museums and public library. It was not long before she was truly nature-loving. She even took to writing nature stories for children. She frequently gives talks on the subject, too, at P. T. A. meetings.

So, we see, that while our boys and girls can, of course, learn from us, we can learn from them.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Youth Can Say "No" Gracefully and Still Keep Phone Ringing

How do you say "No" gracefully when a drink is offered? That's a puzzler for teenagers and adults alike.

Allied Youth members have some answers to that, and advice for the teen-age non-drinker who may feel all alone at a cocktail party:

1. When the drinks are passed, just say no thank you. If asked if you'd like something else, tell them your preference.

2. When orders are taken at a table, say you'd like a coke, a limeade, or ginger ale. If your escort or friend tries to press a mixed drink on you instead, tell him or her you'd prefer the limeade. Make it polite, pleasant, but firm.

3. Don't go into a long speech about why you don't drink. Someone will surely tell you to go rent a hall. The speech-maker is at the top of the "people to avoid" list of

4. Don't put the other person on both drinker and non-drinker. the defensive. He has as much *right* to order a drink as you have to refuse. It's a matter of opinion, and you should respect his view if you expect him to respect yours.

5. Don't be cutting. Those sly remarks will get you nothing but a silent telephone, and your name may be scratched from a date book.

There are two other points, too, that these AY members want to bring out strongly:

1. No one looks down on you just because you don't drink.

2. If a crowd does not accept you simply because you don't drink, then that crowd isn't worth being in.

—Jean Wordlow,
in *Miami Herald*.

MR. W. C. RAWLS ADDRESSES
ELON STUDENT BODY.

(Continued from page 7.)

someone else does, or you wouldn't be here today.

Elon couldn't do the good work it does or have such a fine faculty without money. So many young people, and older ones too, tell me that if they had money they could make money. That is a rash statement,

made without thinking. When you leave college and take your place in the world, your success in business will depend upon how you build and protect your character and credit. You will have to develop your your character and credit that you possess with untold confidence in your fellowman. Through character and credit you will grow in stature in your community.

With your honest efforts—bear in mind—if you can't make a success with good character and credit, and borrowed money, you will never be able to handle and keep or preserve your own resources.

When I was a young man, I was besieged with statements that all the opportunities had been taken up—chance of success was not what it once was. Now, after forty years, I hear the same statements. There are more opportunities now for success than there ever was at any other age. All you have to do is get out and start. No one else is going to do your job—you have a job to do for yourself. Your chance of success, no matter what your ambitions or vocation may be, is greater now than at any time in history. People like you will keep it that way.

I am sure that in a few years we will have a guaranteed yearly wage and a four-day working week with the same pay as a five- or six-day week—with modern achievements in management and machinery, a man will produce more in a four-day week in offices, factory or farming than our grandfathers produced in a month. It is not the time you put in, but what you produce in the time you put in that counts.

Another experience I am resolved to—that when you go out into the business world, don't overlook that you are a part of the community in which you reside. You owe it to posterity to take part in the moral development of your community. You may leave that to someone else. If you do, you will regret and be a failure for the simple reason no one does anything by his own efforts—there must be two or more people to accomplish any task we undertake to do. I have business men tell me that they do so and so—I made this,

I did that—no man or person ever did anything in his life by himself. It is through friends and the populace that an individual is successful. Think it over.

You can't make money out of yourself or secure yourself in society or business. We do it with all our contacts with friends and associates. So don't start out in life trying to evade your community responsibility and interest of others. I mention a few, such as your church, schools and charities. There can be no greater achievement than to live and practice the brotherhood of man as taught by Jesus Christ. If you take this association and teaching of Christ out of organized Christian churches, nothing would be left in religion.

Now I come to the over-all experience that I am resolved to. Ever since I was a small boy, I have had a passion to read and study history and to follow art. It appears to me that America, strong as it is, was built on and around the small individual church, regardless of its faith or denomination. They all worked more or less for a good, clean society and for doing business with honor, and all fearing the living God. If my knowledge of world conditions is of any understanding or value, it adds up now that we are faced with the world question: "Are you for Communism or for God?" Some of us call the side of God the free world. I have read about, and know enough from what I have heard and seen of a few communists that you can't be a communist and believe in a just God. So I quickly denounce communism as having nothing good at all. But we are nearing the time when we will have to stand and be counted, whether you are for God or against God.

I believe the findings will eventually resolve themselves into a peaceful and good world. I am not a pessimist; I am a confirmed optimist. And friends of Elon, I want you to know now on which side I am. The Fifth Amendment would never be any good to me; and if I never leave my wife, sons and grandchildren anything but to know that in my sunset years I went down fighting peacefully as a firm believer in the living God on my side, that would suffice. There would be nothing that would be greater for me than to give my life in helping to restore peace on this earth. I am convinced that God will see us through the peril which we now face, as he has done in such times before.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"God's Answer to Job's Perplexity"

LESSON II—OCTOBER 10, 1954.

MEMORY SELECTION: "Be still, and know that I am God."—Psalm 46: 10.

BACKGROUND SCRIPTURE: Job 38-42.

DEVOTIONAL READING: John 14: 1-11.

The Problem.

The problem in the Book of Job is the age-old problem, or question, "Why do the righteous suffer?" Why is there suffering in a world which has been made and is sustained by a wise and good loving God? For many people, it just does not make sense. And in despair, or in defiance, they throw up their hands and often harden their hearts.

Suggested Solutions.

As the Book of Job raises the problem, it attempts also to give the solution. It does this by reporting the discussions between three of Job's friends, Eliphaz, Bildad and Zophar, and later, a young smart-aleck by the name of Elihu, and Job himself. These discussions are lengthy and learned. They do not make easy reading. The writer of these Notes confesses that before he got to the end of this book of forty-two chapters, he was weary in mind and somewhat lost in the wilderness of words. He had to turn to a commentary to find out "what it was all about." The underlying argument in what all the men said is that Job is suffering because of his sins, his suffering was a penalty or punishment for his wrong doing. One of the men says it one way, another says it in another way, but they all say it. And men say it today. Is a man suffering? Well, if we could get at the heart of the matter, we would find that he was a sinner. Men say this about others and they say it about themselves. Do you not know people who think that God sends punishment and suffering on them because they have done something bad? And often they are good people.

Now, to be sure, sin always and eventually brings suffering. One may be sure that one's sins will find him out. Be not deceived, God is not mocked; and whatsoever a man sows, that shall he also reap. But all suf-

fering is not punishment for sin. Our Lord Jesus Christ did no sin, and no sin was found in him, and yet he suffered. There is vicarious suffering, the fact that the innocent often suffer with and for the guilty. The Captain of our salvation was made perfect through suffering. As Dr. Fosdick once said, "No calamity, no courage; no hardship, no hardihood; no stress, no strength; no suffering, no sympathy; no Cross, no Christ!"

All this is no glib or easy answer to the problem. Suffering still has elements of mystery in it. The answer is to be found, not in the head, but in the heart. It is to be seen against the background of faith in God. We believe and trust where we cannot understand. A vision of God, and faith in him, girds and guards in suffering.

Job's Answer.

The Book of Job comes to a dramatic climax in the closing chapters. After a series of long and, sometimes, dull and pious platitudes on the part of Job's friends and so-called comforters, and after a clever speech by a young whipper-snapper named Elihu, God suddenly breaks into the conversation. He appears to Job and his friends in a whirlwind or great storm, and he speaks to Job out of the whirlwind. He calls attention to his creative power, to the intricacies and the strength and the wonders of the world which he has created, and the animals which inhabit it. He calls attention also to man, the crown of creation. Who is man, that he should find fault with the Almighty? "And the Lord said unto Job: Shall a faultfinder contend with the Almighty? He who argues with God, let him answer it."

Job answers, "Behold, I am of small account, what shall I answer thee?" What could he answer God? But there is more. God proceeds to recount his wonders on land and sea; and Job sees even more clearly the wisdom and power and goodness of God. "I know that thou canst do all things, and that no purpose of thine can be thwarted . . . therefore I uttered what I did not understand, things too wonderful which I did not know."

And then comes the climax: "I have heard of thee by the hearing of the ear, but now my eye sees thee. Therefore, I despise myself and repent in dust and ashes." He had gone from hearsay to experience. He had now talked to God instead of talking about God. (And there is a world of difference.) Strangely enough, the mystery was not solved. God did not give Job an answer to his question or a solution to his problem, that is not directly. But God did give him something far better. He gave Job a revelation of himself. And in that revelation, the mystery took its rightful place. When men come to know God, the questions that bother and perplex them do not loom so large. When men trust God, they can bear or endure what they cannot explain. A knowledge of God goes far toward solving our problems of knowledge about God and his ways. Let a man come to know and to trust God, and many of the problems of life take on lesser proportions.

Like many a story-book finish, the Book of Job turns out well. The thing ends happily. Job recovers his health, he is healed of his loathsome disease, he acquires very large property interests and wealth, he has sons and daughters who bless him in his old age, and he lived for a long time.

But it is not always thus. Those who love and serve God do not always prosper. Suffering does not always result in material gain. Serving God does not always pay in dollars and cents. But there is a reward not of the world's giving, and not of its knowing. "Out of sufferings have emerged the strongest souls; the greatest characters have been seamed with scars; martyrs have put on their coronation robes glittering with fire, and through tears the sorrowful have seen first the gates of the heavenly City of God."

Some Teaching Points.

Dr. Frank Mead, writing in *Tarbell's Guide*, suggests some teaching points:

1. Job was rewarded, not just by a return of property and health, but by a profounder knowledge of God.
2. God stands by; in the end he reveals himself to them who seek him in spirit and in truth.
3. God's power and glory are greater than man's.

(Continued on page 15.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Junior Missionary Society, also sponsored by the women. In this way the children are given missionary education and also kept in contact with the church.

MRS. W. J. ANDES.

* * * * *

Palm Street, Greensboro

The Missionary Society of Palm Street Christian Church, Greensboro, N. C., held regular meetings this year, with good attendance. All requirements have been completed. In fact, they have gone beyond the requirements. They report a good year both financially and spiritually.

MRS. LOIS WINSLOW,
Reporter.

* * * * *

Fourth Quarter Financial Report

Following is the Quarterly Report of the treasurer of the Woman's Board of the North Carolina Congregational Christian Conference for the quarter ending September 15, 1954:

RECEIPTS.

Women's Societies.

Albemarle	\$ 18.75
Amelia	5.00
Antioch R.	2.50
Apple's Chapel	44.50
Asheboro	55.00
Asheville	10.00
Auburn	3.00
Belews Creek	10.00
Berea	20.00
Bethel	16.00
Bethlehem	45.90
Beulah	20.00
Beverly Hills	7.00
Burlington	282.75
Calvary	27.45
Carolina	8.00
Concord	6.25
Damascus	2.50
Durham	75.64
Elon College	57.80
Eutaw Community	14.16
Flint Hill (R)	3.75
Fuller's Chapel	40.00
Gibsonville	14.00
Greensboro, First	256.00
Greensboro, Palm St.	49.00
Hank's Chapel	9.00
Happy Home	40.00
Haw River	12.50
Hebron, Virginia	10.00
Henderson	35.00
High Point	16.25
Hines' Chapel	45.00
Hopedale	17.85
Ingram, Virginia	35.30
Kallam's Grove	2.50
Lakeview Community	10.00
Liberty, N. C.	34.00
Liberty, Vance	60.00
Long's Chapel	35.00
Monticello	22.00

Morrisville	10.00
Mount Auburn	35.85
Mount Bethel	10.00
Mount Gilead	5.00
Mount Pleasant	10.00
New Lebanon	28.00
Oak Level	7.00
Pleasant Grove, N. C. ...	15.00
Pleasant Grove, Va.	22.70
Pleasant Hill	17.00
Pleasant Ridge (G)	16.00
Pleasant Ridge (R)	10.00
Plymouth	5.00
Pope's Chapel	15.00
Raleigh	50.00
Ramseur	20.00
Reidsville	50.00
Salem Chapel	15.00
Sanford	65.00
Shallow Well	35.00
Smithwood	5.00
Sophia	10.00
Spoon's Chapel	6.25
Turner's Chapel	25.00
Union Grove	7.50
Union, N. C.	76.50
Union, Va.	35.00
Wake Chapel	60.00
Youngsville	12.50

\$ 2,158.65

Young People.

Pleasant Ridge (R)	\$ 6.21
Reidsville	15.00

21.21

Junior Societies.

Apple's Chapel	\$ 9.28
Burlington	11.28
Durham	17.53
Greensboro, First	12.38
Greensboro, Palm St.	20.00
Henderson	9.00
Ingram	2.00
Reidsville	10.00
Union, N. C.	5.68

97.15

Cradle Roll.

Burlington	\$ 13.50
Durham	11.93
Elon College	20.00
Greensboro, First	12.38
Greensboro, Palm St.	13.00
Haw River	12.50
Henderson	5.70
Hines' Chapel	20.20
Ingram	2.14
Monticello	7.50
Pleasant Ridge (R)	4.28
Raleigh	10.00
Ramseur	5.00
Sanford	8.00
Union, N. C.	17.60

163.73

Total Receipts \$ 2,440.74

DISBURSEMENTS.

Literature packets for new societies	\$ 10.50
Expense of the treasurer for year	33.00
Expense, Executive Board Meetings	51.50
Treasurer, Youth Fellowship	21.21
Expense of Registration, Fall Conference	18.10
United Church Women, May Fellowship	3.00
United Church Women of N. C., Migrant Work ..	20.00

157.31

Mrs. W. V. Leathers, Tr.,

For:

Our Christian World Mission	\$ 39.66
Life Memberships	380.00
Memorials	140.00
Puerto Rican Goat Fund ..	40.00
Cent-A-Meal Offerings ..	33.70
Missions in India	5.00
Rachanyapuram School ..	9.00
Spanish-Speaking Americans	20.20
Christian Orphanage	12.50
Missions, General Fund ..	1603.37
	2,283.43

Total Disbursements \$ 2,440.74

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

COMMISSIONING SERVICE FOR MEMBERS OF BAYVIEW.

(Continued from page 3.)

We would also like to recognize Rev. Ernest F. Brickhouse, a member of the Temple and a ministerial member of the Eastern Virginia Conference of Congregational Christian Churches. Under the sponsorship of the Temple and the Mission Board of the Southern Convention, Mr. Brickhouse has been working with the people of the Bayview area in preparation for the establishing of a church for the past two and one-half months. He has rendered faithful and effective service. We request that Mr. Brickhouse stand.

As a symbol of your pledge to pray for this new church and to maintain an interest in this undertaking, I invite all members of the Temple who are present and all other Christian people in this congregation to stand with those who are already standing.

Let us unite in prayer for God's guidance in this undertaking.

W. MILLARD STEVENS.

(The prayer was led by Supt. Wm. T. Scott.)

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

- God does not answer all questions; he leaves a little to be taken by faith.
- God is a Friend, not a Persecutor.
- We should have at least as much confidence in God's government of the universe as we have in our own human wisdom and power.

Based on "International Sunday School Lessons," Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

The Christian Orphanage has many good supporters in Eastern Virginia. Both churches and individuals are cognizant of our needs and rally to our call for help for the big orphanage family. They are prosperous. And they love the church and they gladly support the homeless children gathered together at the orphanage. Most of their churches through their Sunday schools receive a monthly offering for the work. They do not begrudge the nickles, dimes and dollars thus donated. They know a good work is being done. Several of their organizations and many of their individuals take more than a passing interest in the little ones housed, trained and reared by their churches. This is good. They are none the poorer for their generosity.

This week I am renewing many friendships of long standing in Eastern Virginia. I came to this Conference as a young minister fresh out of Princeton thirty-one years ago this month. I served five years in Norfolk, Virginia, did a five years in Dayton, Ohio, and returned to this conference where I served as pastor of the Suffolk Church for sixteen years. Eight of those thrilling years I served the Eastern Virginia Conference as secretary. Through this avenue I became especially well acquainted with the churches, their organizations and the pastors. To say it simply and truthfully they are a great people. I feel I am still serving them. I am trying to to it well, and I am most appreciative of their fine support. This week I am privileged to make additional friends for the orphanage.

In every one of the five conferences and in all our churches the orphanage has many, many friends. In my ministry I have served churches in each of them except one, the Valley of Virginia Conference. More than thirty-five years ago I addressed that conference on behalf of the Men and Millions campaign and have spoken there many times since. Each conference and all the churches rally to the needs of the orphanage and I am grateful. I am praying that we shall have generous support this fall for the cause is worthy and the demands are great.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 23, 1954.

Commodities for the Week.

Mrs. C. P. Chamberlin, Windsor, Conn., Sweaters, caps, hose and rain wear.
Mrs. G. P. Haskins, Suffolk, Va., Clothing and shoes.
Ladies' Circle, Bethlehem (Disp.) Church, Buttons.
Mrs. A. L. Arnold, Louisburg, N. C., Coupons and buttons.

Sunday School Monthly Offerings.

Amount brought forward \$ 9,245.63
Eastern N. C. Conference:
Liberty (Vance) S. S. ..\$ 24.68
Pleasant Union 50.00

Eastern Va. Conference:
Antioch\$ 20.69
Newport News 12.15
Windsor S. S. 10.00

N. C. and Va. Conference:
Bethel S. S.\$ 6.64
Mt. Zion S. S. 4.70
Union (Va.) S. S. 5.00

Western N. C. Conference:
Pleasant Union\$ 40.02

Virginia Valley Conference:
Linville S. S.\$ 5.84
Palmyra S. S. 6.00

Total \$ 185.72

Grand total \$ 9,431.35

Special Offerings.

Amount brought forward \$23,348.32
A Friend\$ 19.86
Lawrence S. Holt Trust
Fund 150.00
Philathea Class, Reidsville
Church 10.00
Dr. Mary Frances Thelen,
Lynchburg, Va. 20.00
Vanceville Sunday School,
Tifton, Georgia 3.00
First Congregational Ch.,
Asheville, N. C., Special
Gift 50.00
John Chamberlin, Gibson-
ville, N. C. 1.00
Class eight, Liberty Vance,
Church, Special Gift .. 10.00

In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	25.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	15.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	8.00
In Memory of Walter R. Sellars	7.50
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	15.00
In Memory of Walter R. Sellars	7.50
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	25.00
In Memory of Walter R. Sellars	25.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	10.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	7.50
In Memory of Walter R. Sellars	10.00
In Memory of H. Garner Hilliard	7.50
In Memory of Mrs. Chas. McMillian	5.00
Special Gifts	13.00
	517.36
Grand total	\$23,865.68
Total for the week	\$ 703.08
Total for the year	\$33,297.03

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

HOW TO GET THE MOST OUT OF LAYMEN'S SUNDAY.

(Continued from page 3.)

6.—*What is the Topic for Laymen's Sunday?*

For this year, the denominational leaders have agreed that the preferred subject for Laymen's Sunday is "A Time for Decision," based on the poem of James Russell Lowell, "Once to Every Man and Nation."

*"Once to every man and nation
Comes a moment to decide
In the strife of truth with false
hood*

For the good or evil side. . ."

7.—*How should this Theme be developed?*

Ideally, scripture, hymns, prayers and addresses should bear on the need of deciding for Christ. Talks should stress the importance of an initial decision. They should also point to the need for day to day decisions. They should deal with the importance of assuming responsibility and taking action. Perhaps they will mention the use of prayer as a practical force. Surely they will stress the vital need of living our religion—doing something about it—not just letting life carry us along.

Most laymen very rightly feel that they prefer to "witness" rather than to "preach." The talks are most successful when the layman merely expresses his convictions concerning the need for God and Christ in his own life, his willingness to study the laws of God for human conduct, and his determination to make these laws a more effective force in his own life and in his own sphere of influence.

Other suggestions for developing the theme will be given next week.

8.—*The Scriptural Background.*

The Bible is brimming with stories of men who decided for God—from Noah, Abraham and Job, through all the prophets, apostles and martyrs.

It is full, too, of people who decided against him, from Adam to Judas. Many, like Jonah or Peter, temporarily ran away from responsibility.

Exodus 32:26—"Who is on the Lord's side? Let him come . . ."

Deut. 30:19—"I have set before you life and death . . . choose life . . ."

Joshua 24:15—"Choose you this day whom ye will serve."

Matt. 27:15-26—"Christ or Barabas."

Mark 10:17-22—The decision of the rich young man.

Luke 15:18—"I will arise and go to my father."

Acts 9:16—"It shall be told thee what thou must do."

Ephesians 6:13—"Having done all, to stand."

Philippians 3:13-14—"This one thing I do, forgetting those things which are behind."

9.—*What Hymns should be used?*

Certainly, "Once to Every Man and Nation." Also appropriate are such hymns as "Stand Up, Stand Up for Jesus," "Rise Up, O Men of God," "Just As I Am," "Onward, Christian Soldiers," "Who Is On the Lord's Side?" and many others.

10.—*Why this date, this theme, this title?*

Many denominations rightly use various names for this observance, such as Men's Day or Brotherhood Day. If a name has special value, it should be used. If not, you might as well benefit by the widespread knowledge of the name "Laymen's Sunday."

Obviously, any church can hold Laymen's Sunday on a different date and with a different name. However, as in the case of World Wide Communion there is something thrilling in the thought that your church has a spiritual bond with thousands of other churches elsewhere. You are uniting with Christians from coast to coast at the same time, in the same thoughts.

11.—*Are additional helps available?*

Yes. Write to The Laymen's Movement, 347 Madison Ave., New York 17, N. Y. If you wish, include \$1.00 as a good will gift to help meet expenses of furthering Laymen's Sunday. Further material may also be obtained by writing to United Church Men, 297 Fourth Ave., New York 10, N. Y.

12.—*Is Laymen's Sunday important?*

If you have observed the rising tide of Christian enthusiasm today, you will surely agree that thousands of churches are more dynamic and successful because they command the manpower of really active laymen.

In turn, millions of laymen have found new meaning in their lives because they are active in their church. This is why Laymen's Sunday has come about today. And this observance is perhaps the fastest growing custom in Christendom.

If your church has observed this Sunday in the past, you know its possibilities. If not—decide now to hold it just once—this year. You will never again do without this source of power and blessing for your church.

THE MESSAGE of THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES.

(Continued from page 16.)

est political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the grounds of race. Is your church willing to declare, as this Assembly has declared, that this is contrary to the will of God?

The Church of Christ is today a world-wide fellowship, yet there are countless people to whom he is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?

God does not leave any of us to stand alone. In every place he has gathered us together to be his family, in which his gifts and his forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know who is coming. It is he who meets us every day and who will meet us at the end—Jesus Christ our Lord.

Therefore we say to you: Rejoice in hope.

The Message of the Second Assembly of the World Council of Churches

To all our fellow Christians, and to our fellowmen everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice and peace, and it is God's will that we should have these things. But he has made us for a higher end. He has made us for himself, that we might know and love him, worship and serve him.

Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice, but creates oppression. He wants peace, but drifts toward war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and under the shadow of death.

Here where we stand, Jesus Christ stood with us. He stood with us as God made man, come to seek and to save. Though we were the enemies of God, he died for us. We crucified him, but God raised him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in his risen and ascended power he has sent forth into the world a new community bound together by his Spirit, sharing his divine life, commissioned to make him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see him as he is and know as we are known. Together with the whole creation, we wait for this with eager hope, knowing that God is faithful and that even now he holds all things in his hands.

This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in his love. It is to share with Christ and for his sake the sorrows and perplexities of the world. It is to have our citizenship in that Kingdom

which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance, we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will meet us at the last, saying: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Thus our Christian hope directs us towards our neighbor. It constrains us to pray daily, "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of his return in glory.

Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for his blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We, therefore, ask you: Is your church seriously considering its relation to other churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

The forces that separate men from one another are strong. When we met at Amsterdam, the Chinese churches were with us; we have missed them at Evanston. There are other lands and churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deep- (Please turn to page 15.)

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, OCTOBER 7, 1954

NUMBER 39

A PRAYER

By REV. ROY C. HELFENSTEIN

Upon the Occasion of the Inaugurating of the
1954 Richmond Area Community Chest Drive

THOU God and Father of all mankind, Thou God of truth, of light, of love and of power, we worship Thee because Thou alone are worthy to be worshipped. We worship Thee because Thou art the Author of Life—the Giver of every blessing which we enjoy. In Thee, we live and move and have our being. Help us always to realize that we most honor Thee and best serve Thee in worthy service to our fellowmen.

We thank Thee for the high privilege of being Thy partners, Thy assistants in the promotion of every worthy cause, every social enterprise which seeks the amelioration of social wrongs, social inequities and social injustices. We are inspired by the fact that whatever we do in Thy name to alleviate the burdens of our fellowmen, whose paths have fallen in hard and unpleasant places, is service to society and to Thee.

We thank Thee for every agency which gives us opportunity to have a part in helping to meet the needs of those less fortunate than we. We thank Thee especially for the Richmond Area Community Chest, for its humanitarian concern, for its commendable record of service, for its comprehensive program, and for its efficiency in administering its funds.

We pray that Thou wilt inspire those who promote the 1954 Campaign, and all those on whom they may call, each to do his or her best, that a glorious victory may be realized. Amen.

News Flashes

The Executive Board of the Southern Convention met on Wednesday of this week in Henderson, N. C.

On Sunday, October 17, at 3:30 p. m., Richmond First Church will dedicate its new Fellowship and Recreation Center. Superintendent W. T. Scott will be the guest speaker. Friends are invited.

The Church of the Covenant

The Church of the Covenant (Congregational Christian), Lynchburg, Virginia, was officially organized on Sunday, October 3, 1954, at 3:00 p. m. Dr. Douglas Horton, minister of the General Council delivered the principal address of the occasion. The service was at the Fellowship House, 4415 Boonsboro Road, Lynchburg, located on U. S. Highway 501, about one mile beyond Randolph Macon Woman's College.

The Church of the Covenant grew out of the Lynchburg Christian Fellowship. The story of the Lynchburg Fellowship appears in this issue of THE CHRISTIAN SUN. It is a reprint of an article by Beverly Cosby from *The Princeton Semanarian* of November 12, 1952.

THE CHRISTIAN SUN, in the issue of October 14, will carry a story of the purpose and scheme of organization of the Church of the Covenant by Rev. Irving Stubbs, co-minister.

Revival at Pleasant Hill

The revival at Pleasant Hill Congregational Christian Church, in Alamance County, began the first Sunday in September and closed the following Sunday morning. The Rev. William Simmons preached every evening throughout the week, with our pastor, the Rev. M. A. Pollard, conducting each Sunday morning service. There were 19 professions of faith and rededications, with four new members joining the church. We feel that the church was much revived, and that it is in a growing stage, and we pray that it may continue during the coming years.

Our young people are much interested and are taking an active part in the singing as well as in the devotional for each worship service

(Continued on page 15.)

Dr. Hotchkiss Becomes Director of Town and Country Work

Rev. Dr. Wesley A. Hotchkiss, director of research on the Board of Home Missions of the Congregational Christian Churches has been appointed director of the town and country department of the Board, which is a part of the church extension division of the board, and works with the Congregational Christian Churches located in open country and in towns of 5,000 or less.

"The work of the town and country department of the Board of Home Missions has three main emphases," Dr. Truman B. Douglass, executive vice-president, explained in announcing the Hotchkiss appointment.

"The department conducts a continuous program of inquiry and experimentation into the most pressing problems of the rural church. For example, during the last six years the problem of the marginal church has attracted nation wide attention.

"A second and equally important function of the department is to present the point of view of the rural churches within the total Christian enterprise. This work is carried on in the public press and church publications and through national denominational and inter-denominational meetings. This work is important because of the tendency of

(Continued on page 10.)

Meeting Dates of Conferences

It is earnestly hoped that each church will be well represented by delegates to their respective conference. The church report for the Conference Year should be sent in promptly to the conference secretary, and remittances for Conference Apportionments should be paid in full before the conference meets. Send remittances for conference causes to the conference treasurer and for Convention causes to the Southern Convention Office at Elon College, N. C.

The meetings of the conferences of the Southern Convention this fall will be as follows:

VIRGINIA VALLEY CENTRAL CONFERENCE:

Winchester, Virginia—October 13-14

Rev. R. A. Whitten, President

Mr. Clarence A. Phillips, Secretary

EASTERN VIRGINIA CONFERENCE

Rosemont Church, South Norfolk—November 3-4

Rev. J. Everette Neese, President

Rev. J. H. Lightbourne, Jr., Secretary

EASTERN NORTH CAROLINA CONFERENCE

Piney Plains Church, near Raleigh—November 9

Rev. Will B. O'Neill, President

Rev. R. L. Jackson, Secretary

WESTERN NORTH CAROLINA CONFERENCE

Grace's Chapel, near Sanford, November 11

Rev. M. A. Pollard, President

Rev. F. C. Lester, Secretary

NORTH CAROLINA & VIRGINIA CONFERENCE

First Church, Greensboro

Rev. Mark W. Andes, President

Rev. Wm. J. Andes, Secretary

The guest speaker for the Valley Conference will be Rev. John F. McClelland, Silver Spring, Maryland, where Mr. McClelland has done an outstanding job of church extension.

The guest speaker for the other conferences will be Dr. Sidney M. Berry, of London, England. Dr. Berry is secretary of the International Congregational Council.

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

Winchester Laymen's Meeting

An enthusiastic meeting of laymen of the Winchester, Virginia, Church was held Friday evening, September 24, at 6:30 o'clock in the social hall of the parsonage. A dinner served by the ladies of the Fidelis Class was a big feature of the evening.

It was a called meeting to organize the Men's Fellowship of the church. Previously more than fifty men had promised to meet on this occasion but because of sickness and other engagements between 20 and 30 men attended.

Rev. Millard Rewis, pastor of the Market Street Methodist Church of Winchester spoke to the men following the dinner. He was followed by W. B. Williams, of Newport News, Virginia, chairman of the Laymen's Fellowship of the Southern Convention. Then followed the organization of the group by Mr. Williams, who did an excellent job of getting men named to man the organization.

The writer was impressed with the response of the laymen to Mr. Williams who challenged the men to a united effort in the work of the church.

I believe this organization of laymen will prove a most helpful arm of the church and become of a power for service yet undreamed of. We are very happy for the outlook and we deeply appreciate the splendid effort of Mr. Williams to get our ship of state sailing.

ROBERT A. WHITTEN.

* * * * *

Eastern North Carolina Laymen to Meet

Many of the laymen in the Eastern North Carolina Conference have expressed an interest in having a conference organization of the Laymen's Fellowship. You probably know that ours is the only conference in the Southern Convention without such an organization.

On Tuesday, September 28, laymen and ministers from four of our churches who have an active Layman's Fellowship and one church which was interested met here at Wake Chapel. These men made

plans for a meeting to be held in the Vance School Cafeteria located just beyond our Wentworth Church on Route No. 3, Raleigh, on Wednesday, October 20, 1954, at 7:00 p. m.

Every church in our conference will be invited to this meeting. Dr. Earl Daniely, vice-president of the Southern Convention Layman's Fellowship, has been asked to be present, to explain the work and opportunities a Layman's Fellowship offers. It is our prayer that at this meeting we will vote to organize a Conference-wide Layman's Fellowship and elect officers.

We would like to have three to five consecrated laymen from each church in our conference as well as the minister present for this meeting.

The Missionary Society of our Wentworth Church is to prepare and serve the dinner at a cost of \$1.25 per person. It is asked that some laymen in each church be so kind as to collect this reasonable amount from each man who can come and mail a check with reservations to B. C. Brown, Route No. 3, Raleigh, N. C., on or before October 15.

We are depending on you.

RAY POWELL, *Chairman,*
Publicity Committee.

More than 15,000 missionaries are now sent out from the churches of the United States and Canada; and their support calls for annual giving in excess of \$40,000,000.—*The Civic Bulletin.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

World-Wide Communion Sunday

World-Wide Communion Sunday is one special day that should be observed by every local church. The term "local church" is a useful one when used to designate an individual congregation. The tragedy in connection with it is that all too often it is an exact description. There are churches whose concern and whose program of activity are limited to the immediate environs of their membership. Many church members unblushingly say their own church has more needs than its members are able to meet and that until those needs are met, they are not going to respond to outside calls.

The temptation to be selfish is not confined exclusively to persons. Organizations and institutions are constantly beset by the temptation of selfishness. The better the purpose to which they are dedicated, the more likely they are to succumb. It is impossible for either man or God to sanctify selfishness.

Churches need to be constantly reminded that they share the eternal purpose of God to redeem the world from sin. The acceptance of unlimited responsibility is the condition under which God bestows the fulness of his power. Until a church undertakes a program which is so big that only with God's help can it be done, it will find itself unable to meet its own immediate needs.

The glory of a church lies in the fact that it has the nature, purpose and spirit of the Church. That is the spiritual truth upon which congregationalism is founded. Leave out the awareness of a church's relationship to the universal Church of Christ, and congregationalism becomes a delusion and a snare.

The Sacrament of the Lord's Supper offers to the believer an unusual opportunity for spiritual renewing and spiritual growth. Men, even Christian men, grow weary in their mortal way. They need the bread of life for their souls, as they need physical bread for their bodies. Therefore, they come to the Table of the Lord.

Men need not only the power that comes from God, they need also the strengthening that comes from fellowship with those who are seeking the same blessed experience. They long for that spiritual oneness which every one feels in some measure as he partakes of the emblems signifying the broken body and the spilled blood. When the members of a worshipping congregation are thus one in spirit, the Holy Spirit can do his perfect work, and the Sacrament becomes truly the Holy Communion. Christendom, in the observance of World-Wide Communion, is seeking just that spiritual oneness.

Are You Going to Conference?

The conference season is drawing near for the churches of the Southern Convention. The Virginia Valley Central Conference will meet October 13-14. Then in November the other four conferences of the Convention will follow each other in rapid succession.

The conference session affords the best opportunity available for local churches and their membership to get acquainted with one another and to know the total program of our denomination. If you have never attended a session of the conference in which your church holds membership, you have missed one of the high experiences of being a church member.

Some church members are chronic conference attendants. The conference rolls show certain persons are delegates from their church year after year. Incidentally many of them are the most useful members of their church. You may decide which is cause and which is effect.

It is not easy always to secure delegates from the churches, especially if the distance to be traveled is considerable. Then there are those who think the church has no claim upon their time except on Sundays. Conference time is a good time to let such people know that the Lord sometimes has good work to be done on week days. Draft some of the folks who ought to go to conference, insist that all delegates should attend, and then watch the member who has attended conference for the first time. See if he does not have a new idea concerning the importance of all phases of the church program.

It should be added that attendance at conference is not limited to elected delegates. There is no reason why the people who like to attend should not go. The same program is available for both delegates and visitors, and there is always enough to eat and to spare.

Moral: Go to the annual conference.

The L. C. F.--A New Medium

By BEVERLY COSBY

The Lynchburg Christian Fellowship is a Christian program of education, worship and recreation. As an experiment in Lynchburg, Virginia, this newly organized group indicates a sense of urgency to recover the true relationship between hearing and acting upon the Word of God.

With only fifteen members, and with less than thirty months of organized activity, the L. C. F. promotes a far reaching program for youth and adults directed almost entirely by Christian laymen. Full-time leadership during the summer months provides a ministry to school children and young people overburdened with hours and weeks of unproductive leisure. My field work was to direct this program.

During the school year the program is chiefly educational in nature. A group of high school juniors and seniors meet once each week for prayer and serious study. Meetings are informal; discussion and group participation center around the week's assignment. Members read the prescribed texts and take examinations. The book being used at present is Leslie Weatherhead's *The Transforming Friendship*. A similar group of adults of various denominations are likewise following a course of rigorous study in James S. Stewart's *The Life and Teachings of Jesus Christ*. They share new insights in the ways to practice Christianity in their vocations, and in all unalluring details of their daily routines. One example of applied Christianity which has developed from this group is a relatively small business concern which now draws a sizeable check on its account each month to the work of Christ's Kingdom; and in addition offers a small annual scholarship to a promising high school graduate.

Movies Analyzed.

Another activity primarily for adults was a summer film program. We showed a series of carefully selected motion pictures, one each week for a period of five weeks. These movies were intentionally non-religious and secular, yet they were chosen because of their Christian implications. A discussion period followed each showing for the purpose of stimulating Christian insights into the

life situations portrayed by each film. For example: *Fame Is The Spur* depicted a young British lad from a low-income industrial class intent on attaining power and recognition in English politics. After gaining status and influence, his first noble motives to represent the interest of England's working class became conditioned by the subtle temptations of public life. A Christian lawyer of Lynchburg, a representative to the Virginia House of Delegates, led the



BEVERLY R. COSBY

Mr. Cosby is a native of Lynchburg and vice-chairman of the Lynchburg Christian Fellowship. He is a graduate of American University and of Union Theological Seminary in New York. He is co-minister of the new Church of the Covenant (Congregational Christian) in Lynchburg, Virginia.

stimulating discussion following this film. Questions such as these arose: Was the politician conscious of his changing attitude? Were his early motives really sincere? Can a Christian pursue a political life without compromise? Was there a clear cut Christian position for him to take at the meeting with the miners? Such complex questions did not prompt ready-made answers, but stimulated our thinking and led to valuable reflections by the group. Here was a concrete attempt to bridge the gap between the sacred and the secular, and encourage the individual to relate his faith to the so-called secular situations of life. Other films included: *Long Voyage Home*, by Eugene O'Neill; *Crime and Punishment*, by Dostoyevsky; *Les Misera-*

bles, by Victor Hugo; and *Inter-Racial Unity*, three excellent short presentations.

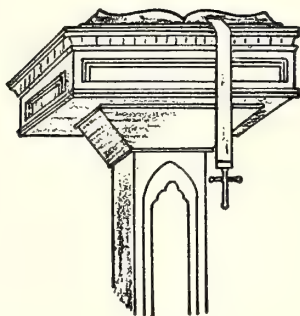
Plans for developing a Christian Youth Center are now underway. Such a center will provide a week-day program adaptable to the seasonal demands of children and young people. This idea took concrete expression when the basement of a home was converted to a recreation center, and in a short time many neighborhood boys and girls enthusiastically employed these facilities. This response led immediately to the grading and preparation of an athletic field on a four acre tract of land which was given for this purpose. Additional land purchases soon increased the area of the Youth Center to approximately twenty-five acres; and plans were made for additional facilities which would provide for other recreational, educational, and worship opportunities. Future plans include provisions for numerous sports, camping and retreat sights, a community house, a small lake, and an amphitheater.

Youth Center Plans.

In July we began a week-day program in supervised handicraft, leathercraft, and recreation with a minimum of facilities and equipment. Children enrolled for one month periods, and these activities were led by a recent high school graduate serving as senior counselor. Classes began with devotions, followed by a period of instruction in the several craft projects. Then class members, together with other children in the community, took part in ball games, varied athletics, and other events including short hikes and overnight camps. The number of boys and girls who participated in the classes was about thirty, but individual classes consisted of five to fifteen. In addition to the regular daily schedules, different churches and community groups used the land and facilities of the Youth Center for picnics and outings.

Volunteer groups composed of youth and adults worked together on several projects to improve the Youth Center property. Some groups stained picnic tables and benches, others cleared undergrowth and timber. With the aid of a jeep, small bulldozer, and other equipment, we partially constructed a one lane roadway, and re-worked, fertilized and seeded the athletic field.

A future program of the fellowship will provide a constructive day camp (Continued on page 9.)



The Lost Art of Winning Souls

A Sermon

By AARON N. MECKEL, D.D.
St. Petersburg, Florida.

John 12: 32.

I want to begin this message by recalling an incident out of the life of a great soul-winner of this generation, Dr. Merton S. Rice of Detroit. It seems that during one of his first pastorates he made the companionship of a man with whom he often went on fishing trips. On many a subject the minister and parishioner held discussion. One subject alone never came up—that of the Christian life, the need of surrender to Christ, and loyalty to the Christian church.

In time the young preacher was succeeded by another who promptly pressed home upon this man the claims of Christ. But when confronted with the imperial demands of the Gospel, he made reply that they couldn't be so important after all. "Why," said he, "if they had been important, Mr. Rice would have mentioned them; during all the years I knew him he never once brought up the subject." It was a chagrined pastor who went back to his former pastorate and friend, to make amends for a tragic oversight. Said the great soul-winner of later years, "We must make our friendships Christian!"

A chief of police in an Indiana city, looking at the wrecks that were brought to his attention, was overheard to say, "The saving of souls is rapidly becoming a lost art in our generation."

Let that accusation sink deeply into our minds! A lost art, is it? When did you for instance last speak to another soul about Christ, or win a recruit for the Christian ranks? Or, how about our churches? The outstanding liberal preacher of our generation, not long before his retirement from the active ministry, stated in a sermon that, were someone to become soundly converted in

our average run of church, we would be embarrassed, and not know what to do with him!

In the twelfth chapter of his Gospel, John tells how some of the Greeks came to the disciples saying, "Sirs, we would see Jesus." The coming of the disciples of Plato and Aristotle and Socrates to him, for the gift of life, stirs the great soul of Jesus to the depths. In a vision he sees the death he must die that all may live, and the resurrection from the dead he will undergo that men might live after the power of an endless life. The Great Imperative is flung out to all generations to come, from the lips of the supreme Soul Winner of the ages: "And I, if I be lifted up from the earth, will draw all men unto me!" In other words, move the magnet towards the filings, and it will draw them.

Now, place the statement of the police chief and the words of Christ, side by side. "And I if I be lifted up from the earth will draw all men unto me." Not—"If ideas about me are lifted up—but—"If I—the living Son of God, sent for the redemption of the race—be lifted up, will draw all men unto me." And then the other statement: "The saving of souls is rapidly becoming a lost art in this generation."

Let us be agreed, then, on this: That if this most needful of all arts has been lost, it is high time that we regain it. We can at least begin there.

We want to present two rather obvious propositions and draw some inferences from them.

I.

The first is this: *The church grew and became great because believers witnessed to their Lord.* These first Christians beheld in their Master a mighty magnet, and so they lifted him up in word and deed that he might draw men unto him.

As you read again the original documents of our faith, you are convinced that the overall object of the first disciples was not to build a pretensions church. It was not to pad membership rolls. Their consuming ambition was to share a life they had found in Christ. It was to bear glad witness to one who had redeemed them from the dregs of sin and unbelief. Thus did the church grow!

And how amazingly simple the method of Jesus! He took twelve men the like of ourselves, lived his way into their lives, filled them to overflowing with his redemptive love

and concern for others, and then sent them out to the "lost sheep of the house of Israel," saying "Ye are my witnesses." They, in turn passed the torch of witness on to others until a great fire was kindled. We read in Acts that those first twelve disciples went everywhere proclaiming "Jesus and the Resurrection," and that the "Lord added daily to the church such as were saved." Indeed, so the church grew!

How is it then, that the winning of souls has become a lost art? That what John Henry Jowett called "a passion for souls" lost its hold on us?

Is it that we have professionalized our Christian witness to the extent that we forget that Christianity first burst upon the world as a lay apostolate? Can we no longer say with William Carey, "My business is to be a Christian, I cobble shoes for a living?" Has the zeal to win souls to Christ abated in the pulpits of the land? Or perhaps, have we in the modern church become so obsessed with peripheral and incidental matters,—social reform in the large, the raising of large budgets, the forming of committees for political reform, the whirl of social organizations—that we have lost sight of our primary task of witness? Brethren, has the church ceased to be a revolutionary movement of the Spirit and dwindled into a mass of revolving machinery?

I wonder about that when I see certain religious sects capitalizing on our lukewarmness. Just take a look at the Jehovah's Witnesses on the streets of our cities, offering their many pamphlets to the passer by, and with a smile? There comes to mind the Mormon elevator boy in St. Paul, Minnesota, who tried to convert me to his faith. A pastor friend says that whenever a Mormon family moves into his community you can feel their missionary fervor for five miles in every direction. Yes, let it be said, that when the Congregationalists, the Methodists, the Baptists and the Presbyterians no longer ply their evangelistic witness, then the religious sects take it up.

Take a look also at the urgency with which the world of business carries on its trade. A very gifted salesman makes the public *want* to buy.

A Christian lay worker was driving in the country when he overheard a radio announcer extolling the merits of a certain product. With what

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Parable of the Virgins

I speak to you this morning about the parable of the Virgins. In the days of his flesh on earth our Lord spoke in parables. The parable of the seed and the sower; the parable of the vine and branches; the parable of the lost coin, and of the prodigal son. On one occasion Jesus said, "Then is the Kingdom of Heaven likened unto ten virgins—five were wise and five were foolish." They all had their lamps trimmed and burning, ready to go out and meet the bridegroom. While the bridegroom tarried, they slumbered and slept. At midnight the cry, "Behold the bridegroom cometh" was heard. The five wise had their lamps trimmed and burning and their vessels full of oil. The five foolish had their lamps trimmed and burning but no oil. Hastily they entreated the wise to share their oil with them. The wise refused less there should not be enough for all, but said to the foolish, "Go to those who sell and buy oil for yourselves." While they were gone, the bridegroom cometh and the five wise go in with the bridegroom for the feast. When the five foolish returned, they had their lamps trimmed and burning and the oil they had purchased, but alas the door was closed. They begged for admission but the master said, "Depart, for I know you not." They turned away into darkness.

Hear the parable of two students. They were born and reared in the same community. They attended the same public school, they graduated from the same high school; they both had ambitions for a college education. They both went to the same college. They took the same course; they had the same professors. They both looked forward to the happy day when they would graduate from college and receive their diplomas. They had been in college together, attended class together, taken tests and examinations together and now they had gone to the last examination together and as they looked at the list of questions, the one rejoiced, he was happy. The questions were familiar; he knew the answers. He wrote the answers hastily, put his paper on the desk and left the room.

The other looked at the list; he looked down the whole list. He knew the answers to three questions. There were others that looked a bit familiar but the majority of the questions on the paper were unfamiliar to him. He became confused, disturbed. He couldn't write down what he knew. He made an effort but when the professor saw his paper, he had failed. What was the trouble? He had no oil.

He had no oil of *appreciation*. The one student appreciated the fact that he had been given the opportunity and the privilege of attending college. He knew that there were literally thousands of young people of college age all over the world who would give anything for the opportunity and privilege that had been his; that there are hundreds and thousands of young people in this country who would have liked to have been in college these four years, but they had been drafted and were in the armed services of his country. He realized that there were scores and hundreds who for the lack of money for expenses could not go to college. They would give anything if they could have had the opportunity that was his. His appreciation was so keen that he refused to waste his time. The other lacked the oil of *appreciation*. He was in college. Why not! The world owed him certain opportunities and privileges and he was taking them. Nothing about college life inspired him or gave to him due appreciation of the opportunities and privileges that were his.

He lacked the oil of *affection*. The greater part of human endeavor is made because of love. A young man pleading for the hand of his lover in marriage as she hesitates vows that he will work his fingers off to see that she has the necessities and comforts of life; that life with him will be a dream and a pleasure. It's his love that drives him both to service and to sacrifice. The love that a mother has for her children will rob her of sleep, of strength, of energy, of time, if only her children may be comfortable and have the necessities of life. It's the love that a son or a daughter has for his or her parents that gives them strength to turn from what is wrong and dedicate themselves to that which is right. When some act

grieves the hearts of their parents, they are distressed and when a son or daughter goes astray, it brings great sorrow to the hearts of the parents.

The one lacked the oil of *apprehension*. The other had the oil of apprehension. He had the ability to concentrate when it was necessary. He could turn away from the things in college that diverted him from his main purpose and take the time that should be given to study and re-

(Continued on page 11.)

* * * * *

Apportionment Giving

The small church college is facing the test of its existence. Elon College is classified as a small church college. It was founded to meet a critical need within the church. The church members came to realize that its growth and effectiveness were dependent upon an effective leadership; that if the Christian Church in the South were to be blessed with a leadership, the church must do the training. The need was great in the late 80's and early 90's, but the need for trained leaders in our church today is greater than ever before. The members of the church enjoy a higher degree of training than they did fifty or seventy-five years ago. When our church is compelled to look to other denominations and sources of training for our leadership, something is happening with us. Either we as a church are neglecting our duty and denying our people of their rightful opportunities or we have lost contact with God sufficient to be channels through which he extends his call to those who should be his ministers and evangelists. May we search our hearts, count our blessings and acquit ourselves as the followers of Christ and the servants of God.

Previously reported \$ 6,750.83

Eastern N. C. Conference:
Hope Mills \$ 28.00
Morrisville 8.54

Eastern Va. Conference:
Dendron S. S. \$ 3.25
Holland 112.00
Rosemont 128.00
South Norfolk 133.00
Waverly 140.89

N. C. and Va. Conference:
Apple's Chapel \$ 34.00
Elk Spur 4.00
Howard's Chapel S. S. .. 1.00

Western N. C. Conference:
Pleasant Cross \$ 10.04
Pleasant Grove 5.00
Zion 10.00

Virginia Valley Conference:
Bethlehem S. S. \$ 23.00
Timber Ridge 66.00

706.72

Total to date \$ 7,457.55

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

"China Reunion"

By MR. RICHARD L. JACKSON.

"That would stop the crows from flying in and snatching food from the kiddies' hands," Fran Riggs was saying as we discussed life in Kilanjunia (kill lahn jew knee—say it rapidly), India. One of the Chapel Hill women had become so enthusiastic after hearing Dr. Ed Riggs tell about their work in the Indian village that she wanted to know immediately, "What can we do to help?" She wondered about giving them plastic screening for their little thatched home. "But installing such a luxury would be very difficult; and we're not sure yet just where we'll be living when we go back," Fran went on.

"Now here's a country woman's sari you might like to show the Southern Convention women." And so Fran gave me another symbol of Indian life. It's been wonderful having them here with us for their short visit to the Southern churches. Ever since saying goodbye that December day in Hong Kong in 1950, we've been looking forward to some kind of reunion. Our six children get along beautifully from eight-month Martha Riggs to six-year Lewis Jackson; and no one even notices the occasional Chinese or Tamil (make is rime with "camel") words that come into our talk.

Martha helps us do dishes by sitting quietly on the drainboard, occasionally dabbling a foot in the dishpan. Susan Jackson loves pushing the baby in her cart when she's not playing with Joy Riggs. David J. and Louis R. enjoy trains together.

A high moment for all came early in their visit when Timothy Chang, his brother and wife and baby were here. Chinese flowed in chatter, song, and prayer; and happy memories were mixed with sad thoughts as we looked at slides together. How deep are the ties that bind in Christian love!

* * * * *

Holy Neck Has Good Report

As we draw near the end of another conference year our thoughts just naturally seem to turn back to

the events of the past year. As I think back, it seems to me it has been a good year for us as a group of missionary women. We have reached the goals set before us for the year, but more than that I feel that each one of us has attained a personal goal as we have had fellowship together from time to time, learning about our missionary work, studying our Bibles, and doing the many tasks that needed to be done.

As I think back on some of the highlights of the year, I recall our Thank Offering program, which was presented on the first Sunday in November. It was a nice program, with several of our ladies taking part.

On our regular meeting date in January we had an "all day" meeting with a covered dish luncheon. Mrs. I. W. Johnson was with us and taught our foreign mission study book, *Where'er the Sun*. We always enjoy having Mrs. Johnson with us and especially enjoy having her teach one of our mission study books.

On the third Sunday night in January we observed Family Night, with a supper served in our Fellowship Hall. All of the families of the church were invited. After supper we enjoyed watching the film "The Hidden Heart."

On March 5 we observed the World Day of Prayer at our church. The members of the other churches in the community were invited to join with us in the service, and some of them had parts in the program.

At our regular meeting in March Mrs. Ryland Darden of the Holland Society came and gave us a most interesting review of our study book, *Within These Borders*.

In May we entertained the ladies of the Holland Society at a Fellowship Supper. They, in turn, gave us a lovely program. This meeting was well attended by the members of both groups:

We have enjoyed studying the Psalms all during the year. Several of our ladies have led in the study at our regular meetings.

We had a nice representation from our society at the Fall Conference, the Spring Rally, and Women's Fellowship meeting of the Southern Convention at Bethlehem.

Now we are looking forward to a new year. We have our program planned, and we are hoping to accomplish even greater things for Christ and his Kingdom in the year that lies ahead than we have in the past. I feel sure that we will be able to do a fine work under the capable leadership of our new president, Mrs. Jim Wright.

MRS. ROBERT WARREN,
President.

* * * * *

Christian Temple, Norfolk, Reports

The activities of the Woman's Council of the Christian Temple, under the leadership of Mrs. F. W. Wilson have been many. The interest and enthusiasm shown by each person has been gratifying and encouraging. There is a bond of love, friendship and understanding, one for the other, which permits the women of the Temple working together to accomplish almost anything.

A project which has given the women a great deal of pleasure is sewing for the Conce Clinic. This work was started while Mrs. L. W. Vaughan was president, in cooperation with the Council of Church Women of Norfolk. The women make and sew bandages, also night shirts, for the patients attending the Clinic for treatment. There is a great need for these articles, where often the patients are unable to bear the heavy expenses of their illness. In rendering this service the women not only relieve suffering but enjoy the fellowship of the time spent together. A delightful lunch is prepared in the church kitchen by Mrs. Joe Watson. The money obtained from the sale of the lunch goes to purchase dishes for the recently modernized kitchen.

The Pilgrim Guild, a night circle of the Woman's Council, has done outstanding work under the leadership of Mrs. S. M. Smith, Jr. This group for several years has sponsored the nursery for small children during the morning worship service. A chairman is appointed for the year and different women of the circle take their turn in keeping the nursery. Refreshments are also provided by this group for the children.

This group also for several years sponsored a troupe of Girl Scouts. Also a project not done before, which proved most rewarding, was paying the expenses of a little girl for two weeks to Camp Owaissa.

In giving this brief report I have only listed a few of the accomplish-

ments, which I believe are different from the regular program we all follow. I hope in so doing I might give some other society an idea or suggestion. I hope also that in sending in your report you might list some suggestions for us.

At the September meeting officers are to be installed and plans presented, enthusiasm rekindled for another wonderful year together.

MRS. W. MILLARD STEVENS,
Program Chairman.

* * * * *

Accomplishments of Wakefield Women

The Women's Missionary Society of the Wakefield Congregational Christian Church has had a very successful year. Though small in number, we have accomplished much.

Each member has received a special blessing in working together for the advancement of God's Kingdom.

We observed World Day of Prayer, World Community Day, and May Fellowship Day in cooperation with the other denominations. A Thank Offering program was observed in our church, which was very effective.

Each of our members contributed a gift to the Friendly Service for Puerto Rico. Baskets of fruit were taken to our shut-ins at Christmas and they are remembered with cards.

The highlight of the year was our May Fellowship celebration with a program and social hour following.

We pray that God will be with us in the coming year, and that each member will strive to make our society more successful.

MRS. ALF VICE, JR.,
Treasurer.

* * * * *

From Elm Avenue, Portsmouth

Truly we have been "Rejoicing in Our Task" this year. Although great things have not been accomplished, we are thankful for the things we've been privileged to do.

We had representatives at the spring and fall rally and conference. We cooperated with the city-wide World Day of Prayer, held in the First Presbyterian Church, and in World Community Day and May Fellowship Day.

We accepted an invitation from the First Congregational Christian Church to hear the mission study book review, *Where'er the Sun* given by Miss Cross, which was thoroughly enjoyed. We had representatives at

the Rosemont Church to hear Miss Ione Catton. We used the Thank Offering program in the packet, and showed two films, "The Hidden Heart" and "Second Chance."

We sent clothing to Colony Virginia home for the feeble-minded. Our society has been sending coupons to the orphanage, also helping with two children during the year with small gifts.

Last month we enjoyed a watermelon feast on the church grounds. One of the highlights of our work was the Family Night Fellowship held at Dale Homes Community House. Everyone brought their supper and it was spread out in picnic style. There was entertainment and games for all. We closed with a devotional program, and everyone enjoyed the evening together.

In January we organized a Cradle Roll. We now have seven on the roll. Our society was responsible for the missionary program conducted on the fifth Sunday in August. We used members from the Sunday school classes from the Beginners to the Men's Bible Class.

We are grateful for the promise from God: "All things work together for good to them that love God, to them who are the called according to his purpose."

MRS. CLYDE O. KOON.

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Successful Year at First Church of Portsmouth

The Woman's Fellowship of the First Congregational Christian Church, Portsmouth, Virginia, has had a very successful year under the leadership of our president, Mrs. L. V. Gerbie. Our year books were made by the program committee and have proven very helpful.

In October the Woman's Fellowship served a buffet lunch at church honoring all new members. This was well attended and everyone enjoyed it so much that we have to have another this year.

We observed World Community Day, World Day of Prayer and May Fellowship Day with other churches of the city, sponsored by the United Council of Churches.

We gave one Life Membership, and two Memorial plaques in memory of Rev. W. Stanley Carne and Dr. Robert Lee House. A special dedication service was held in May.

A film, "The Hidden Heart," was shown in our church at the November meeting. The Thank Offering

program was held on the first Sunday night in November in the church and was most impressive.

Our Friendly Service chairman, Mrs. B. L. Sawyer, presented the program for December, "Christmas in Puerto Rico." Money was raised to send a goat to Puerto Rico, and three dozen jars of powdered milk and seventy-five bars of soap to Ryder Memorial Hospital. Six other packages were sent to Humacao, Puerto Rico, as recommended by the Council of Church women. We also served sandwiches and cookies to the service men at the U. S. O.

We gave our pastor's wife a surprise shower in May and she received many lovely gifts. A gift of \$50.00 was sent to a lady in the hospital.

Miss Marjorie Lou Cross reviewed our foreign mission study book, *Where'er the Sun*, and Mrs. Herbert J. Martin reviewed the home mission book *Within These Borders*.

In June the Fellowship entertained at dinner the young people, who graduated from high school and college.

Mrs. Albert Morrison had a vesper service at the city park in August, with special music by Miss Imogene Kitts and Mr. M. K. Moss.

We thank God for a good year and hope to do even more next year.

MRS. F. Q. RICHARDSON,
Acting Secretary.

THE L. C. F.—A NEW MEDIUM.

(Continued from page 5.)

experience for many who are financially or otherwise unable to attend commercial resident camps. The vital core of such a camp will be a challenging program of Christian education and instruction with their practical application in every phase of the total camp life. This program would begin at the very point when vacation Bible school ends.

The Youth Center will not be restricted to summer use, but will be available for week-day and week-end activities the year round. In this we anticipate a growing opportunity for ecumenical cooperation, with tremendous potential for building Christian character in youth, and developing Christian manpower for the future.

The L. C. F. and its outreach is possible because of a small, disciplined group, who pray, who give, and who are diligently appropriating resources from the well-springs of God, that others may share this faith in Jesus Christ.

A Page for Our Children

Mrs. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

It wasn't surprising to see an article in our sister paper, *Arvance*, about the special station wagon of Miss Lelia Anderson, but we did get a jolt when our Sunday morning daily paper carried a long write-up about her, a pleasant jolt to be sure.

Miss Anderson is known to some of your mothers for she has visited in the convention and spoken to the women, been to Elon and traveled about, and spent a considerable amount of time at Franklinton and Bricks. She is an ordained minister. You may be proud of belonging to one of the few major church groups that allows women the privilege of preaching. We are ardent campaigners for them and predict that in 25 years they will serve in our own churches. Her station wagon has the name "Pilgrim Circuit Rider" on its side and she goes from church to church that is small and without a minister. She goes to some with clerical help too, but really she aims to "pump new life in rural churches." She has visited 14 states and traveled nearly 30,000 miles.

The station wagon is very special. It is equipped so she can sleep, eat and wash in it. There is room to store books and materials. Special equipment includes flower box, cross and candles, and many things to make worship fine. There are crayons, books, movie equipment and the typewriter.

She is blonde, small and has a very friendly smile. The last time she was in North Carolina Miss Anderson was limping because of an injury received when a young lady made a U-turn right into her car. We hope nothing turns over or into the Circuit Rider station wagon.

Circuit riders of yester-years were men. They rode horses and did many things while in the saddle: wrote letters, made-up sermons, thought out plans, wrote hymns and composed poems. Their spacious saddle bags carried many of the things they needed. What a change from the past—horses, and now, station wagons. Can you close your eyes and forsee a gaily-colored helicopter spinning over the flatlands of our Mid-West? That's probably next on the program,

Learning to be a Good Citizen

By MABLE-RUTH JACKSON.

Issued by the National Kindergarten Association.

Carol came running into the house, breathless with haste and obviously almost bursting with something she had to impart.

"Mummy," she announced importantly, holding out several slips of cardboard, "our school is going to have an entertainment and here are four tickets. Will you buy them, Mummy?" Then, seeing her father, who had happened to return home earlier than usual, "Will you buy them, Daddy?"

Her father smiled at her. "Not so fast, young lady," he said. "What kind of an entertainment? What is it for?"

"Oh, there's a little play and singing and all kinds of things. We want to make some money to give to the people who help the children who get ill with polio. You know."

"Yes, I know," said her father, looking at the tickets, and her mother added, "We've already given—"

"Carol," interrupted her father quickly, "will you please run out to the yard and see if the paper boy has left the paper? Only don't run—walk. I'll be thinking about this."

When his daughter disappeared, Mr. Davis turned to his wife. "Nan, we can't let her down," he said.

"No, I don't think we can," she answered slowly. "It was just that I was thinking we'd already given quite a bit to the polio fund."

"But *this* would be Carol's gift, in a way. We want her to feel a civic sense of duty for herself. Even if we told her that we, as a family, had given our share, it wouldn't have the same effect."

"You're right, John," said his wife thoughtfully. "We *would* be letting her down. We mustn't dampen her enthusiasm in a good cause. I'm glad you pointed it out."

"Here's the paper, Daddy," called Carol, shutting the front door. "Will you buy the tickets, Daddy, will you?"

"Of course, we will honey," her father assured her. "Are you going to take part in the entertainment?"

"Oh, yes," she replied, her blue

eyes sparkling. "I'm going to be one of the ushers."

Well, that was all to the good, too, her father thought, repressing a smile. Perhaps being an usher would impress upon her that it wasn't only the performers, the stars, who were important. They wouldn't get far by themselves. The supporters, the tickets sellers, the ushers, she would realize, all had their part in making the success of any entertainment in connection with any drive. The organizers, the chairmen, the leaders got their names in the paper, but the unpublicized workers under them were just as necessary.

Mr. Davis wanted his children to grow up feeling a sense of responsibility toward the community, its life and its problems. From the community, the circle would widen to include the state, the country, the world. If feelings of kinship and good will and concern for others could be engrafted on the minds of all the children of all the countries, there would be no more wars. There would, instead, be friendship, respect, and neighborliness.

HOTCHKISS IS DIRECTOR.

(Continued from page 2.)

our industrialized civilization to undervalue the rural root from which we sprang. Two-thirds of our churches are classified as rural.

"A third job of the department is in-service training and assistance to theological seminaries in training men for the rural ministry."

Dr. Hotchkiss joined the staff of the Board of Home Missions in 1950 after receiving the degree of Doctor of Philosophy from the University of Chicago. From 1945 to 1947 Dr. Hotchkiss served as Army Chaplain on troop transport ships in both the Atlantic and Pacific theatres.

Dr. Hotchkiss was born in Spooner, Wisconsin, and spent his boyhood and youth on a Wisconsin farm, attending a one-room school. He graduated from Northland College, Ashland, Wisconsin, and from the Chicago Theological Seminary.

In his new position Dr. Hotchkiss succeeds Dr. Thomas Alfred Tripp, nationally known rural sociologist and churchman, who directed the department until his death in June, 1954.

Dr. Hotchkiss is married to the former Mary Ellen Fink of Fond du Lac, Wisconsin. They have one daughter. The Hotchkiss' reside in Huntington, Long Island.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Youth Retreat at Rosemont

The Rosemont Christian Church Young People held their second Youth Retreat at Sylvan Beach, September 18, 19. The general theme for the worship service was "Worshipping God Through Nature."

The Rev. George Alley, pastor of the Suffolk Christian Church, spoke to the young people on "The problems of 'The City' and the Christian Young Person's Relationship to Them." He gave a very inspiring message in which he told us that the city has all of the same problems that we have in a small community but on a larger scale. In his talk he said that young people often get lost in the large city without the personal touch of the small community and many times do things they would not otherwise do if they had friends and associates who really cared for them. In the city people go about their own business, leaving juveniles to stray into bad company and thus commit crimes.

The evening program was given over to thinking about Pilgrim Fellowship and how we are a part of it. On Sunday morning the young people thought over their problems and what they would like to do for the next year. Some of the projects suggested are: Mission study, sending a Japanese student to college for one year, and observing Youth Week. In Youth Week they will help with the program of the church by being minister, director of Religious Education, deacons, etc., in order to find out more about what the church officers do and share in the work of the church. The business session included the election of officers and the Rev. Melvin Dollar, pastor of the church, installed the officers with a very inspiring challenge to them to take their responsibilities seriously and work out a program in which all the young people of the church would have a part.

About twenty young people and their counselors were present for this Retreat and we feel that it is a very worthwhile project for other groups to have each year before they begin their fall program.

RUTH H. DUNN,
Director of Religious Education.

Valley Conference Youth Meet

A small group of Valley Conference young people and leaders gathered at the Elizabeth Furnace picnic group on Sunday, August 29, for meditation and planning. After a "quiet time" and short general discussion plans were made for the next youth rally which is the annual Youth Conference for the Valley.

That meeting will be at the Newport Church on Sunday, afternoon, October 10. The initial worship will be led by the Newport young people followed by the address of the rally. We are hoping to have Howard Schomer our "Minister of Fellowship" to Europe as the speaker. Following this there will be four discussion groups on four problems of youth groups, such as: "How to Conduct a Meeting," "Planning Programs," "Youth Advisors," and "Projects for Youth Groups."

Supper will be followed by a business meeting where next year's officers will be elected. The closing worship service will be led by the Antioch group (which, by the way, had four of the eleven people present at the planning meeting) aided by special music from other groups.

Sincerely,

HANK HARMAN.

* * * * *

Tips from Tom

By a most unexplainable circumstance, the article appearing on this page from the Rev. Hank Harman of the Valley Conference was received but not recognized until recently. It seems that the letter was overlooked and not found and opened until this week. Our deepest regrets and apologies go to Rev. Harman and the Valley Young People for this. We hope that the writeup will still have its effect, with special emphasis placed upon the October 10th rally.

* * *

Conference presidents and secretaries, we haven't received your news of your rally this month yet. If you want proper publicity, please write today.

* * *

Youth Work Day for Christ is October 23. We hope all local groups will take active part in this program. Watch this page and write the Con-

vention Office for material. Plan ahead, be active, do a good days work for Christ.

* * *

October--Month of Sunday Rallies.

1st Sunday—

2nd Sunday—Valley Conference—Newport Church.

3rd Sunday—

4th Sunday—

5th Sunday—W. N. C. Conference—Asheboro Church.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

search. He could say no to his friends when they invited him to go out to the hamburger and beer joints. He could turn down an invitation to go to movies when he should be preparing his lessons. He could sit in class or read a book and be able to select what the author meant to teach in the writing of that book. He could sit in class, listen to a lecture and put down the nuggets of truth that his instructor was striving to impart. The other lacked the power of concentration. He was unable to seize the truth contained in a book on in a lecture. He listened but did not hear. His mind was somewhere else. He lacked the oil of apprehension and the power of concentration.

Two little boys were pulling their dilapidated wagons along a stony path that was hemmed in by briars and thorns. Their wagons were loaded with bits of wood and coal that they had picked up along the railroad track. The one in front was Puling his wagon briskly with his head thrown back. He was whistling—at times singing a song. The other was coming along behind, grumbling and complaining. The path was full of stones and the thorns were rough and cruel. The one in front said to the one behind, "Of course there are stones in the pathway. There always has been and of course the briars and thorns that hang over the pathway have always been there. We have obstacles a plenty but we must overcome them. It doesn't do any good to yell and tell everybody about them. Just shut your face and push on." Of course there are unpleasant things in college life; things we prefer not to endure. There are plenty of obstacles in the course of education. There always have been and there always will be. It doesn't do any good to yell and complain about it. We need to take the advice of the little boy in front—"Shut your face and push on."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Way of Wisdom"

LESSON III—OCTOBER 17, 1954

MEMORY SELECTION: "Trust in the Lord with all thy heart; and lean not upon thine own understanding. In all thy ways acknowledge Him, and He will direct thy paths."—Proverbs 3:5-6.

BACKGROUND SCRIPTURE: Prov. 3, 4.

DEVOTIONAL READING: Proverbs 4:10-20.

We sometimes hear the expression, "Buddy, you spoke a proverb that time!" It means that the person, in a few words, has spoken a lot of wisdom or common sense. For that is what a proverb is—"a sentence briefly expressing some practical wisdom." A proverb is a kind of distilled wisdom, common sense boiled down. Proverbs represent wisdom distilled out of long experience, either of an individual or of a race.

We consider in today's lesson some proverbs taken from the Bible. They belong to what is known as the "Wisdom Literature" of the Bible. They are poetic in form. Many of them were written by Solomon. But some others were written by other men. All of them are concerned with ethical conduct. Out of the accumulated wisdom of the ages they represent the contrast between the good and the evil, and enjoin the readers to choose the good. They emphasize, not "book learning," but common sense and wisdom.

A Commandment with Promise.

"But let thy heart keep my commandments, for length of days and years of life, and peace, will they add to thee." So counsels the wise man or the teacher or the parent. It simply echoes the Fifth Commandment, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." There are exceptions, of course. But young people who obey their parents in that which is right, have not only length of days, but a finer quality of life. Young people overlook the fact that parents and teachers have lived longer than they, and have learned much from experience. They want to make their own laws, and they are often hurt by their refusal to benefit by

the experience of those who have lived before them. They seem determined to learn the hard way, by breaking the law and then being punished thereby.

Inner Integrity and Kindness

"Let not kindness and truth forsake thee; bind them about thy neck; write them upon the tablet of thy heart; so shalt thou find favor and good understanding in the sight of God and man." Truth and kindness, what a beautiful combination. Let a man be honest, genuine, sincere. Let him determine to live by the law of truth within his heart. And then let him express the spirit of kindness in his relations with his fellowmen. Character and conduct all of one piece. Faithfulness and kindness are greatly to be desired. Think what a difference it would make in the world if we were governed by the law of kindness! The application of the spirit of kindness to the relations between persons in life would solve most of our vital and vicious problems. Why not begin today to live by this law of kindness!

A Wisdom Above and Beyond Our Own.

"Trust in Jehovah with all thy heart, and lean not upon thine own understanding." God gave us minds and he expects us to develop them and to make use of them. There is a wisdom that is desirable and essential to good living. But no man is wise enough to solve his own problems. There is a wisdom that comes from above. And that wisdom is to be had for the asking. The brother of our Lord wrote that if any man lacked wisdom, let him ask of God who giveth liberally, and it would be given him. But he was to ask in faith, nothing doubting. As with persons, there is no use asking for advice if one is not going to take good advice.

Guidance.

"In all thy ways acknowledge him, and he will direct thy paths." Here again, it does not mean that a good man will never make mistakes. But like Abraham's servant, who went to seek a wife for his master's son, Isaac, and who said, "I being in the way, the Lord led me," the steps of a good man are ordered by the Lord.

And the man who tries in all his ways to acknowledge God can look back over his life and say that God has led him and guided him. Better to walk in the darkness with God than to walk alone in the light.

The Company a Man Keeps.

"Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it; turn from it, and pass on." A man is not only known by the company he keeps, he is made in large measure by it. And out of the experience and the wisdom gained by that experience, the wise man warns the young men of his day about the kind of company he keeps. A visitor in a penitentiary asked many of the men why they were there, and in the majority of cases, the reply was, "I got in with the wrong crowd." A young man or a young woman will do well to have as friends and companions those who call out the best in them. There is a way that seemeth good unto people, older people as well as young people; but the end thereof is destruction. Evil companions corrupt good manners. It is hard enough to lead a good life. A fellow needs all the help he can get. And good companionship and wholesome friends are a great help.

The Way of the Righteous and the Way of the Wicked.

"But the path of the righteous is as a dawning light, that shineth more and more unto the perfect way, The way of the wicked is as darkness; they know not at what they stumble." The man who walks in the light will have more light. But the man who walks in the darkness, who is not true to the light which he has, will lose what light he has. There is a striking story in *Tarbell's Guide* in connection with this lesson. A beloved professor of Ohio Wesleyan tells about it as follows: Some girls, when they came to college, were very pretty, but when they came back to visit the campus thirty years later, their beauty had faded. The moonlight and -roses loveliness of their youth did not last. On the other hand, other girls, when they came to college, were very plain. But when they returned thirty years later, they were beautiful women. What made the difference? The latter had the beauty of a spiritual life written on their faces. And then he adds, "God runs a beauty parlor."

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

THE LOST ART OF WINNING SOULS.

(Continued from page 6.)

urgency and attractiveness the appeal was made! "Your children will not be healthy, nor your home happy, without this article," so it was claimed. My friend said that when his own interest was gradually fanned to high flame, he listened carefully for the name of this product. Just then the announcer blurted it out: "Supersuds!" My friend concluded: "Why is it that the average one of us is more enthused about 'selling' automobiles, radios, articles of all kinds, than he is to communicate his religion unto me?"

Even as the early Christians were driven abroad by persecution, they witnessed to the pagan world of the Lord of life. Persecuted, but witnessing! When the church was great, the winning of souls to the Master was a consummate art!

II.

The second of our propositions seems equally clear: *The church will become a stirring moral force in our modern society, again when as individual Christians we retrieve this lost art of winning souls.* We must move the magnet in the direction of the filings! "And I, if I be lifted up—will draw all men unto me!"

A live Christian layman was telling how, in the company of another, he visited two churches in a large American city. The first was disappointingly cold and formal in spirit. There was a noticeable lack of contact of God with man, and man with man in that service. "We were glad to get out of there," so he said. On Sunday evening the same two men worshipped in the second church. The atmosphere in that church was warm with Christian love and friendship. Not noise, but spiritual intensity and awareness. The sermon was tucked close around the needs of the people in the congregation. "We wanted to go," said one of these laymen, "and tell the minister that, if ever we moved to that city, we would want to serve in his church." Now, what marked the difference in those two churches? I think the answer could be put thus: In the later, there was a genuine interest in persons as persons. They were not just automatons, so many bodies occupying pews.

I cannot but think of the tremendous spiritual potential there is locked up within an assemblage such as this! If everyone here would take

this message sincerely to heart, what a Pentecost there would be! If someone should ask, therefore; What are the necessary *qualifications* for an effective winner of souls?—here now, are a few:

(1) First of all, you must have a story of your own to tell. Above all else, men must see evidence of the working power of God in your life. Go out and talk about yourself and you become an insufferable bore. Go and tell another what Jesus Christ has meant to you, and you become an irresistible magnet. Yes, have a story to tell, and then tell it in your own idiom.

Tell me the Story simply,
As to a little child;
For I am weak and weary,
And helpless and defiled.

My friend, speak up for your Master! Help to break the false conspiracy of silence that hangs like a fog over the modern church. The Communist and secularist are shrilling out their wares. And should the Christian be silent?

(2) Again, be assured that in the winning of souls to your Master, love counts for much more than argument. Human souls are loved, rather than argued, into the Kingdom of God. Oh, how we need the imaginative insight of the Boy Scout who was administering artificial respiration to a poor drunk who had been fished out of the ocean. "Son, it's not worth your trouble, I'm not deserving of your help," said the human derelict. But the little fellow replied, "But I'm not thinking of the man you are. I'm thinking of the man you're going to be." In the loving words of Fannie Crosby:

Down in the human heart,
crushed by the tempter,
Feelings lie buried
that grace can restore.
Touched by a loving heart,
quickened by kindness,
Chords that are broken
will vibrate once more.

There comes to mind the Prayer List that my pastor-father used to keep close at hand. He would enter the names of any who might be sick, or discouraged, or bereaved, upon that list. And on his knees—often at family prayers—he would mention before God the names on that list. Friends, it is time that we are putting our Prayer Lists to work again! I believe with all my heart in the great enterprise of foreign missions—the saving of souls at a distance. But what of the heathen and the pagan, right here at home, in our

American communities? Who will be concerned enough to go after them? According to census figures, there are at least 8,400 families unaffiliated with any church here in our community, alone.

There is a saying of the Master Soul-Winner that needs to be brought into focus again in our church circles: "They that are well do not need a physician. The Son of Man is come to seek and to save the lost."

(3) Finally let me realize that the winning of souls to Christ is my task, and that the way to learn is just to begin. Dwight L. Moody said as much to a hesitant Christian worker, when he said, "You ask the 'how' of soul-winning? Start right where you are. The main thing is to begin."

A parishioner once brought a list of names to his pastor, saying, "I think that if you will call on these people they could be won into the church membership." The wise pastor replied, "I have a suggestion; why don't you undertake to win these families, yourself?" After some hesitation, this man summoned up courage to make the first call, where he met with a heartening welcome, and with favorable results. Not only so, but an entire neighborhood was spiritually rejuvenated, and a whole company of new recruits were won for the army of Christ. "It's the one greatest thrill I have ever experienced," said this man later.

"But," someone says, "I haven't youth, and health and strength. I must leave it to others to win souls to the Redeemer." My friend, are you saying that there is nothing you can do? Let me relate this instance out of the life and ministry of the renowned British preacher, Dr. Alexander Maclaren.

Noting a famous skeptic in his congregation one Sunday, he met him afterwards and suggested that if he would attend services for four consecutive Sundays he would present the main arguments for the Christian Faith. Then, if at the end of that time he desired to unite with the church, he would be glad to welcome him.

Dr. Maclaren was overjoyed to note the eager manner in which the skeptic listened to his presentations, and delighted, when on the fourth Sunday, he presented himself for admission into the church. The preacher even enquired as to which of the four sermons had been most

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

I look on the Christian Orphanage (Congregational Christian) as being an opportunity for service to little children. Every normal child needs love and understanding. Or maybe I could better put it this way: for a child to be normal it must have love and understanding. To be a little child with all the innocence, promise and sweetness which little children have and be not wanted is bad. One of the most tragic things in childhood is to crave love and not get it.

Sometimes I wonder that children who know so much now days, and see so much—children, I mean, who have been left mercilessly alone—I wonder that they are as responsive and docile as they are. They fight a bitter battle of which you and I know little. Sometimes I am floored with their questions. In their keen little minds and broken hearts they build for themselves the sort of “off-yonder” daddy they would like to have. Their “imaginative” mothers are so loving and kind and true.

Some children here have real living fathers who are poor and helpless with several little children left on their hands by the death of their mother. To make a living they must have the help of somebody with their children. Those fathers help with the financing of their children. The help is proportionately small and quite insufficient but they do something. They sometimes visit their children. But those children who know their parents are living but have left them unwanted, unhelped and unheeded—there is the battle within of which I speak.

I look on that child with compassion and love as well as the boy who knows his widowed mother loves him and tries to do for him. Every child needs love and understanding. But the boy who speaks bravely of the dad he has “manufactured” for himself in his little broken heart is capable of going eventually in either one of two directions—up or down.

To me, with what little experience I have had, the orphanage is an opportunity to do an outstanding piece of charitable work.

Mr. and Mrs. Milton J. Averette put it this way: “Inclosed you will find a check for a small amount that we hope will in some small way make one of your children happier. Hav-

ing only one of our own we realize how very much it takes to care for each. We hear from you regularly through THE CHRISTIAN SUN and follow you with much interest. With kindest regards for you and yours.”

Notice: “having . . . one of our own.” That “our own” means love and care and understanding; means training and teaching, and the trusting of God for his loving help. Their child is surrounded by something money will not buy. They sent money and rightly. But their child is fortunate in having that which is above money and beyond price.

It is something to have a child-caring home where such love and understanding, such guidance and training, can be approximated when there is no one else to whom the homeless little child may turn.

JOHN G. TRUITT,
Superintendent.

REPORT FOR SEPTEMBER 30, 1954.

Commodities for the Week.

Toilet articles and candy:

The Friendship Club, Burlington, N. C.

Coupons:

Women's Fellowship, United Church, Chapel Hill, N. C.

Clothing:

Geraldine McCauley, Weaverly, Va.

George Burwell.

Floyd Holdsworth.

Spring Hill Women's Auxiliary.

Mrs. Roy Clayton, Efland, N. C.

Mrs. C. R. Stanfield, Burlington, N. C.

Mrs. Joy Bell Dixon, Burlington, N. C.

Mrs. Ervin Small, Burlington, N. C.

Clothing and glasses:

Waverly Christian Church.

Socks:

Barrett Circle, Bethlehem Christian Church.

Glasses:

Mr. Robert Howell, Bethlehem Christian Church, Suffolk, Va.

Sunday School Monthly Offerings.

Amount brought forward \$ 9,431.35

Eastern N. C. Conference:

Ebenezer\$ 42.17

Liberty (Vance) 25.10

Mt. Auburn S. S. 9.75

Wake Chapel 60.24

137.26

Eastern Va. Conference:

Eure, Special\$ 10.00

Norfolk, First 18.30

Oakland S S. 15.00

43.30

N. C. and Va. Conference:

Durham S. S.\$ 30.97

Haw River, Special 100.00

Haw River 92.00

Long's Chapel 1.47

Reidsville S. S. 57.00

Shallow Ford, Special ... 25.00

306.44

Western N. C. Conference:

Zion\$ 30.00

30.00

Virginia Valley Conference:

Newport\$ 30.41

Winchester S. S. 8.26

38.67

Total \$ 555.67

Grand total \$ 9,987.02

Special Offerings.

Amount brought forward \$23,865.68

Philathea Class, Suffolk

Christian Church\$ 10.00

Friendship Bible Class,

Cong. Christian Temple 25.00

H. O. Byrd, Suffolk, Va. . 15.00

Mrs. Carro Jones, New

Hill, N. C. 5.00

Mr. and Mrs. Milton J.

Averette, Henderson, N.

C. 20.00

United Cong. Christian S.

S., Columbus Ga. 5.30

New Hope Christian Ch.,

Roanoke, Ala. 3.17

First Cong. Christian S.

S. Roanoke, Ala. 29.49

In Memory of Walter R.

Sellers 10.00

(Continued on page 15.)

MEMORIAL GIFTS

“Instead of Flowers”

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

HARGROVE.

The ways of God shall forever be unfathomable by the minds of men. Therefore, we must have the faith to believe that "God does all things well," and that, whatever may be enjoined upon us to bear he has an eternal purpose behind it. It is difficult, to be sure, for us to understand why his devoted followers must lay down their task at the height of their service, but such has been true throughout the ages and will so remain until the time when all things shall be "revealed as they are." Perhaps, the Psalmist summed up the dictum for our living in the words, "So teach us to number our days that we may apply our hearts unto wisdom."

God in his wise providence has seen fit to remove from the service of his Kingdom and our Eastern Virginia Woman's Fellowship, the superintendent of the Norfolk District. On August 15, 1954, Mrs. Elizabeth Hargrove laid down her earthly labors to receive the reward awaiting the faithful.

Mrs. Hargrove was a church leader with vision, patience and understanding. As a teacher she was a student of the Bible with a keen perception and persuasive manner. As a Christian woman she possessed those qualities that have characterized the best of womanhood throughout the centuries.

Therefore, be it resolved:

1. That her diligence in labor, the constancy of her faith, and her devotion to the cause of Christ be recognized as worthy of our emulation.

2. That a copy of this memoriam be sent to "The Christian Sun" for publication, a copy to her husband, Mr. C. V. Hargrove, and that a copy be attached to the minutes of the Eastern Virginia Woman's Conference Executive Board Meeting of September 2, 1954.

Mrs. J. EVERETTE NEESE,
Mrs. W. R. SKELLEY, JR.,
Mrs. E. G. MIDDLETON.

EURE.

Eure's Congregational Christian Church suffered a great loss on June 12, 1954, as Mrs. Mae Green Eure passed away. She died suddenly although she has been in failing health for several years.

Mrs. Eure was 64 years old, had been a member of Eure's Christian Church about 50 years. She was a Charter member of the Woman's Missionary Society.

She was a faithful wife, a devoted mother of ten children, five boys, five girls and a number of grandchildren.

Her life was simple and sincere, she was of the quiet, modest type. She loved her home, friends, neighbors and her church. She was a true friend and a consistent Christian. She will be greatly missed in her home, church and community.

We shall always cherish the memory of her friendship and loyalty to the church.

Funeral services were conducted at Eure's Christian Church on Thursday, August 17. Many friends and relatives were present, and tokens of love and appreciation were shown by the beautiful flowers brought to the rites. The church and community will

always remember the loyalty and true faith of this dear loved one.

We extend our deepest sympathy to her family and commend them to the Heavenly Father, eternal in the heavens.

Mrs. WILLIAM ALEXANDER,
Mrs. CLEETISE BRISCOE,
Mrs. LUTHER EURE.

FELTON.

It is with deep sorrow that we, the members of Eure's Congregational Christian Church, record the passing of Mills Armistead Felton on the 19th day of June, 1954.

Only 15 years of age, his life was short and sweet. Born with an incurable disease, he lived a life that was cheerful, courageous, patient and an inspiration to all those who came in contact with him.

Armistead was a good boy. He was quiet, sincere, honest and smart. He lived a life worthwhile for others to follow although he suffered all the years he lived.

He accepted Christ and became a member of Eure's Christian Church in 1949, when he was 11 years old. He loved to attend church and sing hymns of praise.

He will be greatly missed in his home, church, school, and the community. His life will always be remembered as blessed and eternal in the Heavens. We say, "His Life Well Done."

He is survived by his parents, Mr. and Mrs. Mills N. Felton, four sisters, one grandmother and one grandfather.

We extend our deepest sympathy to his loved ones and we commend them to our Heavenly Father's love and comfort.

Mrs. WILLIAM ALEXANDER
Mrs. CLEETISE BRISCOE,
Mrs. LUTHER EURE.

THE LOST ART OF WINNING SOULS.

(Continued from page 13.)

instrumental in bringing him to his decision. Imagine his amazement in receiving the reply, "Your sermons, Sir, were helpful, but they were not finally persuasive in my decision." Then he told this story: He was leaving the church on a snowy Sunday, when he noticed an elderly saint with a beaming face, having difficulty on the icy walks. He offered his arms in help. As they walked along together, she looked up into his troubled countenance, and exclaimed, "I wonder if you know my Savior, Jesus Christ? He is everything in the world to me." "That sent me home to my knees," continued the former skeptic, where I found Christ for myself, in the depths of my own heart. There and then I resolved to be his disciple and a member of his believing fellowship. That is why I am here."

My friend, it was not the persuasive eloquence of the great preacher as much, as it was the simple testimony of the little crippled saint that won that man to the Christian cause.

"And I, if I be lifted up from the earth, will draw all men unto me!" We must, all of us, move the magnet toward the filings that it may draw them.

In the end, it will not be the worldly honors you have won, or the offices you have held in the church, that will bring deepest satisfaction. It will be the souls, who through your loving concern and interest, were led into the joy and glory of the Christian life, that will constitute the jewels and the gems in your crown!

THE ORPHANAGE.

(Continued from page 14.)

In Memory of Walter R. Sellars	5.00
In Memory of Walter R. R. Sellars	5.00
In Memory of Walter R. Sellars	7.50
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	5.00
In Memory of Walter R. Sellars	10.00
In Memory of Mrs. Chas. McMillan	5.00
In Memory of Fred Sellars	7.50
In Memory of W Hal Farrell	5.00
In Memory of Mrs. R. Ellsworth Jones	5.00
In Memory of Mrs. R. Ellsworth Jones	5.00
In Memory of Mrs. R. Ellsworth Jones	10.00
Special Gifts	29.00
	226.96
Grand Total	\$24,092.64
Total for the week	\$ 782.63
Total for the year	\$34,079.66

REVIVAL AT PLEASANT HILL.

(Continued from page 2.)

We also have a thriving Junior group, who are given the opportunity to have the opening service for Sunday school each fourth Sunday; and each fourth Sunday evening they have a most inspiring service. They also take an active part in the song service each Sunday.

Our pastor reached his fifty-ninth milestone and was honored on his birthday, the first Sunday in September, with a lovely potted flower. Nevertheless, he is still active in his home and community, and a brave follower of our Lord, ever ready to proclaim the good news of the gospel. We trust that the Lord will give him many more years in his vineyard and that we as a church will heed and follow his teachings and go forward in the work of the Master.

What Are We Insuring?

By REV. RICHARD K. MORTON

My city of Jacksonville is, I think, undoubtedly "the insurance capital of the entire South." We have an uncouth number of home and regional offices and smaller agencies here. The payroll is a tremendous factor in our economy, as employment is given to thousands in this field. Office after office has been established, and great new buildings have been or are being erected to provide space for expanded activities.

Life insurance is one of the world's major enterprises, and it is considered by millions to be one of the vital investments for individual and family. It forms, of course, a stable basis for any local economy.

No one today needs to argue the value of life insurance, and we are all familiar with the general procedures for writing life insurance—physical examination, data about one's life, etc. As soon as the company's physician indicates that we are a proper physical risk, and as soon as we demonstrate present financial ability to handle the premiums, the policy is written and put into effect.

We demonstrate that our life is a good physical risk. We do not have to establish its mental or spiritual values. But should we not do a little more thinking about this phase of the matter? What is this life we are so careful to insure? By what standard do we set value upon it? We are insuring it—but to what end?

Nineteen billions were invested in it last year, making a total of 290 billions in force. This is a tremendous sum.

We estimate our life high when it comes to insurance or in settling claims after an accident. But how high have we placed our standards and our aims? We do more to aid our physical health, but still not enough to protect and advance our mental and spiritual health. We safeguard our physical existence, but too much ignore

what good this physical duration of life is going to be if it is insured.

We safeguard ourselves against emergencies and untimely tragedies so far as our physical existence is concerned, yet still seem so unconcerned about mental and spiritual emergencies and tragedies that may occur. Surely this increased concern to have as adequate life insurance as possible is good—but it is good only as far as it goes. By itself, it is not enough.

My main question is simply this: Are we putting enough into life, now that it is more protected physically. Science in many of its branches is helping us to prolong life. Is our religion deep enough to interpret and ennoble life? Science is giving more time for our body to endure. Is our mind more enriched so that it can use this time profitably?

We have more time upon earth. Do we know what to do with it? Do we wish to continue more simply as a healthy higher animal, or as a son of God?

What is it that we are insuring, anyway—and why? May we not indeed be thankful that our examiners do not ask whether our life is really worth all this protection and the expenditure of this money? This is a question we ought to ask ourselves.

In agriculture, our farmers and agronomists are learning more and more how to enrich the soil and thus to put more values into the food we eat. In our field of mental and spiritual activity, we must be likewise busy to enrich the higher resources upon which man's real life depends.

Let us properly insure the body, but also let us cultivate and ennoble the mind. Let us protect ourselves against what may happen to the body, but let us not leave ourselves defenseless against that which assails the soul!

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, OCTOBER 14, 1954

NUMBER 40

Burlington Laymen Help to "Spiritualize Church Finance"



The group of laymen pictured above did an important task for its church, the First Christian Church of Burlington, North Carolina, on September 26. Under the leadership of Dr. Warren H. Denison, teams of two conducted a parish-wide canvass and visitation. Dr. Denison led preparatory stewardship sessions for both men and women during the preceeding week. Much interest in "spiritualized church finance" was generated in the minds and hearts of those who heard Dr. Denison. The results of the canvass exceeded all previous efforts, and the chief benefits were in the attitudes of people toward their church.

News Flashes

Have you sent in your conference apportionments yet? If not, do so at once.

First Church, Greensboro, sent in over two hundred new and renewal subscriptions this week.

Miss Armid Madok of Bombay, India, who is an exchange student in the United States, was the guest speaker at last Sunday's vesper services, at First Church of Newport News, Virginia.

Annual homecoming services were held at Mount Olivet (G) Church of the Valley Conference on Sunday, September 26. A good crowd, numbering around 150, was present at the morning service when a new brass altar set, the gift of the Young Adult Class, was dedicated. Dinner was served on the grounds. At the afternoon service, Dr. David McKeith, Jr., former executive vice-president of the American Board, was the guest speaker. Revival services are planned for the week of October 17 to 22. The speaker will be the Rev. Douglas Ebert of the McGaheysville Methodist Church.

Former Chaplain and Wife Will Teach in Turkey

A former U. S. army chaplain of World War II, his wife, and six-year-old adopted German-born son, sailed on last Friday, October 8, on the *SS Independence* from New York City en route to service in Turkey as Congregational Christian educators. They are Rev. and Mrs. John A. Kingsbury of Moberly and Shelbina, Missouri and Robert Harrison Kingsbury who, last July 22, in the U. S. District Court of New Haven, Connecticut, became an American citizen. He was adopted by the Kingsburys when Mr. Kingsbury was serving as chaplain with the 175th Military Police Battalion.

The Kingsburys are going out as educational missionaries under the American Board of Foreign Missions, Boston, Mass., the overseas arm of the Congregational Christian Churches, and will be assigned to the staff of American College in Tarsus, Turkey, where both Mr. and Mrs. Kingsbury will teach for the next five years.

Little Robbie Kingsbury, who was

born in Stuttgart, Germany, arrived in his adopted homeland in 1952 on the U. S. Troopship *General Darby*. He has mastered the English language and will soon start in on the Turkish, so that in another year he may be able to attend the Turkish public schools. Right now he is being taught by his mother, who will continue his dual education in two languages, in order that when he comes home on furlough five years from now, he will be able to enter the fifth grade in American schools.

For the past year the Kingsburys have been attending Hartford Theological Seminary studying the history, the traditions and the language of Turkey.

Mr. Kingsbury is the son of Mr. and Mrs. Robert L. Kingsbury of Moberly, Missouri, which is his birthplace, and was educated at Central College and the University of Chicago. Mrs. Kingsbury is also a native of Missouri, having been born in Shelbina and educated at Central College and Meredith College in North Carolina.

The Kingsburys are the special representatives in the Near East of the First Congregational Church Grinnell, Iowa; the First Congregational Church of Elkhart, Indiana, the Westville Congregational Church of New Haven, Connecticut, and the Federated Church of Bloomfield, Connecticut.

Meeting Dates of Conferences

It is earnestly hoped that each church will be well represented by delegates to their respective conference. The church report for the Conference Year should be sent in promptly to the conference secretary, and remittances for Conference Apportionments should be paid in full before the conference meets. Send remittances for conference causes to the conference treasurer and for Convention causes to the Southern Convention Office at Elon College, N. C.

The meetings of the conferences of the Southern Convention this fall will be as follows:

VIRGINIA VALLEY CENTRAL CONFERENCE:

Winchester, Virginia—October 13-14
Rev. R. A. Whitten, President
Mr. Clarence A. Phillips, Secretary

EASTERN VIRGINIA CONFERENCE

Rosemont Church, South Norfolk—November 3-4
Rev. J. Everette Neese, President
Rev. J. H. Lightbourne, Jr., Secretary

EASTERN NORTH CAROLINA CONFERENCE

Piney Plains Church, near Raleigh—November 9
Rev. Will B. O'Neill, President
Rev. R. L. Jackson, Secretary

WESTERN NORTH CAROLINA CONFERENCE

Grace's Chapel, near Sanford, November 11
Rev. M. A. Pollard, President
Rev. F. C. Lester, Secretary

NORTH CAROLINA & VIRGINIA CONFERENCE

First Church, Greensboro
Rev. Mark W. Andes, President
Rev. Wm. J. Andes, Secretary

The guest speaker for the Valley Conference will be Rev. John F. McClelland, Silver Spring, Maryland, where Mr. McClelland has done an outstanding job of church extension.

The guest speaker for the other conferences will be Dr. Sidney M. Berry, of London, England. Dr. Berry is secretary of the International Congregational Council.

Laymen and the Church . . .

J. E. Danieleley, Editor, Box 515, Elon College, N. C.

Union, Hunterdale, Laymen Hold Ladies' Night Banquet

Members of the Laymen's Fellowship of the Union Christian Church, Hunterdale, Virginia, held their first Annual Ladies Night banquet on the evening of Tuesday, September 28 at 7:30 o'clock.

Approximately 35 members and guests were present, and a delicious meal was prepared and served by James Campbell and Leroy Allen, assisted by the pastor, Rev. Clyde Fields.

S. M. Joyner and Steve Harnok were in charge of table arrangement and decorations.

Words of welcome were extended by S. M. Joyner, president of the Fellowship, followed by a response from Mrs. Clyde Fields.

"Blest Be the Tie" was sung by the entire group, followed by prayer by Steve Harnok.

After dinner, S. M. Joyner introduced Rev. R. E. Brittle, pastor of the Bethlehem Christian Church, who delighted the group as he reminisced on the "Good Ole Days." He spoke with much wit and humor as he related many past experiences.

Rev. Clyde Fields offered the closing prayer.

JAY G. JOYNER, JR., Secretary.

* * * * *

The Picture on the Front Page

On page one of this issue is shown a group of laymen from our First Church of Burlington, North Carolina, just before they started out on a parish-wide canvass and visitation. The program was under the leadership of Dr. Warren H. Denison. Dr. Denison is conducting a final week of stewardship work in the Convention in the Union Ridge Church this week. He has served ably and with striking results the churches of Suffolk and Resemont in the Eastern Virginia Conference, and Greensboro and Burlington in the North Carolina and Virginia Conference.

A cornerstone in the program is the insistence on the use of laymen. A place of real worth is given every man of the church willing to serve. In every case, the man himself was the gainer and, of course, through

each man across the years his church will be strengthened.

H. E. R.

* * * * *

This Sunday Is Laymen's Sunday

Two weeks ago, you were given some pointers on "How to Get the Most Out of Laymen's Sunday." We hope that you used them to advantage in preparing for this Sunday's service. Here are a few additional thoughts on the development of the theme, "A Time for Decision":

One very successful method is for the laymen to bring examples from the fields they know. A salesman can tell how little is accomplished in any field without study of the organization you represent—or without enthusiasm for what you have to sell, or without work. A workman can tell of the importance of tools and skill in his craft and then say what Christian tools he hopes to use and what skills he is trying to develop.

There should be examples of decision that the speaker himself has made. Since the credit is due to God, he can tell them with modesty. Stories of other people's decisions and their achievements are interesting. Christians are always interested to know how others have been won to God and the church.

Obviously one's whole life is full of times and places for decision. A man may decide to deepen and enrich his own spiritual life. He may decide to do specific things for his (Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$....., for which please send The Christian Sun
() 1 year, () 2 years—() New Subscription, () Renewal:

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From the EDITORIAL *Viewpoint*

An Opportunity for Every Church

Half of the people in the world are undernourished. Millions of them are living in semistarvation. Their daily diet is so meager and lacks so many necessary elements of nutrition that they fall an easy prey to the ravages of disease. Men and women are unable to work because they have lived so long without adequate food that their physical strength is gone. The growth of children is being retarded beyond recovery. They will never have normal bodies.

Who are these hungry people? They are the victims of war and disaster. Floods and famines due to drought, leave millions without food and with no possible means of obtaining it. There are so many destitute people in the world that what we call Christian charity is powerless to meet the need.

During the past decade when multitudes are without food, the United States has been producing more food than anyone has known what to do about. The only answer that our government has been able to devise is government support of farm prices. This means that the government pays the farmer or the producer for his products and stores them for some future use. This has gone on until now six and one quarter billion dollars worth of food commodities is stored in warehouses, and the end is not yet in sight.

By action of the 83rd Congress, such part of this surplus as can be transported overseas to the places of acute need has been made available for distribution. The government is asking no compensation for the food, nor has it made any provision for the cost of transportation and distribution. That is left to the charitable and relief organizations of our land. It has been estimated that the cost of transportation and distribution will be 5% of the cash value of the food. Thus \$1.00 will deliver to the hungry people food the price of which on the American market would be \$20.00.

There are two national relief organizations which are equipped to undertake this task. They are Church World Service and the Christian Rural Overseas Program. Both of these have done remarkable relief work during World War II and in the years since the ending of the war.

The call is going out to the churches of the United States to supply the money to carry and to distribute this food to the people to whom it will mean life. It is a call and an opportunity which must be heeded. Too much is at stake and so much can be accomplished that every local church should do its part. Give through your church, and ask your church treasurer to send it to the Southern Convention Office, designated for CROP or CWS.

Give Us the News

One of the principal reasons for publishing The Christian Sun is to acquaint our constituency with the news of the Southern Convention. We have to know about the representative meetings which are going to be held, the main topics which will be discussed, and who will be the leading speakers. When conferences, conventions and associations have been held, the members who were not in attendance would like to know just what was said and done. Local churches launch unusual projects and programs, or they do the usual things in an unusual way; but keep the news a deep, dark secret, lest other churches should go and do likewise.

Dr. Warren H. Denison has for years been conducting successful stewardship institutes in almost every State in the Union. Not long ago he conducted such an institute at Wake Chapel. As a result of Dr. Denison's labors the church has been going from strength to strength ever since. The pastor of Wake Chapel, the Rev. Fred P. Register, saw the possibilities of stewardship education and practice. Mr. Register became an enthusiastic advocate of stewardship, and is soon to begin his work

as Secretary of Stewardship and Evangelism for the Southern Convention.

Dr. Denison has recently conducted stewardship institutes in the First Church of Greensboro and the First Church, Burlington. Some of us would like to know in detail the results of those two meetings. The churches in which Dr. Denison was working are two of the leading churches of the Southern Convention. They are served by two of our finest ministers. What was done and will be done in these churches should be indicative of what may be expected throughout the Convention.

Conferences are the order of the day in the Southern Convention from now until the middle of November. The Christian Sun would like very much to print an account of the interesting items that are being planned for the conference sessions. Then when the conference sessions are over, we should like to give our readers some idea of just what was accomplished. It is not enough to say, "We had a good Conference." Tell us what made it a good conference, and every one who reads the story will silently vote an expression of thanks.

The Church of the Covenant

By Rev. J. IRVING STUBBS

The nature and mission of the Lynchburg Christian Fellowship has been stated in the preceding article. Since the first appearance of that article several steps have been taken which we feel will strengthen the mission of this interdenominational project.

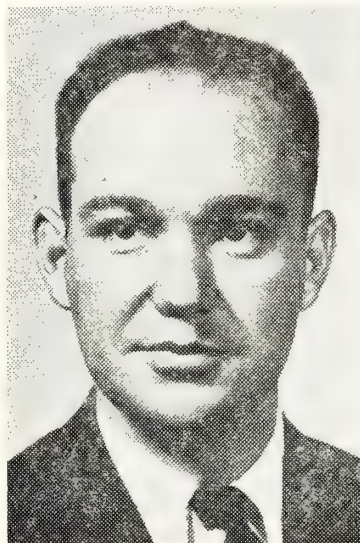
An additional purchase brings our property total to about forty-five acres, including a large dwelling which is our principal Fellowship building, a small cottage to be used for guests and retreat housing, a three-car garage and a barn. The living room of the Fellowship House is being fitted out at present for a chapel seating about fifty.

Community Projects.

Our intention is that the Fellowship should continue as the distinctively ecumenical agency of our project as described in the previous article. We hope through it to continue our year round study-recreation sessions for youth, our young adult study-fellowship group and our summer day-camp program. In addition, plans for the future of the Fellowship include provisions for church, laymen and ministerial retreats; Christian conversations on such topics as Christian vocation, Christian race-relations, Christian music, the role of the church in the increasingly industrial South, etc.; sponsorship of Bible studies; community lectures; a Christian kindergarten; worship workshops; youth in industry camps (Lynchburg has about five industries); a program for college students (Lynchburg has three colleges two of which are Christian sponsored); a religious book shop (Lynchburg has none); a radio ministry and other means of communicating the Gospel and its implications to our community and of deepening the Christian's understanding and life. Obviously we must move slowly on these as the time is ready, and as the leadership and funds are available. We hope through the Fellowship to provide a ground on which churches of our community might cooperate more effectively, on which ministers might work together and on which to lay the foundations for a federation of churches in Lynchburg.

The members of the Fellowship

have come gradually to feel that they need a church as the worshiping center and responsible parent of this enterprise. We believe that it should be denominationally affiliated though ecumenical in spirit, that it should be one in which Christian commitment is taken seriously, that it should have responsibility for the Fellowship in order that it may not degenerate into a community recreation center, and that it should guarantee the necessary financial as



REV. J. IRVING STUBBS

Mr. Stubbs is a co-minister of the new Church of the Covenant, Lynchburg, Va. He is a graduate of Davidson College and of Union Theological Seminary, New York.

well as spiritual support for the Fellowship. For these reasons we have conceived the Church of the Coven-

ant to be structured somewhat as follows.

Organization Planned.

We envisage the existence of three general groups within the church. First, the Board of Deacons, composed of members, who will be responsible for the organizational leadership of the church. The membership of the church we intend to be a small committed group which is willing to assume a practical discipline. This will include a minimum training period prior to membership, a commitment to weekly worship, a minimum daily period of prayer and weekly period of Bible study, a minimum stewardship of time to either the church or the fellowship and the tithe as the minimum stewardship of money. The third group will be a worshipping fellowship which will share in the life of the church and a part of which will be in some stage of training for membership. We intend to make no distinction between members and worshipping fellowship in our worship and the sacrament of Communion will be offered to all Christians.

The responsible operating group for the Fellowship will be a council of which several members will be from the church membership, but which will also include members from other churches and community groups as well. Further membership in the Fellowship will be in particular phases of its program.

This is to sketch the project very briefly. We are aware of numerous problems which this outline will suggest. To some of these we have given considerable thought and prayer, and we are discovering answers. There are many others on which we are open to further light.

Dr. Sloan Reviews Recent Trip Around the World

Mrs. Sloan and I have had an extremely rewarding trip around the world. To be in Asia one morning, Iceland twenty-four hours later and at Elon College by midnight indicates that ours is a small world. We could have gone around the world in much less than 98 days, but it would have been difficult to crowd as varied experiences and as much learning into less time.

We traveled 41,000 miles, using 45 planes, belonging to nineteen different air-lines. We spent nights in

47 different places, including five planes and three trains. It was much more than a trip around the world. It extended from Tasmania south of the mainland of Australia to Iceland. We threw snow-balls at each other in July in Australia and sweat out a temperature of 107 in Pakistan.

We were on the edges of political excitement, bombings in Indonesia, Communist terrorists in Malaya, revolt in Pondicherry, and snipings across no-man's-land in Jordan and

(Continued on page 8.)

Our Churches Report . . .

Richmond Church to Celebrate a Truly Great Event

On Sunday afternoon, October 17, at 3:30 o'clock, the First Congregational Christian Church of Richmond will celebrate the completion of a project which marks the realization of the hopes and dreams of members and friends of the church. For some time they had felt the importance of making provision for a Fellowship and Recreation Center which would minister more largely to the various age-groups within the church membership and the community.

The pastor, Dr. Roy C. Helfenstein, made the comment, "The completed project testifies of the faithful and loyal interest and service of the members of the various committees in charge, several of whom assisted the contractors, in giving many hours of arduous labor in the completion of the center. The achievement moreover bears witness to a progressive, forward-looking membership as evidenced by their sponsoring the project as one of the responsibilities of a modern church."

The project, costing approximately \$6,500, all of which has been paid in full, includes the changing of a large and unsightly waste space under the auditorium into a beautiful, commodious, attractive and inviting "Fellowship and Recreation Center"—refinishing, painting, reflooring, placing an acoustical ceiling and speaker's platform, artistic curtaining, equipping the main room with numerous games, which include Shuffleboard, Ping-Pong table, two Skittle Boards, Box Ball, and numerous other games; also folding plastic-top tables for banquet use and card tables, steel folding chairs, a sound motion picture projector and silver screen.

The four adjoining and previously unused rooms have been converted into a modern kitchenette, equipped with refrigerator, sink, cabinets, electric stove and other accessories; and there is also a Hobby Work Shop room, a Clothes Room, and a Storage Room. These rooms and the adjoining halls have all been refinished and artistically decorated.

The project also included the repainting of the front doors of the

sanctuary and the east side doors and all of the exterior wood-work of the Educational Building, and the placing of lights over east entrances, a new concrete walk and steps on the east side of the main building, doing needed repair work and alterations on roof ledges to correct long-standing leaks on the north side of the church. Also, there was provided a separate heating system for the Fellowship Center so that it may be properly heated without heating the remainder of the building.

The tentative program for the Dedication Service is as follows:

Presiding—Mrs. Dennis Coffey, president of the "Tri-M" Club.

Invocation—Russell Selden, representing the Youth Fellowship.

Hymn—"I Love Thy Kingdom"

Scripture Lesson—Clinton Wilkinson, 1st year Junior Department.

Music—Junior Choir, directed by Mrs. A. A. Doffmeyer.

Violin Numbers: "Meditation" from the Opera "Thais," by Massenet; "On Wings of Song," by Felix Mendelssohn; "Schan Rosmaria," by Fritz Kreisler—Henry Liscio, with Jimmy Whitely accompanying.

Offering.

Presentation of Fellowship Recreation Center and Other Improvements—Mr. L. L. Bond, Chairman, Project Committee.

Acceptance—Mr. John T. Kernodle, Chairman, Board of Trustees.

Hymn—"Lead on, O King Eternal."

Dedicatory Address—Dr. Wm. T. Scott, Superintendent, The Southern Convention.

Motion Picture—"We Came This Way."

Statement of Dedication—Dr. Helfenstein and Congregation.

Dedication Prayer and Benediction—Mr. A. A. Doffmeyer, Chairman of the Official Board.

Liberty Vance Church Reports Progress

The Liberty Vance Congregational Christian Church has finished the best year in its history. This is the second year the church has had full-time work, and the members of the church and their pastor, Rev. W. A. Grissom, are proud of the splendid progress that has been made.

Following a fellowship supper, the fourth quarterly conference of the church was held on Friday evening, October 1. Reports showed that the evangelism of the church has had a good year. The attendance at both Sunday school and church services has been excellent. The Woman's Fellowship reported a good year's work, with all of their apportionment of \$460.00 raised, and all objectives carried out.

The report of the church treasurer showed the church with all bills paid and a sizeable balance in the treasury to be carried over into the new year's work. The people of Liberty Vance realize that when the spirit of a church is right and the responsibility of Christian stewardship is faced, sufficient funds will always be available to do the work of the kingdom.

A new budget for the coming year, amounting to nearly \$7,000.00 was presented by the Finance Committee and accepted by the church. This sum included a 20 per cent raise for the pastor.

Reports from the other departments were also most encouraging.

At this, the last meeting of the church year, new church officers were elected. In a previous meeting of the church, the method of rotation for the deacons was adopted, and at this meeting three new deacons were elected: Tollie Smith, W. D. Foster, and R. T. Renn.

Our pastor, with his very efficient wife, is doing a wonderful work. Every one present at this particular meeting witnessed the many various types of work that these two fine young people are doing. At this time, following the business meeting, our pastor presented color slides of various activities of the church. Included was work from the cradle roll to the adult department. These color pictures were made by the pastor and included the work of the Senior and Junior Pilgrim Fellowships, the Bible School, the Woman's Fellowship, the Board of Deacons, and programs of interest, including four church weddings.

These and our many other activities show that the pastor and people of Liberty Vance are ready to pull or push, which ever they find necessary.

A cordial invitation is extended to all who may find an opportunity to visit with us at Liberty Vance.

MRS. FLETCHER FULLER,
Church Reporter.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Centennial—What?

One hundred years is a long period. Many things have happened during the past one hundred years. Happenings in our own church have been disappointing but more happenings in our church have been encouraging and inspiring. It is good to think about the past. I do not agree with the late Henry Ford that all "history is bunk," nor do I think that St. Paul was speaking literally when he said, "forgetting those things that are behind." There are many things in the past that we need to remember. In fact, as a church we stand on the past—the past declaration of the Holy scripture—if time can be assigned to the scripture). The past achievements of our people dedicated to God and to the coming of his kingdom.

I like also to think of the future. Prospects to me are more inspiring than retrospects. Pantomines are refreshing but programs for progress are far more challenging. We do need to count our blessings but we also need to count our opportunities and to plan for greater things in the future.

A proposed program for the ensuing biennium of the Southern Convention of Congregational Christian Churches was presented to the Executive Board of the Convention at its recent meeting in Henderson. There were differences of opinion as was anticipated and as there should be. To insure progress, however, it is essential that there be unanimity of thought, of planning, and of purpose if we are to accomplish under God that which we as his people should accomplish for his church and the coming of his kingdom through his church.

There may be many items on the church program that should be emphasized and we should have a program for the progress of the whole church along all lines. A lesser program is not likely to challenge our whole constituency. We need to bring into this centennial effort every man, woman, and child in our church. Anything short of that or an effort to do that would be a sad mistake.

There are two items in the sugges-

ted program that should be in the program of every church. Other items are necessary but these two are essential. They are *Prayer* and *commitment*, without which we shall fall short of the requirements of God and the expectations of the consecrated among us. We need to pray for forgiveness—forgiveness for our neglect, our indifference, our doubts, our sins; that our hearts and the hearts of our people and our church may be cleansed, that we as a church may be purified and willing to lose ourselves for the sake of the gospel and of the kingdom. We need to offer the prayer of confession—confessing our enmity, our strife, our fancied vengeance, and ask God to forgive us and make us what we should be as servants of his. We need to pray for progress, for the coming of his kingdom in the hearts of our people and for the salvation of those who have not yet found forgiveness of their sins and a place in his church where they too may work for the coming of his kingdom.

We need to commit ourselves, to commit ourselves to Christ on the terms of the gospel that we may be used according to the will of God and that in his goodness and grace, we may be entrusted with the power of his eternal spirit; that in him and through him, men may dwell together in unity, they may be able to unite in all the relations of life for the good of humanity and for the reign of righteousness in the hearts of men and the counsels of fraternity and society. If we commit ourselves to Christ on the terms of the gospel, we need to pray that the youth of our church may consider seriously the question of committing themselves to the gospel ministry, to the work of Christ in his church and in his world. It would seem that far too few of our young people are offering themselves to the church and to God hoping to become ministers of the gospel of Christ. Could we as a church "pray the Lord of the Harvest, that he would send forth laborers into the harvest." Surely he would hear the prayers of the whole church offered in sincerity and in faith, void of selfishness and of personal ambition.

As God brought us, our church,

to this good day, and as we start at the beginning of another biennium of our Convention, may we give ourselves to prayer and commit ourselves to God in the hope that we may share his grace and be given power to accomplish the will of God in our church and through our church for the coming of his kingdom.

* * * * *

Apportionment Giving

By the time this article reaches the reading public the first of our annual conferences for 1954 will be history. The Virginia Valley Conference assembles in the First Congregational Christian Church of Winchester, Virginia, on Wednesday, October 13, at 10:00 a. m. The annual sessions of the other conferences of the Convention will follow each week thereafter with the possible exception of the week of October 17. Of course, we are all aware of these conference sessions for we, in our local churches, have been refreshing our minds with the church records of the present year. Also, we have been searching our hearts and our purses to make sure that our obligations to our conferences, the boards, causes and institutions of our church, are met in full. We are aware that these apportionments are necessary for the detailed causes of our church or the Convention would not have apportioned the same.

Ours is a free church, but joyous freedom is found in the completion of an obligation that is placed upon us by those in authority of whom we are a part. I am sure that every local church will do its utmost to meet its obligation in full.

A glance at the figures below will indicate how far the amount received by Elon College is short of the amount apportioned—\$15,000.00.

Previously reported \$ 7,457.55

Eastern N. C. Conference:	
Plymouth	\$ 19.50
Eastern Va. Conference:	
Bethlehem (Nans)	\$ 27.25
Dendron	1.02
Newport News	196.45
Spring Hill S. S.	4.65
Suffolk S. S.	42.22
Union So.	77.00
N. C. and Va. Conference:	
Burlington, Bev. Hills ..	\$ 5.00
Carolina	27.00
Graham, Providence Mem.	23.00
New Leonon S. S.	10.70
Western N. C. Conference:	
Flint Hill (R)	\$ 15.00
Pleasant Ridge	65.00
Virginia Valley Conference:	
Mt. Olive (R)	\$ 24.00

537.79

Total to date \$ 7,995.34

Dr. Sidney M. Berry of London To Be Conference Guest Speaker

Dr. Sidney M. Berry of London, England, minister and secretary of the International Congregational Council, will speak at the Eastern Virginia Conference, to be held with the Rosemont Christian Church, on Wednesday and Thursday, November 3 and 4; the Eastern North Carolina Conference at Piney Plain Church (near Raleigh), on Tuesday, November 9; at the Western North Carolina Conference at Grace's Chapel (near Sanford), on Thursday, November 11, and the North Carolina and Virginia Conference, at First Church, Greensboro, on Tuesday and Wednesday, November 16-17.

Dr. Berry is a distinguished British Congregational churchman. He was elected to his present post in 1949, and prior to that time he served for 25 years as the general executive officer of Congregational Churches in England and Wales.

The last few years of that period were during World War II, when the Congregational headquarters in London was surrounded by the ruins of bombed buildings. In that period Congregationalism raised a big reconstruction fund for the rebuilding of the bombed churches.

For twelve years, Dr. Berry was minister of the famous Carrs Lane Church in Birmingham, England, succeeding Dr. J. H. Jowett.

Dr. Berry recently visited the Congregational churches in South India, Australia, New Zealand and South Africa. His world tour took nine months and carried him to five different countries. He was warmly received and often given receptions by the government, as in New Zealand, and by numberless civic groups, as well as by churches. He preached in key churches of these countries, including the pulpits of the Cathedrals at Sydney and Perth.

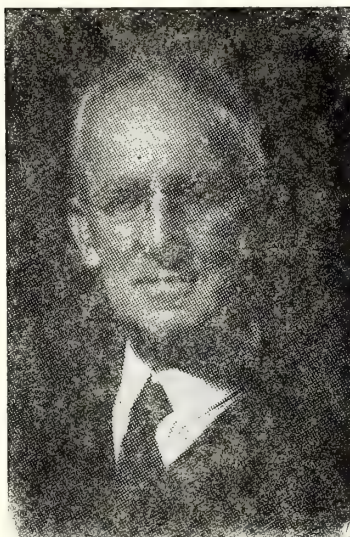
He also made a fellowship trip to the churches in Germany, taking special note of the great refugee camps in Germany and Austria.

The United States is not a new country to Dr. Berry, who has visited here many times, visiting Congregational Christian churches from coast to coast. He says that he very nearly became an American citizen because when he was a small boy his father was invited to the historic pulpit of

Henry Ward Beecher in Brooklyn, New York, and had he accepted, Mr. Berry would have become an American.

Born in Southampton, Lancashire, Dr. Berry was educated at Tettenhall College, Staffordshire; Clare College, Cambridge, and Mansfield College, Oxford. He entered the Congregational ministry in 1906, first being a pastor in a little country church, but soon went on to a suburban pulpit in Manchester.

Then, in 1912, he was called to the Carrs Lane Church in Birmingham,



DR. SIDNEY M. BERRY

where he was minister until 1923. During the period of the First World War, he paid many visits to the men at the front, including those from the United States.

In 1923, Dr. Berry became secretary of the Congregational Union of England and Wales, and for a period he was moderator of the Free Church Federal Council and vice-president of the British Council of Churches, an interdenominational organization which includes the Church of England and the Free Churches.

In his work as minister of the International Congregational Council, Dr. Berry often meets with leaders of Congregationalism in Holland, Denmark, Sweden and Finland.

The International Congregational Council was formed in order that Congregationalists in every part of the world might have a permanent organization to keep their churches

in close and constant contact with each other and to provide a source of information to study the needs of the churches in the different countries. It promotes exchange visits between ministers, theological teachers and students, representatives of laymen's work, women's work and particularly youth work, so that its world fellowship may be made along every line of the churches' program.

DR. SLOAN REVIEWS TRIP AROUND THE WORLD.

(Continued from page 5.)

Israel. We met top political leaders, saw the squalor of refugees in Pakistan, talked with an assortment of refugees in Jordan, and saw the sheet-iron temporary huts of new settlers in Israel.

We had tea with an Anglican bishop in Australia, dinner with a Ceylonese bishop of the Church of South India, had an English bishop of the Church of South India as our chauffeur in Hyderabad, and killed forty bed-bugs bequeathed to us by an American Methodist bishop.

I preached in clerical collar and gown in numerous churches in New Zealand and Australia and again in Malaya, and preached bare-footed in a beautiful chapel in India. We took off our shoes as we entered numerous places of worship, Christian, Hindu, Moslem and Jain. We had the privilege, enjoyed by very few non-Parsees of the world, of visiting a Parsee fire-temple. We were the guests of people of many religious and nationalities.

We found a new, pulsating world. Colonialism and political imperialism are just about dead. The white man is no longer respected because he is a pale-face. The colored people of the world are a majority, and from now on will play a leading part in the affairs of the world. When our State Department says to the people of Southeast Asia, "Come, now; we have worked out a plan for the defense of your part of the world and we want you to approve it," the self-respecting Oriental is forced to say, "No. We are glad to work with you cooperatively, but not as inferiors."

We have come to see the tremendous blunders the French and Dutch have made in their relations with other people, the cockiness and sometimes meanness but eventual wisdom of the British, and the blundering ineptness and immaturity of our own

(Continued on page 13.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

North Carolina Women Have Fine Missionary Conference

Three hundred and twenty-seven people were registered for the North Carolina Woman's Conference at the Church of Wide Fellowship in Southern Pines on Tuesday, October 5. The weather was "scorching," but the people came in large numbers, and no "casualties" were reported. Miss Jennie Doidge "clicked" with her audience by telling them, when first introduced, not to worry, because the dark, heavy-looking dress she was wearing was *cotton*!

Not being up on fashion terms, I do not know how to describe Mrs. Scott's dress, but the president looked unusually stunning in a shiny beige(?), honey-colored(?), or some such two-piece dress. (Speaking of clothes, apparently no one stayed at home because they did not know the right thing to wear on a hot day in the fall—some came in suits and some in summer dresses, and there were enough of both so everyone felt all right!)

But this was not a fashion show, or a weather-minded crowd, so on with the report of the program—

Miss Jennie Doidge brought us "Face to Face with India," telling about the sense of worship she found there, the new day for women in India, and the great need for our help. The reports were made in a minimum amount of time, and were to the point. The audience seemed to especially like the "visual aids," which helped present "Interdenominational Action" and "Friendly Service." Every district superintendent but one was there to present her group, which sat in a body in assigned places. Each person wore an attractive ribbon with the name of her district written on it; these being prepared by the Eutaw Community Church women. Mrs. Scott's message on "The Mission of the Heart," showed careful study of the function of the heart in the human body and the comparative place of Christ in the life of an individual or a church. It was good.

These are some interesting bits to remember—

The lovely memorial service by Mrs. W. B. O'Neill, which included a special memorial for Mrs. S. E. Albert, given by the North Carolina Woman's Board, of which she was a member, and one for Mrs. W. P. Minton, given by her husband, former superintendent of our churches in Pennsylvania.

"The Lord Is My Shepherd," sung by Roger Gibbs, field secretary for Elon College, as he stood in the chancel before the lovely window picturing "The Good Shepherd."

The fact that three members of the North Carolina Board had babies (all girls) during the year—Mrs. Bill Simmons, Mrs. Carl Wallace and Mrs. Mack Welch.

The total giving for the year was \$11,389.17, the largest ever, and \$869.92 more than last year.

Eight new societies were organized during the year: Ether and Shady Grove, in the Asheboro District; Bethlehem, in Burlington; Hendersonville, in Greensboro; Center (So. Boston), in Halifax; Pope's Chapel, in Henderson; Zion and Lee's Chapel, in Sanford.

For the first time, every society that reported to the treasurer the preceding year also reported this year, and every single society met their apportionment in full!

Six societies have asked that their monetary goal be increased—Apple's Chapel, Chapel Hill, Palm Street, Pleasant Grove, Pleasant Ridge and Union Ridge.

The offering for India and Ceylon (our foreign mission study this year) was \$169.32. Fifty dollars has been sent to Miss Bouneva Farlow, who is waiting in Boston, at last report, for visa so she can sail for Ceylon.

Rachel Wallace made her report for social action, and her daughter, Rosemary, is only two weeks old. We call that quick action!

The closing installation service by the Convention president, Mrs. W. B. Williams, included the congregation as well as the officers, and was most impressive.

The Conference, next year, will meet in Durham, . . . See you there!

September Meeting at Ramseur

The September meeting of the Woman's Missionary Society of the Ramseur Christian Church met with Mrs. Roy Smith. Mrs. C. E. Brown led the devotional, taken from the Book of Psalms.

The society voted to meet with Spoon's Chapel, Asheboro and Pleasant Ridge in March for a combined book review meeting.

Cradle Roll chairmen, Mrs. Ward Trogon and Mrs. O. Cox, reported a party held with twelve children and several mothers present.

A most impressive installation service for new officers was held following the program. A number of visits, cards, trays and flowers were reported.

DOROTHY CRAVEN,
Reporter.

* * * * *

Birthday Party Benefits Building Fund

On Saturday night, August 28, the Woman's Society of the Reidsville Church sponsored an unusual and delightful birthday party in the dining room of the church. There were 140 reservations of men, women and children. All who came not only enjoyed the unusual and delicious variety of refreshments, but they also laughed and sang and visited. And all left saying it was good to have been in this church for such a party.

There were twelve tables, each being sponsored by one of the circles of the society, and each represented a month of the year. Each guest sat at the table of his or her birthday month.

July was gay with our national colors and the usual firecrackers. December carried out the Christmas motif—gay Christmas tree, presents and snow. Easter featured the April table, and was bright with the colors of that season. A large valentine box, shaped as a well with "pull me" streamers each rewarding each guest with a favor featured the February table. Indeed, each table was beautiful in its own way with a seasonal motif. And each table entertained with a song or two in keeping with the decorations. September sang "School Days"; October, "Shine on Harvest Moon"; May sang "Take Me Out to the Ball Game," and December sang "Silent Night."

In addition to this entertainment, there were several dramatic, humorous readings presented, and a duet
(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Sometimes we hear people say that our world is not as good as it should be, that folks grow meaner and more wicked all the time. They tell of seeing in the paper and hearing the news broadcast of mean things done and people hurt because of lack of kindness. Maybe it is true, but we don't believe it! What happens is this—bad news makes the news, and good news doesn't travel very far.

Last month a man died whose going did not make the front page of our paper, but he was as good a man as ever lived. He was Rufus Moseley, but people called him "Brother Rufus." He was a friend of the great missionary, Dr. E. Stanley Jones, and he traveled about our country telling church folk about God, and believing and praying. He was an every-day Christian. By that, he meant that he practiced his goodness all the time. When he was given some money after a preaching mission, he gave all of it away—just saved enough to ride home on the bus.

He especially believed that the people who follow Christ should yield their lives to him. That to believe was to follow and that it brought life's great joys. He was right, too. Now he has gone to belong to the Church Eternal, but you did not hear about it, did you? The life of a man like this should be written up and carried over the news waves, but it isn't. Remember, when you hear about "the bad" that there is good all around us if we look for it.

* * *

A request came for a table grace. We shall print a series: Dear God, Be our guest. Come to our table and bless our food, home and lives. Amen.

* * * * *

The Value of Reading to Children

By RUTH PECK McLEOD.

Issued by the National Kindergarten Association.

"How can you remember all of the characters in *David Copperfield*?" said a high school student to her chum.

"Because when I was a child Father read aloud almost every evening while Mother sewed, and being Eng-

lish he selected many of Dickens' books," the girl replied.

One of the best methods of educating a child in an entertaining fashion is to read aloud to him regularly. Nothing brings out the beauty of literature more than hearing it read by some good reader. A former teacher, now blind, told me the other day that he had never really appreciated certain masterpieces until he had heard them read aloud through the "talking books." He confessed that he had skimmed over a great part of the books when he had his eyesight.

Hearing good literature read makes an indelible impression upon the young child. The parents should begin with simple stories and gradually work up to the more advanced reading. One young mother I know, well-trained in child development methods, was convinced that by reading stories to her three boys every night they would be greatly helped in writing compositions. The boys made scrapbooks with appropriate pictures to illustrate some of the stories she had read.

We adults know that frequently new words come to our minds seemingly by magic, but we can usually trace them to some speaker or some commentator who has used them. Hearing new words pronounced correctly is of far more value to us than merely reading them, for all too often we do not take the time to look up the correct pronunciation.

There is no better way to build a child's vocabulary than by reading aloud to him. He hears a new word, asks the meaning, and soon that word is fixed in his mind. Every parent should be extremely patient about this, answering all inquiries, if the child is to reap the full benefit of the reading.

The child who has been in the habit of hearing stories read aloud at home makes the more attentive, alert listener at school. Without realizing it, children retain certain phrases and eloquent passages from the various gems of literature they have heard. Have not we adults at times been astonished to find that we could quote poetry or prose learned while very young and of which we

had not thought since childhood? It is the knowledge acquired at an early age that really remains with us.

Some people at first ridiculed Charles Laughton's assertion that the public would enjoy having books read aloud to them. However, his numerous engagements and the packed houses that followed were proof that people delight in hearing the Bible, Shakespear and other immortal classics read aloud to them, especially by a great artist.

Where there are several children in a family, interesting discussions about various stories arise at the table, or when out riding. At such times parents have the opportunity of telling facts about the authors, relating how many of their books are based on actual happenings.

If a child thinks he would like to pursue some particular profession, he will enjoy hearing articles on related topics, such as astronomy, chemistry, and architecture. Parents will be amazed at the ease with which a youngster will master technical terms when he is intensely interested in a certain subject. There can be no better preparation for a child's success in almost any vocation than by taking the time to read aloud material that appeals to him.

A Pregnant Sentence

When I come across something in my reading that seems to me especially good, I have an ardent desire to pass it on to my friends. In my quiet hour this morning I found such a sentence and am taking the liberty of following my impulse. The sentence is in Dr. E. Stanley Jones' *Growing Spiritually*, page 270. The author is speaking of how the Apostle used his prison experience to further his life's mission—making Christ known to his fellow men. Note a sentence or two just preceding the special sentence: "The curtailment of his personal liberty was hard, but it was harder still to be shut off from the opportunity of preaching his beloved good news. But as we look back we can see that God was allowing the good to be taken away in order that the better might come. Paul's letters, mostly written from jail, have enriched the world for ages and will do so in the ages to come. But they could never have been written except in jail." Then follows what I am calling A Pregnant Sentence, viz., this: "He

(Continued on page 15.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Teen Age Young Women of Winchester Are Organized

Last fall, at the time the women of the First Congregational Christian Church of Winchester, Virginia, organized into the Woman's Fellowship Society, the teen-age young women, who were not included in this organization, had asked to have their own circle and to be a part of the Woman's Fellowship of the church.

A group of approximately twelve high school girls met, with one young woman from the Fellowship as advisor, to organize their circle. They chose as a motto, "Happy Thoughts and Busy Fingers." The task of choosing a name wasn't so easy, because they wanted a name characteristic of their motto. Finally such a name was presented and unanimously chosen.

"The Pattie Lee Coghill Circle" meets once a month in one of the girl's homes and holds its devotions, a business session and a social hour. One offering is taken and it is divided equally between the General Fund of the Woman's Fellowship and the Mission Fund. "Happy Thoughts and Busy Fingers" has been the silent theme of their year's work. At one meeting they made twelve pairs of terry cloth scuffs and packed a box containing these and four dozen cakes of Ivory soap for the Ryder Memorial Hospital in Puerto Rico. A needy fatherless family was adopted at Christmas time and was given a very large quantity of food, clothing and games for the children. After learning of the good response to the "Goats for Puerto Rico" project, they decided to keep their goat fund money for another friendly service project.

They were privileged to have Miss Coghill present at their August meeting, and presented her with a small token of their love and appreciation for all the work she has done for them and for all the young people of the Valley Conference. Our thoughts and prayers are with her as she begins her new work, still influencing the lives of many young people.

A new year of work has begun, with new officers elected, and many Friendly Service and Home projects to do. One member is a freshman

at college and four are seniors in high school this year. Much of their time is demanded by school and social activities, but they have one evening a month for joining their friends at circle meeting.

It's fun, and we recommend it to other young women who are not a part of the Woman's Fellowship.

WINNIE WHITLOCK.

* * * * *

Young People and Women of Chapel Hill Cooperate

The young people of Chapel Hill Congregational Christian Church met with three members of the Women's Fellowship at the home of Mrs. James Ellis on September 2, for an afternoon of soap-making and stuffing animals, to put into practice the theme of the Bible School Study, "Better Understanding of the Children in Foreign Lands."

The true spirit of Christian fellowship was stirred into the bubbling mass of soap made in an old-fashioned black pot in the open. The boys made the soap; the older girls made rabbits and cuddly dolls; and the juniors made little stuffed clowns.

While all this was going on, Mrs. A. C. Shearer was preparing delicious hamburgers and salad. But before supper a short business session was held. The following officers were elected: Linda Watts, president; Judy Ferguson, vice-president; Robin Fine, secretary, and Jan Pinney, treasurer.

The young people themselves conducted vesper services in an inspiring setting in a near-by woods.

To top off the day, a movie on "Youth Fellowship" was shown by Rev. Richard Jackson.

So ended an interesting and inspiring church project.

MABELLE K. ALEXANDER.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

church. He has decisions to make in his home and his community. And the sum of Christian people's viewpoint on world affairs is important in itself and provides a basis for action.

Actually, every day, every moment of our lives is "A Time for Decision."

The Philippine Schools Again Attacked

The Christian Century for August 11, 1954, published a report by George Earl Owen from Manila, stating that the Roman Catholic hierarchy in the Philippines has not abated its continuous attacks on the public schools of that republic. He says that the Archbishop of Jaro (Iloilo) has threatened to excommunicate Catholic students who attend Central Philippine University and also those parents who send their children to the public schools.

The threat mentioned followed close upon an attack by Chancellor Jose Hernandez of San Sebastian College upon the system of free education established in the United States and which has been the pattern for that of the Philippines. The chancellor, who is also president of Catholic Action in the Philippines, charged that the United States Government, public schools and press are "honeycombed with Communism" and said that there is no hope of salvation outside the parochial schools and the censorship of books.

The Christian Century also reports that only a short time ago a Roman Catholic priest attempted to remove books and other publications unfavorable to Romanist teaching from the Philippine Women's University, but was stopped by a Protestant member of the faculty who claimed that the action represented sectarian censorship.

The Central Methodist Church in Manila reported that about ten prominent Roman Catholics who had been excommunicated because they were Freemasons had been received into Methodist membership.

The thoughtful, educated Filipino does not have to be reminded that it was the very predominantly Protestant United States which, about the turn of the century, gave the Islands their freedom from the most reactionary priest-ridden and enslaved country in the world today—Spain. Others not so fortunate who are held in the chains of ignorance and superstition by "the one true church" can, we hope, be guided eventually by their liberty-loving compatriots to an understanding that the next step on the path to national integrity and independence is to make politically impotent the Roman Catholic hierarchy and all its instrumentalities. Until that is accomplished, this sort of vilification and interference can be expected on a continuing basis.

—*Scottish Rite News Bulletin*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Guidance for Family Living"

LESSON IV—OCTOBER 24, 1954.

MEMORY SELECTION: "My son, keep the commandments of thy father, and forsake not the law of thy mother."—Proverbs 6:20.

BACKGROUND SCRIPTURE: Proverbs 4: 6-20; 7: 27; 17: 1; 19: 13-14; 31: 10-13.

DEVOTIONAL READING: I Corinthians 13.

Here are a string of pearls, words of wisdom, distilled out of the experiences of a long life, and inspired by the spirit of the Living God, collected in a book for the instruction and inspiration of the children of men in their high enterprise of making a good life. The pearls which make up today's lesson have as their central and unifying theme, "Guidance for Family Living."

Father and Mother Know Best.

Many a youngster is irked as he hears again and again, "Father knows best," or "Mother knows best." And it can become irksome if the refrain is sounded too often. But the fact is, father and mother usually do know best, or what is best. To be sure, they do not always know all the answers to all the sixty-four dollar questions. But the average father's and mother's judgment and instincts on questions of morality, on matters of safe and sane conduct, on the great ethical issues of life, are pretty sound. They have lived longer than their children, they have learned from experience, and they are eager to save their children from some of the mistakes which they have made. Furthermore, in most cases, love as well as experience makes the wisdom all the more acceptable. The wise son or daughter, will try to "keep the commandment of his father, and will not forsake the law of his mother." In any event, where there is disagreement between parents and children, there should be a frank and full discussion of the matter, and not flagrant disobedience on the part of the children. On the other hand, parents should try to get the viewpoint of the children. Many a young person has discovered later

in life, sometimes too late in life, that father and mother did know best. Mark Twain once said that the most amazing thing that ever happened to him, was the discovery of how much his father had learned between the time when he (Mark Twain) was sixteen and the time he had become twenty one. It was just Twain's way of saying that he had discovered that his father really did know best.

The writer of these words was speaking out of his own experience. "I was a son unto my father . . . and he taught me, and said unto me, Let thy heart retain my words; keep my commandments and live." He was eager to pass on his accumulated wisdom to, and to share his experience with, his own son.

The Inner Light.

"Bind them continually upon thy heart; tie them about thy neck. When thou walkest it shall lead thee, when thou sleepest it shall watch over thee, and when thou walkest it shall talk with thee. For the commandment is a lamp; and the law light; and reproofs of instruction are the way of life." What is this man saying? He is saying that one should have in his heart high standards of conduct, an inner righteousness, a consecration to high ideals, an integrity of character. One is to take his ideals not from the crowd, but from his conscience. Moral precepts are as a lamp unto one's feet, and as a light unto one's pathway. Reproof and even punishment is beneficent—they seek to guide one into the way of life. Happy is the young man or the young woman, who orders his or her life by the moral precepts instilled into their hearts by a wise and loving father and mother. When such a young person comes to the forks in the road, or faces temptation, he will have an inner light which will guide him into the way of life.

A Foolish and Wicked Son.

"A foolish son is the calamity of his father" or as the RSV puts it, "A foolish son is ruin to his father." How many heavy-hearted and broken hearted fathers and mothers there are, because their children have

made fools of themselves and have made a mess of life. Money, position, power mean nothing to them because of wayward children. On the other hand there are those who have little of this world's goods, but who are happy and rich because their children honor them and walk in their ways.

A Contentious Wife.

"And the contentions of a wife are a continual dropping." What does that mean? I did not know until I looked at the Revised Standard Version and read as follows: "And a wife's quarreling is a continual dripping of rain." Have you ever sat in a room in which you could hear the drip, drop, drip of a drop of rain on the roof! I heard about a prisoner who was being punished by having drops of water, one after the other to fall on his bare arm. He went crazy, loony, nuts. Well, says this wise man—I wonder if he were speaking out of experience—a woman who is always nagging her husband is enough to drive him nuts. And a nagging husband is, of course, just as bad. Many homes have been broken up by constant nagging on the part of one or the other of the spouses. And many homes, which have not been broken up, have little joy of peace because there is contention and quarreling and nagging.

A Good Wife, God's Best Gift.

"A prudent wife is from Jehovah." God has many good things which he gives to the children of men, but from the human standpoint, there is no gift of his that surpasses the gift of a good woman to a man. "The woman thou gavest me"—do you feel that way about your wife? And do you thank God again and again for that good woman he gave you? What is just as much to the point, do you thank the good woman herself? Brother if you have a good wife, a loyal, faithful, sensible wife you ought to thank God again and again and again. And you ought to thank her too.

"Her price is far above rubies. The heart of her husband trusteth in her . . . she doeth him good and not evil all the days of her life." This is a part of the description of a good woman which the writer of Proverbs gives in the language of his day. A wife whom you can trust, depend on, count on, one who seeks the highest welfare of her loved ones, one who looks well to her household,

(Continued on page 15.)

THE CHRISTIAN CONCEPTION OF PERSONAL RESPONSIBILITY.

(Continued from back page.)

tragedy of tragedies is that so many people follow the example of the dumb animals! Dumb animals are not required to give any account to God; but every person must give to God an account of himself—the use he has made of his life, his time, his talents and his possessions. We may ignore God here; but we cannot ignore him “there.”

The “one-talent” person is just as much under obligation to use his one talent for God, and for good, as is the person having five talents under obligation to use his five talents. All are blessed with talent or talents.

Talent is not always evidenced by production, but may be evidenced by appreciation of what others produce. All cannot paint the master-pieces; but all can develop the talent to appreciate them. All may not have the talent for public-speaking; but all can cultivate the talent of being a good listener. All cannot be great musicians; but all can develop the talent of being able to appreciate good music. All cannot be great writers; but all can develop the talent to appreciate good literature.

The talent of appreciation—the capacity to appreciate what others do—is as important as the talent to produce. Too many people take everything for granted and thus cheat themselves and their fellowmen out of the glorious blessing of appreciation—the elixir of life.

DR. SLOAN REVIEWS TRIP AROUND THE WORLD.

(Continued from page 8.)

government. America has had great good-will and generosity, but is badly lacking in experience. We are so sure that we are right, and we can't understand how any sincere people could differ from us.

Mrs. Sloan and I have learned a lot about the cleverness of Communism. Russia has had extensive experience for centuries with both the West and the Orient. The Communists have made use of this learning of their Czarist predecessors. But the world is not divided between Communists and the West. There is a large Oriental block that holds the balance of power and knows it. It finds some value in each side, but is determined to be dominated by neither. The people sneer at much of Communism, but are determined no

longer to be dictated to by the West. They want to compete for world markets upon a basis of equality, no longer to be discriminated against. Freedom for the Philippines, the doing away of racial segregation, the appointing of Negroes to foreign posts, the reduction of our support of European colonialism, are beginning to strengthen the respect in which we are held in Asia, but we have much to learn. Communists still outsmart us in psychological warfare.

Our trip around the world has strengthened our conviction that the greatest hope for the world lies in religion. Wherever we went, we found great interest in the World Council of Churches meeting being held at Evanston, Illinois. A divided, quarrelling Christianity will make little positive impression upon the world. Denominational differences must be forgotten. Theological controversies must be discarded. Jesus' picture of God and his aim of an abundant life for all people must be the purpose of Christianity if it is not to become an unimportant historical memory.

W. W. SLOAN.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

by Mr. and Mrs. J. Oliver Strickland. Mr. Strickland and the pastor donned derby and cane and led in group singing. Before the benediction was pronounced, there was as much laughter as there was song.

Mrs. Humphries and Mrs. George Pruitt were co-chairmen and co-toastmistresses of the party. All who came, went on their way rejoicing, happy over the party, and glad they had helped the building fund of the church.

JERRY HUMPHRIES.
(Mrs. Tucker G.)

* * * * *

Wrong Person Gets Credit

The article entitled “China Reunion” on this page last week was written by Mrs. R. L. Jackson, and not “Mr.” Those who know the two probably recognized the article as being from the pen of Dorothy. Anyhow, we want her to get credit for it, especially since it was on the woman's page!

* * * * *

Need Thank Offering Program?

Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia, the president of the Southern Convention

women, has recently sent a copy of the Thank Offering Service to each woman's society. In case some society failed to get a copy, please write Mrs. Williams, and she will see that you receive one.

* * * * *

North Carolina Woman's Officers For 1954-55

President—Mrs. Mark Andes, So. Boston, Virginia.

Vice-President—Mrs. W. E. Briggs, 1402 Richardson Dr., Reidsville, N. C.

Secretary—Mrs. Walter Hall, 162 Third Avenue, Danville, Va.

Treasurer—Miss Susie D. Allen, 612 Lane St., Raleigh, N. C.

Chairmen.

Spiritual Life—Mrs. H. E. Robinson, 522 Parkview Dr., Burlington, N. C.

Literature—Mrs. Wilson Graham, 409 Chapel Hill Rd., Burlington, N. C.

Family Life—Mrs. Ed. Chilton, 1214 Barnes St., Reidsville, N. C.

Life Memberships & Memorials—Mrs. W. B. O'Neill, Box 232, Sanford, N. C.

Interdenominational Cooperation—Mrs. R. V. Powell, 1813 Villa Dr., Greensboro, N. C.

Young People—Mrs. J. R. Ellis, 36 Davie Circle, Chapel Hill, N. C.

Children—Mrs. Ruth Rogers, Elon College, N. C.

Cradle Roll—Mrs. Mack V. Welch, 1612 Buffalo St., Greensboro, N. C.

Social Action—Mrs. Carl Wallace, 1011 Stamper Rd. Fayetteville, N. C.

Visual Aids—Mrs. K. D. Register, Rt. 2, Burlington, N. C.

Friendly Service—Mrs. W. E. Briggs, 142 Richardson Drive, Reidsville, N. C.

District Superintendents

Asheboro—Mrs. Bill Simmons, Rt. 1, Bennett, N. C.

Burlington—Mrs. T. D. Sutton, Rt. 3, Burlington, N. C.

Greensboro—Mrs. R. W. Isley, McLeansville, N. C.

Halifax—Mrs. G. W. Pollard, Virgilina, Va.

Henderson—Mrs. E. M. Powell, 427 Andrews Ave., Henderson, N. C.

Raleigh—Mrs. R. L. Jackson, 232 McCauley St., Chapel Hill, N. C.

Sanford—Mrs. R. M. Cline, P. O. Box 133, Sanford, N. C.

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

My good friend and former colleague in Suffolk, Dr. I. W. Johnson, had a birthday on October 3. The Holy Neck Church gave him and Mrs. Johnson a buffet supper, and they surprised Dr. Johnson with a gift of one dollar for each year. How do I know about it? Dr. Johnson endorsed the check over to the Christian Orphanage, and handed it back to the treasurer of the church. I dare not tell you how old Dr. Johnson is, but I shall say the check was for \$80.00! The exclamation point is supposed to indicate gratitude that my good friend is so active and able to do such a fine piece of work as he has done at the Holy Neck Church. May the happiness which he brings others rebound upon his own pathway in double portion.

Last night I had supper with Coy Franklin, 409 Hyde Park Street, Durham, North Carolina. Coy spent ten years—he says very happy years—at the Christian Orphanage. He did four years in World War II, and had an important share in training dogs for war duty. He has a lovely home, a talented wife and two fine children—a girl and a boy. He is the new president of the Home-Coming Society of the orphanage. Throughout my visit I was thrilled and fascinated with his stories of “the days of yore.” He told how a poor mother was left with five little children. How the neighbors helped her and brought in food and clothing. And he told of the kind minister that spoke to her about the Christian Orphanage. He told of the marvelous home and service rendered those five children and how they had become useful citizens. He talked with me about his plans to get Durham friends interested in the good work being done at the orphanage.

I wish to quote from one of the monthly bulletins of another orphanage: “Our home has received an average of about \$100.00 per month through coupons during the past year.” He goes on to tell of still another orphanage that receives around \$5,000.00 annually for coupons. We receive around \$75.00 per year from coupons. Could be more, could be right much more if our friends would just save them for us. We get around \$8.00 per thousand

for them, which is much more than is allowed for the regular customer. So save them, and send them to us. Soaps, cereals, flour, coffee, tea, packaged mixes of all kinds, etc. Every household has some of these. We need them all.

Watch out for the Thanksgiving special issue of THE CHRISTIAN SUN. Read it, keep it, and rejoice with us in the response you can help it bring. Thanks for the good offering indicated in report attached. Thanks for all your kindness.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 7, 1954.

Commodities for the Week.

Clothing:
Mrs. J. Franklin White, Waverly, Va.
Patterns:
The Textile Sales Room, Burlington, N. C.
Coupons:
Mrs. Floyd Turner, Suffolk, Va.
Candy:
Woolworth's, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward \$ 9,987.02
Eastern N. C. Conference:
Bethel \$ 32.25
Hope Mills 9.16

41.41

Eastern Va. Conference:
Dendron S. S. \$ 20.20
Christian Temple 10.00
Rosemont, Special 80.00
Rosemont 110.00
South Norfolk 93.00
Waverly 38.25
Windsor 10.00

361.45

N. C. and Va. Conference:
Apple's Chapel \$ 34.00
Elk Spur 5.00
Howard's Chapel S. S. ... 1.00

40.00

Western N. C. Conference:
Pleasant Grove \$ 5.00

5.00

Virginia Valley Conference:
Bethlehem S. S. \$16.75
Dry Run S. S. 5.44

22.19

Total \$ 470.05

Grand total \$10,457.07

Special Offerings.

Amount brought forward \$24,092.64
Chester H. Roth Co., Inc.
(interest) \$ 7.50
I. H. Vickery, Henderson,
N. C. 100.00
Bequest of Miss Maggie
R. Byrd 50.00
Woman's Fellowship, Bay
View Cong. Christian
Church 11.99
D. M. McLelland, Elon
College, N. C. 10.00
John Chamblin, Gibson-
ville, N. C. 3.50
Mr. and Mrs. Sam H.
Scott, Winston-Salem,
N. C. 5.00
Arthur H. Rogers, Bur-
lington, N. C. 25.00
In Memory of Mrs. R.
Ellsworth Jones 10.00
In Memory of Mrs. R.
Ellsworth Jones 5.00
In Memory of Walter R.
Sellars 10.00
In Memory of Walter R.
Sellars 50.00
In Memory of I. A. Hogan 5.00
Special Gifts 363.30

656.29

Grand total \$24,748.93

Total for the week \$ 1,126.34

Total for the year \$35,206.00

“What are you doing down there in the orphanage cellar?” asked the puzzled rooster.

“Well, if it's any of your business,” replied the hen, “I'm laying in a supply of coal for those nice little boys and girls!”

MEMORIAL GIFTS

“Instead of Flowers”

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

BRADFORD.

On December 31, 1953, Mrs. Jennie Willis Bradford, wife of Mr. Russell T. Bradford, Town Point, Nansemond County, Virginia, passed away after a brief illness. In her death, every department of the work of our church, in the Southern Convention, suffered a great loss. She was well known throughout the convention, and her interest in every phase of the work of the denomination, gave her a prominent place and much influence in the councils of the various organizations and institutions of the church. She was a woman of pleasing personality, given to genuine hospitality, with a background of deep spirituality and was consecrated to the work of extending the kingdom of God. Her interest in missions was stimulated by the teaching, enthusiasm and example of her distinguished father, the late beloved Dr. J. O. Atkinson. In her home, her beloved church, Berea, Nansemond, her conference and in the convention, she was willing to give her best to the advancement of the cause of Christ.

Many demands were made upon her time and talents for help in fields not directly related to the church, but conducive to the welfare of humanity. But the church was first, always, in her mind and heart. Her wise counsel, her gracious spirit, her progressive outlook and her devoted life brought to her many good and helpful friends. Her life was rich in spiritual qualities and she rejoiced in doing good to others.

She left a great influence upon the missionary work among the women of our church. This Missionary Conference is better because she lived and labored in our midst. We miss her good fellowship and helpful counsel. We cannot put into resolutions our full appreciation of her life and work. We loved her and we would remember her with deep gratitude and affection. We desire to record this simple tribute to her life; and, furthermore, to give this expression to our sorrow because of her home-going, and our resignation to the will of God. We especially wish to extend our sympathy to the bereaved family, and to hope that the work she loved in her local church, and in the missionary organizations of the convention, may prosper as moved by the will of our heavenly Father.

Mrs. HERBERT HARRELL,

Mrs. W. V. LEATHERS,

Mrs. I. W. JOHNSON,

Committee.

Eastern Virginia Woman's Conference.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

as well as having a regard for the poor and needy, one whose finest apparel is the strength and dignity of her own character—such a woman has no price tag. Her price is far above rubies.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Scripture Translations for South America

A modern Tower of Babel can be found today in neighboring South American countries where several of the Quechua languages are spoken. These dialects vary so greatly that it has been necessary to have Scripture translations in each one. For Peru, three new Quechua versions have been printed this year by the American Bible Society.

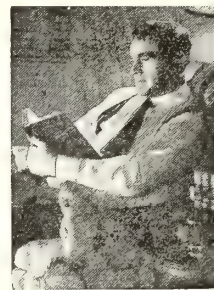
The Gospel of John in Ayacucho is the first complete Bible book in the language. Kenneth Case, a missionary, and Florencio Segura, an Indian evangelist and pastor, are working to complete the translation of the entire New Testament. A possible 500,000 use the language, of whom 15 per cent are literate.

Speakers of Huanuco Quechua, used in East Central Peru, now have 1,000 copies of the Gospel of Luke. The translation by Abraham de Ita is a revision of an earlier version. A Quechua Indian, De Ita now in his late thirties, attended the Christian and Missionary Alliance training school. At a time when no missionaries were available to direct the work of Bible translation, Senor de Ita undertook the task. Dr. Eugene Nida, Translation Secretary of the American Bible Society has said, "I was amazed at his remarkable understanding of Scriptures, and his appreciation of how to translate them. He is a very energetic fellow and very devoted to his task."

A near neighbor of Senor de Ita is another Bible translator, Candelaria Camargo, who lives just across a mountain ridge from him. Because of the mountains, however, their Quechua dialects have developed into almost distinct languages. Consequently Senor de Ita and Candelaria find it easier to converse in Spanish.

"Candelaria Camargo is not what one would call a Bible translator," writes Dr. Nida in his book, *God's Word in Man's Language*, "but she is typical of the scores of native Christian workers who wish to put the Scriptures into written form in their own mother tongue." Candelaria is a Quechua Indian from the valley of Junin. Through her labors, with the help of her brothers and Jamos Lauriault, a missionary, the Gospel of Luke has been translated and printed, the first publication in Junin Quechua.

Have You Read?



AN ADVENTURE WITH PEOPLE. Ferris E. Reynolds. The Christian Press. \$1.50.

Dr. Reynolds has given his book the sub-title, "The Reading, Writing and Arithmetic of Teaching Religion." The book is just that. It deals with the practical issues of teaching the Christian religion. It is written for the average lay reader. The technical and the theoretical are studiously avoided.

The titles of the three divisions, "The Adventure," "The Teacher's Workshop" and "In the Classroom" indicate the practical nature of the treatment of the subject matter. Every Sunday school teacher should read this book and check his methods in the light of its message. It is an excellent book to place in the hands of prospective teachers.

S. C. H.

A PREGNANT SENTENCE.

(Continued from page 10.)

dipped his pen into the blood of his suffering and wrote words that are deathless." If I have read a more vital or vitalizing sentence than that I can't recall it at present. Following this sentence, Dr. Jones goes on to say, "Through long days and nights of pondering upon Jesus, his thoughts crystallized into immortal phrases through which men have looked into the heart of the redeeming God. And there the universal Christ grew upon him, and in piercing words he broke the remaining Jewish bonds that fettered the gospel and made it free to roam the earth untrammelled."

I thank God for Stanley Jones, for the little book referred to, and particularly just now for the pregnant sentence that has been named.

W. R. CULLOM.

Wake Forest, N. C.

"Stewardship is the pivot on which life turns."—E. Stanley Jones.

The Christian Conception of Personal Responsibility

By REV. ROY C. HELFENSTEIN, D. D.

Christians think of life as being a gift from God, and that as such every person is responsible to God for the way one uses and orders one's life. Free Moral Agency being the heritage of every person, each individual is free to exercise this heritage in making one's decisions and commitments—what one will do with his life, his time, his talents, his possessions and all else associated with his life.

Christians believe that personality, the power of influence, intellectual capacity, personal talents, time, opportunity and life's assets in general constitute each individual's personal responsibility. And every individual is responsible to God, the Author of Life, and to society for the use one makes of it all. A person's concept of God, one's attitude toward the Author of Life—determines what the individual will get out of life and what contribution he will make to the world.

The concept of God as being the Designer and Creator of the universe and its laws, the loving Heavenly Father of the Human Family—that concept of God gives mankind its highest inspiration.

A person's attitude toward God and toward spiritual values is a clear index to one's character and culture. "The cattle on a thousand hills" crop the clover, but not one of them gives a thought about God who makes the clover grow. The squirrels gather their winter's supply of nuts; the birds enjoy their daily rations; all animal life partakes of nature's bounties without a thought of God as being the One who so generously provides for their needs. But men and women, created in the image of God, are supposed to live on a higher plane than do the animals of the field and forest or the birds of the air.

As human beings in receiving nature's bounties, we are prompted by gratitude and reason to ponder well the question—"Whence come these blessings?" And the fact that we are human beings imposes upon

us the responsibility of using God's blessings in a way that will honor him. A sense of honor impells humans to acknowledge God as the Author of Life and the Giver of all life's blessings. No truly honorable person wilfully dishonors God or resolutely ignores him. Christians believe that the deepest and greatest satisfaction in life is to know in one's own heart that he is truly grateful to God for life and for the privilege of living in God's world, and that one sincerely purposes to honor God by keeping his Holy Commandments and by doing his Holy Will in all the relationships of life. The Christian believes that our lives are a personal gift from God, a trust from God to use and develop to God's glory.

Years ago, a young woman in London was lamenting the fact "that she could never be anybody." Dr. Theodore Parker of City Temple replied to her: "Young woman, God has never had the time nor the disposition to make nobodies; God made every person somebody. We alone are to blame if we are nobodies." The story goes on to relate that that young woman, though indignant at first because of the sharp retort, after reflection accepted the challenge of Dr. Parker's statement and became one of London's outstanding religious and social workers among the poor people of the city.

The world is groaning today beneath the burden of its "nobodies"—its people who have refused to recognize life as a stewardship, and have ignored their talents and capacities for service, using their time, their minds, their strength, their talents and their personalities for self and for self alone.

Only the "genus homo," of all the animal kingdom, is concerned about responsibility and service to others, or about the love of God. They alone erect temples in which to worship their Creator. They alone seek fellowship with the Divine. Dumb animals take their food and ask no questions and give no thought to the Giver of it all. And the (Please turn to page 13.)

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, OCTOBER 21, 1954

NUMBER 41

Christlikeness Has No Competition

By REV. ROY L. SMITH, D. D.

"I yearn for you all with the affection of Christ Jesus."

—Philippians 1:8, R. S. V.

Jesus was very explicit about the matter. We were to love the brethren as God has loved us.

Something profoundly transforming took place along the Damascus road, when the killer was changed into a lover of the saints. And precisely that transformation is the miracle this old world needs, if its feet are ever to be set upon the way of peace.

"I could find all manner of flaws in his logic, and some of the reasons which seemed to carry so much weight with him appeared little better than ridiculous to me. But I could not resist the Christlikeness of the man. I could find no answer to that argument." So spoke a highly intellectual business man who has given his heart to Christ, and joined the church, and was sitting every sabbath under the ministry of a very ordinary preacher. Ordinary, that is, in matters of scholarship, learning and preaching skills. He was far from ordinary—very extraordinary, in fact—in the quality of the life he lived in Christ Jesus.

This world has never found a satisfactory substitute for simple Christlikeness. The fact is that the pagan world felt, somehow instinctively, that God was expressing his great love through Paul, and this explains the great Apostle's amazing skill in planting the church in scores of the great cities of the ancient world. It was more than a pretty phrase he used when he said, in his famous thirteenth chapter of First Corinthians, "Love never fails." He had tried the principle out and had found that it worked. It was his love for the world and the saints which had made him the success he had become. His love was like that of Christ's.

There is a tremendous outreach in the word "yearn." It is as though the heart of the preacher was under a terrible strain, to the point of actual suffering. There is something just a little reminiscent of the sweat that dropped off the Master's brow as though it had been drops of blood. Let any church love its community in that fashion, and something is certain to happen.

News Flashes

The Board of Publications is meeting today, Thursday, October 21, in Henderson, North Carolina.

The Southern Convention Commission on Evangelism met at Elon College, North Carolina, on Thursday of this week.

The Rev. Olin Pendleton of First Church, Norfolk, spoke on "The Church in Hawaii" at Newport News Sunday Vespers.

The October issue of the Elon College *Alumni News* reached the desk of the managing editor the first of this week. It is filled with matter that should be of interest to alumni. If you by chance did not get your copy, write for it. You might also send your alumni association dues at the same time.

The proposed merger between the Congregational Christian Churches and the Evangelical Reformed Church took a definite step forward at Cleveland, Ohio, October 12-14, when the Executive Committee of the General Council of the Congregational Christian Churches and the General Council of the General Synod of the Evangelical Reformed Church met in joint session. Dr. Jesse H. Dollar, attended the meeting as a member of the Executive Committee, as did Supt. Wm. T. Scott, a corresponding member of the Executive Committee representing the Conferences and Conventions of our churches in the Southeast. We give in this issue a press report released by the joint bodies following the Cleveland meeting.

Virginia Valley Church Will Hold Revival

Bethlehem Congregational Christian Church at Tenth Legion, Virginia, has scheduled a "revival" or "preaching mission," beginning on Monday, October 25, at 7:30 p.m., and continuing each night through Friday, October 29, at the same hour.

The guest speaker for the revival will be the Rev. Richard L. Jackson, pastor of the United Congregational Christian Church in the university community of Chapel Hill North Car-
(Continued on page 11.)

Christmas Fund for the Veterans of the Cross

For more than fifty years the people of our Congregational Christian Churches have contributed each December to a fund which provides special gifts for those of our ministry who are in need. It supplements the regular grants of the Ministerial Relief Division and stands ready to meet special emergencies as they arise in the families of our ministers.

Last year the Christmas Fund reached an all time high. The exact amount was \$127,990.37, or \$6,935.81 more than the previous year and \$17,000 more than the best year before that. There were 6,646 gifts coming from individuals and churches from 41 states in addition to Hawaii, Puerto Rico and the District of Columbia.

At Christmas time 788 checks were sent. Since many of these checks

went to married couples and some to widows with children, more than 1,000 persons benefitted from them.

These Christmas checks account for only part of the fund. Part of what we receive goes into an emergency fund for use throughout the year. Thus Christmas comes not once, but nearly every day of the year to some one who through illness or accident suddenly finds himself faced with a crushing burden of expense. An unexpected check at such an hour changes tragedy into hope and newness of life.

FRANK J. SCRIBNER,
General Secretary.

If all our misfortunes were laid in one common heap and each of us invited to take an equal portion, most folks would be contented to take just their own and depart.

—Anon.

Meeting Dates of Conferences

It is earnestly hoped that each church will be well represented by delegates to their respective conference. The church report for the Conference Year should be sent in promptly to the conference secretary, and remittances for Conference Apportionments should be paid in full before the conference meets. Send remittances for conference causes to the conference treasurer and for Convention causes to the Southern Convention Office at Elon College, N. C.

The meetings of the conferences of the Southern Convention this fall will be as follows:

VIRGINIA VALLEY CENTRAL CONFERENCE:

Winchester, Virginia—October 13-14

EASTERN VIRGINIA CONFERENCE

Rosemont Church, South Norfolk—November 3-4

Rev. J. Everette Neese, President

Rev. J. H. Lightbourne, Jr., Secretary

EASTERN NORTH CAROLINA CONFERENCE

Piney Plains Church, near Raleigh—November 9

Rev. Will B. O'Neill, President

Rev. R. L. Jackson, Secretary

WESTERN NORTH CAROLINA CONFERENCE

Grace's Chapel, near Sanford, November 11

Rev. M. A. Pollard, President

Rev. F. C. Lester, Secretary

NORTH CAROLINA & VIRGINIA CONFERENCE

First Church, Greensboro—November 16

Rev. Mark W. Andes, President

Rev. Wm. J. Andes, Secretary

The guest speaker for the other conferences will be Dr. Sidney M. Berry, of London, England. Dr. Berry is secretary of the International Congregational Council.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Southern Presbyterian Laymen Oppose Merger

Some 150 Southern Presbyterian laymen from half a dozen North Carolina counties, following similar action by South Carolina laymen, met in Burlington, North Carolina, recently to declare themselves opposed to the proposed union of their church with the Northern and United Presbyterian bodies.

They adopted a resolution describing the merger plan as one which threatened the absorption of the Presbyterian Church in the U. S. (Southern) and the loss of its "more conservative theological and social emphasis."

The laymen said they felt that "the present-day ecumenical trend toward bigness and oneness will not necessarily result in more souls being saved for Christ or in a more effective witness to the unity of the church or in the impact of the church on the divided and sinful world."

According to a spokesman, E. W. Thompson, Jr., of Greensboro, the meeting was arranged by eight laymen without the knowledge of any clergymen. Mr. Steve White of Mebane was elected group chairman.

The General Assemblies of the Southern Church, the Presbyterian Church in the U. S. A. (Northern) and the United Presbyterian Church have voted to merge, but the union must be approved by presbyteries of all three groups.

The presbyteries are to report their decisions before the Assembly meetings next year. Two-thirds of the Northern and United bodies' presbyteries must approve, but the Southern group's rules require approval of three-fourths of its 84 presbyteries.—Exchange.

Resolution

Whereas John S. Graves has labored amongst us for the past two years and three months as Minister of Christian Education,

And has served with efficiency, patience, and devotion all ages of our constituency, especially the children and youth of our families,

And has sought by precept and example to set forth the Gospel of our

Lord toward the training of minds and winning of souls,

And has been out-giving of his time, talent, and energies to the broader ministry to the community and the Convention in deeds of love, acts of service, occasions of pastoral ministry, and fellowship in the highest sense,

And because of these acts has now been called to a wider field of service with our Convention in the field of Christian Education,

Be it therefore resolved: that this congregation, the First Christian Church, Burlington, North Carolina, express its sincere regrets in his relinquishing his post of service with it, but that it express to him its heartfelt gratitude for the rich contributions which he has made to its life and work, and that it extends every good hope that his new endeavors may be blessed with continued success, and that his return to it in his new capacity may be frequent, toward the end that his ministry may be a blessing to his own life and a joy to all he serves in the many churches and communities into which his duties may direct his path.

So ordered by the Official Board of the First Christian Church, Burlington, North Carolina, in stated meeting September 29, 1954, and executed by the following officers of the church.

EUGENE A. GORDAN,
Chairman, Official Board.
HENERY E. ROBINSON,
Pastor.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

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From the EDITORIAL *Viewpoint*

The Church Needs Spiritual Goals

The Church is both a natural body and a spiritual body. It is the Church visible and the Church invisible. It is the same combination as that about which St. Paul writes in the fifteenth chapter of First Corinthians. There is the same conflict between flesh and spirit.

Christianity is not the only religion which is conscious of this conflict. It has been a stone of stumbling to all religious thinkers. It centers around the problem of the good and the evil which make up life. Gautama Buddha wrestled with this problem and could find no hope of escape except in the renunciation and extirpation of all desires. To Buddha the goal of life could be attained only by the cutting of the ties which bind man to the natural order.

Christ followed the exact opposite of the course which Buddha advocated. Christ saw the world of nature as the creation of a loving heavenly Father. He believed that men who were completely dedicated to the doing of the Father's will could turn all the material resources of the earth to good and worthy ends. To love the material things of this world for their own sakes was to become a worshipper of Mammon. To dedicate the material to the attaining of spiritual purposes was to become a servant of the living God.

Christ was showing man how to make the self unselfish. He saw that the way to blessedness and peace was to make desires and aspirations conform to the will of God. "I came not to do mine own will, but the will of him that sent me," said Jesus. He also said, "As my Father hath sent me, even so send I you."

The Church is the body of Christ, under the same divine commission as was Jesus, to do the will of the Father in heaven. That is why we say that the Church needs spiritual goals. That which is spiritual must ever be kept before the eyes of those who are members of the body of Christ. Everything which enters into the life and program of the Church must be directed toward spiritual ends. "Whatsoever ye do, do all to the glory of God."

The Church faces the task of building a fellowship in which all of its members grow up to maturity in Christlikeness. The Church grows as

and when its members grow. A church which is filled with men and women of little faith, can never become a church which is strong in faith. A church in which love is glorified must be made up of people whose hearts are filled with love.

This poses a real problem. Churches are constantly being tempted to think more about what people would like to have than about what God wants them to be. Members of the church frequently talk more about what they like and do not like, than about what God has revealed in Christ to be his will for mankind. Churches can be merely human institutions, but such churches can never constitute the body of Christ.

As the Church looks outward, in the light of the Great Commission, its concern about the people to whom it is sent, should be that they may come to know the Christ, whom to know aright is life everlasting. The members of the church are the true witnesses for Christ. If the Spirit of Christ is in the heart of a believer, then the Spirit of Christ will be revealed in the life of that believer. But it is impossible to impart what one does not have.

The Church can be the Church when it is predominantly spiritual. God is Spirit, and they that worship him must worship him in spirit and in truth. The Church is to reveal Christ, for Christ is the perfect revelation of God. The need of the world is to learn how to use the material things which God has given in such a way as to glorify God. Therefore, the Church must ever be striving for spiritual goals.

WORSHIP

Life, to be wholesome, has to have balance. It needs to be well-rounded, not one-sided. The function of religion is not to monopolize life but to provide balance and control and sanity. This makes worship very important. In worship that is real, a man is brought face to face with God. That means painstaking preparation for worship must be made. The task of the minister is in truth an awesome responsibility. He is a guide who leads people into a discovery of God or who fails his people in life's most important quest.

—Stanley North.

Groups Meeting in Cleveland Vote Plan of Action on Merger

The executive committee of the General Council of the Congregational Christian Churches and the general council of the Evangelical and Reformed Church, meeting in Cleveland, Ohio, October 12-14, voted a plan of action to merge the two denominations into a new body, The United Church of Christ, by 1957.

Meeting jointly, the two executive bodies reaffirmed the Basis of Union with Interpretations as the basis for the merger. The Basis of Union had previously been approved by the Congregational Christian General Council and The Evangelical and Reformed General Synod. They set 1957 as the year for the calling of the Convening General Synod of the United Church of Christ.

The joint meeting authorized the appointment of a committee of lawyers to counsel the Congregational Christian executive committee and the Evangelical and Reformed general council on the concrete merger plans. Authorization was also voted for a program of education about the United Church to be carried on in local churches of the two denominations and for joint stewardship and evangelism programs to demonstrate the strength of the new union. Local churches and denominational boards and agencies of the two groups were urged to exchange fraternal delegates to foster fellowship and understanding.

The merger plan was adopted by a vote of thirty to two, with one abstention, in the joint meeting. Previously it had been voted by each denominational body, meeting separately.

Rev. Dr. Raymond B. Walker, the chairman of the Congregational Christian executive committee, and Rev. Dr. James E. Wagner, president of the Evangelical and Reformed Church, acted as chairmen of the joint sessions.

The plan of union of the two denominations was first approved by the Evangelical and Reformed General Synod in 1947 and by the Congregational Christian General Council in 1948. It was then approved by the votes of the regional synods of the Evangelical and Reformed Church and the local Congregational Christian churches,

Merger action was halted by a suit brought by Cadman Congregational Church of Brooklyn, against the Congregational Christian General Council. The action was adjudicated in favor of the Council in March, 1954, by the New York Court of Appeals. The present action has resulted from endorsement of further merger negotiations by the Congregational Christian General Council at its biennial session meeting in June, 1954.

Following is the text of the merger document:

"'Christ calls us to mission and unity.' This challenge becomes ever more insistent as we live and labor in these disturbed days. The church must minister more effectively to the needs of our time. To this end, we believe that the Spirit of God is leading us in the direction of re-uniting the divided body of Christ.

"We believe that when the Congregational Christian Churches and the Evangelical and Reformed Church voted to enter into a union, this action was taken in response to this imperative. In consummating this union, we believe that we are following the leadership of the Holy Spirit.

"1. In accordance with actions of the General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church, we reassert the validity of the Basis of Union with the Interpretations as the basis for this merger. We feel that the matter of the drafting of a constitution is adequately provided for in this instrument.

"2. We look forward to the holding of the Convening General Synod in 1957.

"3. We authorize the chairmen to appoint a joint committee of lawyers to counsel with the executive committee of the Congregational Christian Churches and the general council of the Evangelical and Reformed Church as may be requested.

"4. We authorize a joint project in some such area as stewardship or evangelism to help demonstrate the added strength which a united church will have. To this end, a joint committee of three from each group shall be appointed.

"5. We authorize that a program shall be launched to acquaint the members of the Congregational Christian Churches and the Evangelical and Reformed Church with the advantages that will accrue with union. To this end a joint committee of three from each group shall be appointed.

"6. We recommend that local churches, commissions, boards, conferences, synods, associations and similar denominational groups be urged to invite fraternal delegates and observers from the other group to their meetings, to foster fellowship and understanding.

"7. We recommend that the executive committee of the General Council of the Congregational Christian Churches provide subscriptions to *Advance* for the members of the general council of the Evangelical and Reformed Church and that the General Council provide subscriptions to *The Messenger* to the members of the executive committee of the Congregational Christian Churches.

"8. We agree that the executive committee of the General Council of the Congregational Christian Churches and the general council of the Evangelical and Reformed Church meet jointly within approximately six months, to hear reports, to study the Basis of Union and to take whatever further steps may be necessary. The time and place shall be left to the administrative committee of the Evangelical and Reformed Church and the advisory committee of the Congregational Christian churches.

"9. We refer the implementation of items 4, 5 and 6 to the commission on interchurch relations and Christian unity of the Congregational Christian Churches and the committee on closer relations with other churches of the Evangelical and Reformed Church in consultation with the executive committee of the Congregational Christian General Council and the general council of the Evangelical and Reformed Church."

"We are encouraged by the spirit of understanding and mutual trust evident in this meeting. With faith in God and confidence in each other, we look forward to the consummation of this union. We are certain that any problems arising out of the union can be solved through God's grace and Christian love."

Human Relations for Churches

By DR. RICHARD K. MORTON

Churchmen are people. Sometimes we forget that—or find it hard to believe.

Churches are fellowships—groups of people, each individual having certain traits, powers, desires, and so on that must be related and adjusted to those of their fellow members.

Sometimes the work of Christ and the Holy Spirit is not done because Christians may not have found themselves, individually, as Christians, or they may never have gotten far in practicing the art of acting in concert as Christians.

I grew up in a minister's family, and for nearly half a century, as child and boy and man, I have had opportunity to note the beliefs and the actions of Christian people, especially as they acted together as churches.

By and large, our church people have faith and character and demonstrate love and true Christian concern for the world around them. They work against great odds, and they deserve much commendation for all that they do for the times in which they live.

No really frank Christian, I am sure, however, would claim that Christians—just by the very fact of their professing Christianity—have mastered the art of constructive human relations. There are many evidences that in some areas and at some times, Christians greatly mishandle their relationships with one another.

First of all, I think we too frequently do not pay enough attention to one another. We do not witness to one another; we do not introduce ourselves to one another freely enough; we do not show enough concern for one another. Sometimes church people do far less for the sick and troubled than the person's office, club, lodge, neighbors, and so on.

Secondly, we do not actively get into the business of working together by the means of seeking to co-operate with others, really getting to know what they can do, and the like. We do not warm up enough, share laughs and good times enough, and do those little things that mean so much.

Thirdly, we are not sufficiently careful in our conversations about others. Nothing harms the Christian cause much more than when we thoughtlessly and irresponsibly pass

along comments about others which are mere prejudice, illfounded, and trivial. Outsiders love to get hold of evidences that church people gossip, squabble and haggle over unimportant details. They like to note signs of strife and discontent and personality conflicts between individuals. All this reflects upon the validity and usefulness of the Christian mission in the world today. This idea, of course, is expressed in a well-known passage pointing out that we cannot very well love God and serve him, whom we have not seen, if we cannot love and get along with those right around us, whom we can and do see.

Fourthly, on some occasions it would seem that we are, as individuals or as Christians, harder and harder to please. We utter criticisms that are not necessary, and often they are such that we are not really qualified to make them. We do not use enough tact or kindness. We must have things just right!

Fifthly, we are often careless about handling relationships with people in various church affairs.

Instances of this sort of occurrence might include being dictatorial on committees, forgetful to notify members of meetings, unwillingness to give others a chance to serve in some capacities, and so on. We say the hurtful and thoughtless word so often, or we are lacking in tact or knowledge of what a given person needs most from his church experience.

The Golden Rule is, of course, the ideal governing code for all human relationships, in church or out. If we want a happy and fruitful relationship within the church, we must be willing to do our full part. One of the most important elements in this situation is the contributing of real Christian friendliness and humility. The person who obviously is using the church to satisfy the desire for power or position, or the person who is ill-tempered and irresponsible, can do a great deal of harm.

Human relationships within churches, as elsewhere, require a broad view, so that we do not expect others to believe in all ways just as we do. They require an ability to put the things of Christ ahead of one's own selfish purposes. They

require also that one should promote the best associations of the various social and functional groups within the church and between youth and adulthood. They require, furthermore, that all of us should be charitable in the face of circumstances we may not fully understand.

This last point has particular reference to the minister and any other staff member of the church. Before they are excoriated for supposed errors or weaknesses, the member needs to be sure that he knows just what the situation really is. Many, for instance, build up in their own minds an idea of just how many times the minister should visit them during a given year. Then, if he falls below that number, the "anvil chorus" begins.

Human relationships in this field too require that we should not fail to remember what honors, rights, and official duties certain ones have and then act accordingly. It is distressing to find some who go ahead with some idea, one which is often good, but without consulting an officer or committee chairman who has a natural concern for that type of work.

If churches are to be in important ways different from other institutions, they must excel in their human relationships. This must be manifest in bringing cheer, help, and inspiration to people of all ages and classes. They must provide defenses for those attacked, and practical aid for those distressed. They must display a finer type of association among people than other groups do. They must be ready to welcome the stranger and to befriend the lonely. They must make a specialty of the finest type of relationship between people through the instrumentality of stimulating them in the development of their spiritual life. They must work at all possible means of developing in people the basic traits of Christian character. It will help much if they regularly give compliments and cheer to those who officially serve the church and if they themselves eschew all situations which would create a bad situation or impression in the community.

No church fellowship can do very effective spiritual work if the personal relationships of the people are not in good order. A quarrelsome or divided church is a reproach to our faith, and it belies our professions.

As we create an earthly fellowship of love and co-operation, we lay the foundation for the kingdom of God upon earth.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Virginia Valley Central Conference

The annual sessions of the Virginia Valley Central Conference are always interesting occasions. As a rule, the majority of the churches in the Valley are represented by delegates and visitors. There is always in evidence a very fine fellowship. The atmosphere of the conference is pleasing and inspiring. The programs are well planned and, as a rule, executed with precision and effectiveness. For the last twenty-two years it has been the privilege of the writer to attend the annual sessions of the conference. I do not always get to the mid-year meetings but I try always to be present for the annual sessions. This year the conference met at the First Church in Winchester, Reverend R. A. Whitten, pastor. Winchester is rather on one side of the conference; that is, it is rather far removed from many of the churches in the Valley. There are twenty-one churches, nineteen of which were represented by delegates and many visitors. All ministers in the conference were present. The first session was held Wednesday, October 13, at 10:00 a. m. The president called the conference to order. Superintendent Scott was not present for the first time since he has been superintendent. His message arrived later and was read to conference by the secretary, Mr. Clarence Phillips.

Dr. John Francis McClland, pastor of the Congregational Church, Silver Springs, Maryland, was the speaker. He gave a very excellent address on Church Extension. Dr. John G. Truitt was present and presented the claims of the orphanage. The writer spoke with reference to the needs of the college and its program. Reverend Fred Register, the newly elected secretary of Stewardship and Evangelism, gave a very convincing address at the evening service. The address was well received and the conference was delighted to have Fred present.

Communion services were administered by the pastor, Reverend R. A. Whitten. The usual reports were received and passed upon. Of course, the one big item of business was the presentation and disposition of the

new schedule of conference apportionments to the local churches. For this particular conference the new apportionments represented practically double what the churches had been contributing for the different causes of the convention. There was considerable discussion, no one seemed to be particularly opposed to the items that were being asked of the churches but the feeling was that they just could not do it. After considerable discussion, however, the following motion was submitted by the apportionment committee and was passed:

"We, your committee on apportionment, recommend that we set as our goal the new apportionment table that has been recommended by the Finance Committee of the Southern Convention."

It seemed that all present felt that this was a big undertaking but since the convention had made the request, they were willing to undertake it and do the best they could. It was really a triumph and a magnificent occasion. The action taken was significant. This was the first conference to meet and consider the new apportionment table. It was passed, thereby setting an example for the remaining conferences of the convention as they meet in annual session.

The following officers were elected by the conference for the ensuing year:

President—Clarence A. Phillips.

Vice-President—Robert A. Whitten.

Secretary—Rev. Henry V. Harman.

Asst. Sec.—Miss Gene Fahnestock.

Treasurer—O. W. Andes.

Delegate to Virginia Council of Churches—Leonard Higgs.

Member Executive Board of Southern Convention—Rev. Cameron D. Hayes.

The conference voted to meet at the Mayland Church, near Broadway, for the 1955 session.

* * * * *

Apportionment Giving

The closing weeks of the local conferences are not always of intense interest to the local church itself. At the Valley of Virginia Conference

that was held last week, one man reporting for his church stated that he thought that all apportionments for his church had been raised in full until they checked up and found they lacked \$50.00. He said that it required a lot of effort but they got the money. Then, he exhorted all present to try to raise their apportionments week by week and month after month, then when the end of conference came, they would have all funds in hand and be ready to complete their report to conference. This is sound advice and if followed sincerely and earnestly will succeed and everybody will be happy.

Of the twenty one churches in the Valley Conference, twelve had raised their apportionments in full prior to the meeting of conference. I am sure that others reported all items paid in full before the conference session closed.

I presume that every board, institution, and interest supported in part by the churches through conferences is greatly interested and concerned as to what the final results will be. We check and double-check to see how we are progressing in comparison to the previous year, we are about \$200 ahead of the amount received as of even date twelve months ago. Whatever the churches contribute is greatly appreciated by the college.

Previously reported \$ 7,995.34

Eastern N. C. Conference:

Hope Mills\$ 44.00
Mt. Gilead 34.00
New Elam 13.00

Eastern Va. Conference:

Oakland\$ 52.38
Christian Temple 670.41
Union (Surry) 13.65

N. C. and Va. Conference:

Howard's Chapel S. S. ...\$ 3.00
Burlington, First, S. S. .. 125.81
Mt. Zion 54.76
Rocky Ford 11.00

Western N. C. Conference:

Albemarle\$ 10.00

Virginia Valley Conference:

Mt. Olivet (G) S. S. ...\$ 3.25

1,035.26

Total to date \$ 9,030.60

The safety of our form of government, the safety of democracy, rests upon the orderly progress which comes from the clash of conflicting opinions. Repression is not only the enemy of free government, but it is the breeder of revolutions. It is the enemy of progress and human happiness. And above all, it is neither a test of error nor of truth.

—William E. Borah.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Eastern Virginia Woman's Missionary Conference

It was a beautiful, cool day for the meeting of the Forty-second annual session of the Eastern Virginia Woman's Missionary Conference when it met on October 7, at the Oakland Church, Chuckatuck, Virginia.

Mrs. B. V. Hargrave of Franklin led the service of devotion, using the theme, "Out of the Heart of the Gospel." Mrs. A. L. Wagoner of the local church extended a cordial welcome to the more than three hundred representatives of the thirty-four churches, and their ministers who were present.

Miss Jennie Doidge delighted her audience with stories of her travels.

Mrs. George Cornell, the treasurer, stated the financial report was the best she had ever made, it having exceeded the goal of ten thousand dollars.

Mrs. E. G. Middleton conducted an impressive memorial service, honoring those who had received Life Membership certificates and paying tribute to those who are no longer among us. She lighted three candles in memory of Dr. N. G. Newman, Mrs. Jennie Willis Bradford, and Mrs. Elizabeth Hargrove.

The superintendents and leaders of the various departments told of outstanding achievements during the past year and referred to the reports in the Report Booklets which had been prepared and distributed by Mrs. Ray Gordan and Mrs. R. E. Brittle.

Mrs. L. W. Stagg, chairman of the Southern Convention Thank Offering project, urged the women to make a real Thank Offering for the new church in South Boston.

The conference expressed appreciation to Miss Pattie Lee Coghill for her years of devoted service to the work of the children, young people, and women in the conference. Mrs. W. B. Williams, president of the Southern Convention Women, installed the officers as follows:

President—Mrs. Garland Spartley, Dendron.

Vice-President—Mrs. Ray Gordan, 218 Grace St., Suffolk.

Rec. Secretary—Mrs. Edward Johnson, Rt. 3, Suffolk.

Corres. Secretary—Mrs. Frank H. Lewis, 1200 Spartley St., Portsmouth.

Treasurer—Mrs. George Cornell, Rt. 2, Box 376, Suffolk.

Departmental Superintendents.

Young People—Mrs. Clyde Fields, Hunterdale, Franklin.

Children—Mrs. Shirley Holland, Windsor.

Cradle Roll—Mrs. Allen Piland, Rt. 2, Holland.

Chairmen.

Christian Family Life—Mrs. W. Millard Stevens, 6049 Newport Ave, Norfolk.

Interdenominational Cooperation—Mrs. Olin Pendleton, 129 Hardy St., Norfolk.

Life Memberships & Memorials—Mrs. E. G. Middleton, 2942 Amherst St., Norfolk.

Literature—Mrs. L. J. Brown, 40 Walnut St., Newport News.

Spiritual Life—Mrs. Raye Knight, Chuckatuck.

Visual Aids—Mrs. Walter Seedley, R. F. D., Waverly.

Superintendent of Norfolk District—Miss Caroline Gort, 1713 Spratley St., Portsmouth.

Superintendent of Suffolk District—Mrs. Ellis Clark, Walters.

Superintendent of Waverly District—Mrs. Frank Sodomka, 106 Third Ave., Hopewell.

MRS. GARLAND SPARTLEY,
President.

* * * * *

Importance of the Thank Offering

Early records show that the Thank Offering has played a very important part in the women's work of the Southern Convention. The Thank Offering meeting usually held in November with a specially prepared program, has with the majority of the societies been the highlight of the eleven meetings. The interest has been enhanced because of its difference; it's a special, a love gift, over and above all requirements.

It has been the ruling to give for the foreign work one year, and to

the home the next. Gifts have been sent to China, Japan, India, the Philippines, and to many worthy and needy points at home.

This is the year for the home project. To determine this a committee of three was appointed, one from each of the three Women's Conferences. The decision was a difficult one, as each conference had newly organized work that would welcome the "boost" the Thank Offering could give. Finally the decision rested with the worthy and promising project in South Boston, Virginia. This was accepted by the Women's Mission Board of the Southern Convention, and in turn recommended to the three conferences.

Rev. Mark Andes, and his lovely, capable wife, have taken over this work with belief and enthusiasm. They have been greatly encouraged by the willing sacrifice of the membership to help in every possible way. In speaking of the work someone said, "I'm reminded of the story of Nehemiah, when all had a mind to work."

A full description of the South Boston Church is given in the very splendid Thank Offering Program prepared by Mrs. J. H. Booth, Jr. These programs have been sent to each society for use in November.

In giving this program it is hoped all may catch something of the spirit of Rev. Mark Andes when he said: "I feel there is a great work to do for the Master in this area, and our church named Center Congregational Christian Church feels spirit-impelled to share in that ministry."

MRS. L. W. STAGG, *Chairman,*
Thank Offering Committee.

* * * * *

Sincere Sympathy

The sympathy of the women of the Southern Convention is extended to Mrs. Robert G. Williams of Lake Worth, Florida, because of the death of her beloved husband on October 6. A memorial service was held on Sunday afternoon, October 10.

Mrs. Williams is the first president of the International Fellowship of Congregational Women. She has been the president of the National Fellowship of Congregational Christian Women. The editor of this page remembers her very well as the president of the Florida Fellowship of our church women. In that capacity she was the speaker at the rallies in the Southern Convention one year.

(Continued on page 9.)

Missions at Home and Abroad

Dr. and Mrs. Edward Clark Riggs Returned to Work in India

A young American doctor, a World War II Army veteran, and his nurse wife, Dr. and Mrs. Edward Clark Riggs, Congregational Christian workers among the Tamil people, sailed Friday, October 15, on the S. S. *United States* from New York City en route to the village of Kilan-Junai, South India where they are living and working on the village level in a pioneer piece of medical and social work. With them are their three children, Louis Eugene, born in China; Joy Louise, born in India and Martha Jane, born last January in California.

Both Dr. Riggs and his wife are fourth generation missionaries. Both also enlisted for service in China under the American Board of Foreign Missions, which is the overseas service arm of the Congregational Christian Churches. There they met and married. They became "displaced missionaries" in 1950 because of the Communists and transferred to India where they have specialized in preventive health work.

The Riggs were invited to the village of Kilan-Junai by the Indian people and there they conduct a clinic. They live in a house made of local bricks, with a thatched roof, cement floor and rafters of palm slabs.

Dr. Riggs, who was born in Denver, Colorado, spent much of his early boyhood in Turkey where his parents, grandparents and great grandparents were missionaries. He worked his way through the University of Colorado and the University of Colorado, School of Medicine. He served a rotating internship in the New York City Hospital and a straight internship in Boston City Hospital.

His plans for going to China as a medical missionary were delayed by Uncle Sam, and he first spent four years in military service. In 1946, Captain Riggs sailed for China and worked in Shaowu and Foochow until 1950.

In India, the Riggs worked first at Madura in the Pierce Hospital, but later were invited to Kilan-Junai to

do the kind of health education on the grass roots level which seems to them of such paramount importance.

On this last furlough, Dr. Riggs completed his academic work for his Master of Public Health degree at the University of California, School of Public Health, earning straight A's and resulting in his election to the Public Health Honor Society, Delta Omega. He also worked with foreign students, spoke widely, and participated in the Institute on Com-



DR. EDWARD C. RIGGS

munity Mental Health held by the University.

Mrs. Frances Whitaker Riggs is the daughter of Rev. and Mrs. Robert B. Whitaker of San Jose, California. She was educated at Willamette University, San Jose State College, the University of Oregon, School of Nursing (RN) and the School of Nurse-Midwifery, Maternity Center Association, New York. She went to China in 1946 under a program sponsored by the Southern Convention.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

And some people in our churches in the Southern Convention will remember her still further back when she was "Mary Ann Jeffreys," a student summer service worker, who conducted vacation Bible schools in such areas as the Sophia-Flint Hill parish and Providence Chapel.

Robert Williams "redeemed"

Mary Ann from the latter category, but with his loving interest he watched her—and helped her—as she has reached the highest office in Women's work in our denomination. He will be greatly missed by many people in many places.

* * * * *

Burlington Begins New Year's Work

On October 4, the Woman's Auxiliary of the First Congregational Christian Church at Burlington, N. C., met to begin a new year of service. Sixty-two women were present.

Mrs. E. T. Sanders, president, was in the chair and presented an inspiring devotional.

Before entering the business session, Mrs. Sanders recognized Mrs. W. W. Horne, who presented Mrs. Ernest Sellers a lovely orchid on her eightieth birthday and in appreciation of her years of service.

Following the business session, Mrs. Roy Ireland gave the year's history of the Auxiliary. Through its pages the months' activities passed in review. Some interesting facts were brought to light. Not only were all the goals met, which were set by the Woman's Missionary Convention, but as stated in the history, "Many kindnesses have gone through the Auxiliary by individual members as shown by the total of 2,095 visits made, 2,216 cards sent, 636 flowers, and 566 trays given, also 61 books." The Financial Report showed a total of \$2,896.40 raised, this being divided into many services of the Auxiliary. Mrs. Ireland closed her history with the beautiful poem:

Christ has no body now on earth but yours,
No hands but yours, no feet but yours,
Yours are the eyes through which is to look out

Christ's compassion to the world,
Yours are the feet on which he is to go about doing good,
And yours are the hands with which he is to bless us now.

During the luncheon served by Circle No. 1, Rev. John Graves was presented a gift of money from the women of the church in appreciation of his services.

The Auxiliary, under the leadership of its new officers, looks forward to a year of greater accomplishments for Christ and his Kingdom.

MRS. M. Z. RHODES,
Publicity Chairman.

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Dendron Reports Highlights

The Woman's Missionary Society of the Dendron Church has met all (Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Hurricane Hazel whistled passed us last Friday. She tossed a lot of us about. We knew a little girl who was going to celebrate a birthday and her friends couldn't reach her party. She was sad, her friends were disappointed and her mother and father had baked many cupcakes which looked like a lot to eat in the coming days. Although she felt sad she got along fairly well until bedtime when she asked: "Daddy, why did God keep me from having my birthday party?"

That is a question that folks big and little may ask—"Why this?" "Why that?" As for the hurricane no one knows what really makes them start. Weathermen and scientists have observed them and they know that the storm builds up, it is a heat-driven air mass that needs a lot of water vapor to start updrafts, and it needs to start five degrees or so from the equator. Here the heat, water, drafts and air pressures are right for a mighty blow. The storm has an eye which is the calm center and the excitement is spread out, and hurricanes travel 10 to 20 miles per hour, usually spreading eastward as they travel to the north. (I am indebted to Dean Daniely of Elon for my knowledge of storms.)

Does God send us storms to hurt us? Of course not! God sets forces to work in his universe, some of which have good and bad influences, and once started they cannot be stopped, not even for lovely little girls' parties. While much damage is done we must think about what would happen if we didn't have the water, water vapor and wind. Good and bad may come from the same things. Let us think about the goodness of God's world and how many good days there are as compared with the few bad ones.

God does not want his little ones to be hurt, but if they rush into the path of the storm they will surely have trouble. As we learn more of God's plan and the workings of his world, we can avoid some hurts. We have learned how to avoid smallpox germs and thus not be harmed with the disease. There are men who are studying how hurricanes form and perhaps someday they will tell us

they can use the storm's energy or how to avoid it.

Barring accident, it was a great show. The sea was lashing angrily and the clouds were rolling. Trees were bending and those that didn't were uprooted. That made me think of people—those who bend to God's plan work on, and those who stand hard against him, fall in the end.

Here is a grace that is used by our President's grandchildren: "We close our eyes. We bow our heads. We thank Thee for our daily bread." Amen.

* * * * *

Education Through Play

By ANNIE L. GAETZ.

Issued by the National Kindergarten Association.

Although a very busy woman, Mary never seemed rushed or worried. Her family, besides her husband, consisted of the three-year-old twins, Gerry and Peter, her four-year-old daughter, Ruth, and Douglas, who was six.

My back yard was opposite Mary's, and I often made neighborly calls by way of the back door. Her home was a pleasant place to visit, for there was a cheery atmosphere about it. Although the children were much in evidence, they were happily employed and did not try to monopolize their mother's time. Since I was looking forward to motherhood, I was most interested to learn Mary's secret of good management.

One morning I sat chatting with Mary in her kitchen while she put together the ingredients for a cake. The children were playing in the living room, and I could hear their merry chatter, broken at times by a joyous shout or burst of laughter, and I asked the mother how she kept them happy and contented all of the time.

"I keep them busy," she answered. "If you would keep children happy, that is the secret. Physical activity is as necessary to children as is breathing, so I give them something that will occupy their fingers as well as their minds. Such material need not cost much. In fact, a kettle of empty spools, or a box of kindergarten sticks, or a few blocks can give endless pleasure. Dressing and un-

dressings dolls gives girls lasting satisfaction, too. But always there should be something to manipulate that is attractive to each age and disposition. This cake is ready for the oven, so come to the living room and you will see for yourself what I mean."

We found the rugs rolled up, and small Gerry and Peter, evidently potential farmers, busy with a bundle of colored kindergarten sticks, building fences and a corral for their miniature animals. The corral was almost finished, and a cow and horse were safely enclosed within.

"That's Jake and that's Betsy," explained Peter. "It does seem a shame to fasten them up; but, then if they *will* jump fences, what can they expect?"

One end and one side of the fence the twins had kept straight by laying the sticks along the corner lines of the linoleum, and for the other side and end they were following along a yardrule.

"You see," said their mother, "they are learning to use their fingers, also to make straight lines and to think things out. They are developing their imagination."

Douglas was on his knees on the opposite corner of the rug, building a house with odds and ends from a lumber yard, which had been made attractive with leftover paints. "You see houses made from all colors like this," he informed me. "But they're always getting new ideas, you know."

Ruth had appropriated a packing carton as her playhouse, and dolls of all sizes and in all states of repair were being cared for. Some were tucked snugly in paper-box beds, while others had finished their nap and were being dressed.

"Practically all girls are potential mothers," Mary explained, "but no child wants to sit and cuddle a doll all day. A little girl must be allowed to play the role of an active mother. Children must be allowed to play with things that will require them to use their fingers. In that way they develop their creative powers and their imagination."

"Besides keeping contented and happy, children, through play of this kind, learn many useful lessons, I can see," I answered. "Thank you for showing me this room."

Anyone who thinks he's indispensable should stick his finger in a bowl of water, and then notice the hole it leaves when he takes it out.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

No Tips From Tom

The material from the editor of this page must have gone astray in the mail. At time to go to press, it had not arrived.

* * *

Why has no one sent in a resume of the Youth Fellowship meeting recently held at Rosemont Church, in South Norfolk? Certainly there was enough worthwhile action to merit its publication.

* * *

At the dedication services last Sunday afternoon of the new Fellowship and Recreation Center of our Richmond, Virginia, church, the Youth Fellowship served delightful refreshments to about 150 people who were present.

A Word to Young People

Let us assume that you are in high school and that you are just learning to drive a car and that you came to one of us for straight-forward advice about drinking in general, and about drinking and driving in particular. What would we as a psychiatrist for a hospital or as a chemist for a police department say to you?

First, we would try to make it absolutely clear . . . that alcohol is a habit-forming narcotic, dangerous both to your physiological make-up and your psychological make-up. . . .

Second, we would try to explain the social pressures that are at present inducing far too many young people to take the first drink. We would explain the total inadequacy of leaning on alcohol as a crutch in your social life. We would point out that the liabilities of social drinking far outweigh the so-called "assets" of social drinking.

Third, we would draw upon our experience with hundreds of alcoholics and criminals to point out that alcohol is both directly and indirectly responsible for much of the crime, poverty and sickness in the world, and, in this connection, would try to make clear just how extensively heavy drinking and alcoholism is sapping the vitality of this country.

Fourth, we would remind you that in the United States we have at least

three million problem drinkers, and that science cannot predict whether or not you will become an alcoholic if you start drinking. The alcoholic is worthy of our help, but only total abstinence will solve this problem.

—A. T. A. Bulletin.

Earliest Known Christian Hymn

The stanzas given below were written by Clement of Alexandria, about the year A. D. 220. They have been said to be the earliest known Christian hymn:

*Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
We come thy name to sing
And here our children bring
To shout thy praise.*

*Thou art our holy Lord,
O all-subduing Word,
Healer of strife;
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.*

*Thou art the great High Priest;
Thou hast prepared the feast
Of holy love.
And in our mortal pain,
None call on thee in vain;
Help thou dost not disdain,
Help from above.*

*Ever be near our side,
Our Shepherd and our Guide,
Our staff and Son;
Jesus, thou Christ of God,
By thine enduring Word,
Lead us where thou has trod,
Make our faith strong.*

*So now, until we die,
Sound we thy praises high,
And joyful sing;
Let all the holy throng
Who to thy Church belong,
Unite and swell the song
To Christ, Our King!*

Youth Wants Our Help

Add to youth problems today liquor advertising in its most seductive forms, with motion pictures, TV and radio making it appear that drink-

ing and conviviality are the popular, harmless amusements of the day, and we have social, moral and spiritual delinquency as a natural result.

This matter is of grave concern to the home, to schools to churches and to the nation as a whole. The youth of today are beginning to see the perils they face. The youth of one town in Idaho petitioned the city fathers to do away with the too easy access to beer and the careless sale to minors. Another youth group in Idaho put on a campaign to secure additional subscriptions to the *Idaho Challenge*.

The surprise of many is the eagerness with which young people in our public schools listen to those trained to present the dangers of alcohol from a scientific view point.

Our need today is for all who are concerned in this problem to speak out and help our young people to realize that liquor too often closes the door to success and opens the way to failure and defeat. . . .

It is time for America to wake up. It may be later than we think. Juvenile delinquency must be faced and conquered. We may not be able to do everything, but we can do something. What we can do, we ought to do, with the help of God.—*The Idaho Challenge*.

VIRGINIA VALLEY CHURCH WILL HOLD REVIVAL.

(Continued from page 2.)

olina. "Dick," as he is affectionately known to his many friends, is no stranger in Rockingham County. He spoke here in 1945 on the eve of leaving the United States for missionary service at Shaowu and Foochow, Fukien, China, where he was under the American Board. While in China he did general administrative work, served as religious education secretary of the Mid-Fukien Synod, Church of Christ in China, and was teacher of industrial arts in the Union High School of Foochow. Mr. and Mrs. Jackson stayed in China until anti-American pressure made it necessary for them to leave in January, 1951.

Back in the United States, Rev. Mr. Jackson has been very popular and effective with young people. The Bethlehem Church considers itself very fortunate to obtain the services of Mr. Jackson, and is glad to invite the public to attend the revival services.

RALPH GALT,
Pastor.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

The Dignity of Work

LESSON V—OCTOBER 31, 1954.

MEMORY SELECTION: "*Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.*" Proverbs 22: 29.

BACKGROUND SCRIPTURE: Proverbs 6: 6-11; 12, 24, 27; 13, 11; 14, 23; 15, 19; 18, 9; 24, 30-34.

DEVOTIONAL READING: Ephesians 4: 11-16.

The Duty of Work.

Most of us have to work. We do different kinds of work, we work in different places, we work under different conditions, we work for different people, we work for different financial rewards. But work we do, because for the most part, work we must. For many of us, indeed most of us, if we do not work we will not eat, and our loved ones will not eat. Most of us have to work.

The Dislike of Work.

Most of us, at times, wish we did not have to work. We look upon work as a burden and almost as a curse. This is true, not only of children and young people who have an aversion to work, but it is true of grown folks too. Many people will do almost anything to get out of, or to keep out of work. They will feign illness, steal, lie, cheat, even kill, to keep from working. And many people who work, do it grudgingly, grimly, glumly. They get no joy out of it, and rebel against it.

The Dignity of Work.

These things ought not so to be. Today's lesson says it ought not so to be. And the Scriptures uniformly say that it ought not so to be. For work has an innate dignity. It is divinely ordained, divinely commanded, and divinely rewarded. And this is true whether a man works with his hands at humble tasks, or whether he is a "white collar" fellow, or a "big shot" president of a modern corporation. All honest work has dignity.

1. Work is divinely ordained. God wove it into the very structure of the universe. In the Garden of Eden, a veritable paradise, supposed-

ly the ideal place of ideal circumstances, there was work to do. The Lord God put man in the garden of Eden "to dress it and to till it and to keep it." And God did this for at least two reasons: as a means of disciplining and developing man, and as a means of completing his universe. Man was to be a worker together with God. Furthermore in the Ten Commandments, which are the basic rules of life, man is commanded to work. The command to labor on six days is just as divine and binding as are any of the other commandments. God saw that it was not only not good for man to be alone; he saw that it was not good for him to be idle. There are great moral and spiritual values in work—it occupies time, supplies temporal needs, enriches society, develops character, promotes health, and complements God's activity. God cannot run his universe without the work of man. It will help if a man accepts work as a gift from God, an expression of his wisdom and his love.

2. Work has a divine dignity. All work, honest work, has a simple and elemental dignity. This is evidenced by the fact that our Lord Jesus Christ was a worker. When, in the fulness of time, it pleased God to send forth his son, he did not send him as an other-worldly being seated on a throne, but as a man, and a man who worked. And who worked with his hands. Jesus was a carpenter. And when this carpenter selected his little band of disciples, he selected men who worked. We have a tendency to depreciate manual labor, and to exalt the "white collar" job. In God's sight there is no difference, except a difference in responsibility. Here as elsewhere, to whom much is given of him is much expected. Fact is, there is a great deal to be said about working with one's hands. Go to a Veteran's Hospital where they are trying to heal and to rehabilitate men and see how much emphasis is put upon working with their hands. In any event the important thing is not what you do, but how you do it.

3. Work should have divine approval. This applies to the type of work a man does. There are some types of work that hardly have the

approval of God—one who runs a house of prostitution, the rum-seller, gambling joints, numbers racket, robbery, publishing some kinds of literature, are hardly helpful for the Kingdom of God. But emphasis is laid here upon the character of the work done. We should work, not with eye-service, as men-pleasers, "but in singleness of heart, fearing God, and whatsoever ye do, do it heartily as to the Lord, and not unto men . . . for ye serve the Lord Christ." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him." The Christian should do good work, as well as good works.

4. Work well done will receive a divine reward. Work well done usually receives the approbation of men. "seest thou a man diligent in his business? he shall stand before kings." It was the wise man's way of saying that good work is recognized and rewarded. But it does not always work that way with men. Even then the Christian should do good work. But work well done always receives the divine reward. A loving heavenly Father always rewards work well done. He rates and rewards men, not on the type of work they do, or the size of the job they hold, but on the faithful performance of our work, whatever it is. The parable of the men who had been given talents to hold in trust for their master illustrates this. The master's words, "Well done thou good and faithful servant . . . enter thou into the joy of thy Lord," were spoken to the man of two talents just as they were spoken to the man of five talents. And if the man with one talent had done his work well, he would have received the same reward.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;

Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,
Because I know for me, my work is best.

—HENRY VANDYKE.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Program of the Eastern Virginia Conference of Congregational Christian Churches

Following is the tentative program of the one hundred thirty-fourth annual session of the Eastern Virginia Conference of Congregational Christian Churches, to be held with the Rosemont Church, South Norfolk, Virginia, Wednesday and Thursday, November 3 and 4, 1954:

Wednesday—Afternoon Session

- 2:00 Call to Order by President J. Everette Neese.
Hymn—Rev. Harvey L. Carnes.
Prayer—Rev. J. E. McCauley.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
Welcome—
Response—Mrs. Roy Brinkley, Cypress Chapel, Va.
2:30 Appointment of Special Committees.
Report of Program Committee—Rev. J. H. Lightbourne, Jr.
Report of Executive Committee—Rev. J. H. Lightbourne, Jr.
Report of Committee on Ministerial Education—Dr. H. S. Hardecastle.
Report of Committee on Stewardship—Dr. W. Millard Stevens.
Report of Committee on Evangelism—Rev. Melvin Dollar.
3:00 Address—Rev. Fred P. Register, Secretary of Evangelism and Stewardship Elect, Southern Convention.
Hymn.
3:30 Report of Elon College—Dr. L. E. Smith, President.
4:00 Report of Committee on Social Action—Rev. A. Lanson Granger, Jr.
Report of Committee on Home Missions—Hon. Mills E. Godwin, Jr.
Report of the Christian Missionary Association—Rev. H. E. Crutchfield.
Announcements.
The Benediction—Rev. Clyde O. Koon.
4:30 Adjournment.

Wednesday—Evening Session.

- 7:30 The Service of Worship and Lord's Supper, Conducting the Service—Rev. Melvin Dollar, Rev. Olin B. Pendleton and the Deacons and Choir of the Rosemont Church.
The Conference Sermon—Dr. Sidney M. Berry, Secretary of the International Congregational Council, London, England.

Thursday—Morning Session.

- 9:30 Hymn—Rev. O. D. Poythress.
Prayer—Rev. Morris E. Taylor.
Report of Youth Fellowship—Miss Rebecca Mann, President.
Report of Sunday School Convention—J. Letcher Eley, President.
Report of Treasurer—G. Chapman White, Treasurer.
Report of Committee on Apportionments—Hon. Shirley T. Holland.
Report of Committee on Religious Literature—Mrs. A. C. Moore.
Report on "The Christian Sun"—Dr. Stanley C. Harrell, Editor.

10:30 Address—Dr. Sydney M. Berry, Secretary of the International Congregational Council, London, England.

11:00 Hymn.

Report of the Christian Orphanage—Dr. John G. Truitt, Superintendent.

11:30 Report of the Laymen's Fellowship—P. D. Howell, Jr., President.

Report of Committee on Foreign Missions—Dr. Jesse H. Dollar.

Report of Nominating Committee.

12:15 Worship Service—Rev. George D. Alley.

12:30 Adjournment for Lunch.

Thursday—Afternoon Session.

2:00 Hymn—Rev. Clyde L. Fields.

Prayer—Rev. James W. Madren.

Address—Rev. Wayne W. Womer, Virginia Church Temperance Council, Richmond, Virginia.

2:30 Report of Committee on Christian Education—Rev. Earl T. Farrell.

Report of the Woman's Missionary Conference—Mrs. Garland T. Spratley.

Report of Finance Committee.

3:00 Address—Dr. W. T. Scott, Superintendent, The Southern Convention.

3:30 Report of Committee on Place—Mrs. W. V. Leathers.

Report of Committee on Resolutions.
Miscellaneous Business.

4:00 Memorial Service—Dr. I. W. Johnson.

Final Adjournment.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

the requirements for the Standard of Excellence.

Several things stand out in importance. First, we felt honored when we learned that our president, Mrs. Garland Spratley, was selected to carry the flag representing the Church Women of the State of Virginia in the opening March at the National Assembly of United Church Women at Atlantic City.

Second, we had a lovely Christmas Party in the home of Mrs. M. B. Joyner at which time we found out the name of our Blue Bird who had brought cheer to each of us during the past year.

Third, we enjoyed the review of our foreign Mission study book by Miss Ione Catton and the Fellowship Supper with the women of this district at the Waverly Church.

Mrs. L. T. Williams, Mrs. W. E. James and Mrs. Herman T. Burgess were appointed to prepare program booklets for the coming year. These will be ready for distribution at the October meeting.

MRS. HERMAN T. BURGESS,
Secretary.

Our 20,000,000 Veterans

There are nearly 20,000,000 living veterans in civil life today, and their average age is almost 38 years. The extremes range from 111 years for the oldest veteran down to under 18 years for the youngest, based on the estimated age distribution of veterans in civil life, as of December 31, 1952.

The following is a breakdown by war, showing the number of veterans of each war and their average age:

Since Korea, 1,438,000 veterans, average age 26.

World War II, 15,424,000 veterans, average age 34.

World War I, 3,345,000 veterans, average age 59.

Spanish-American War, 95,000 veterans, average age 76.

Indian Wars, 295, veterans, average age 87.

Civil War, 2 Union Army veterans, one 106 and the other 111 years old.

In addition to these veterans of wartime service, there are 61,000 veterans of peacetime service receiving compensation from Veterans Administration for service-connected disabilities. Their average age is 41 years.

The youngest veterans—those under 20—have served only since the Korean hostilities started on June 27, 1950. They number approximately 47,000.

The largest group of veterans is in the age bracket between 30 and 34 years, approximately 4,800,000; the next largest group, age bracket between 25 and 29 years, approximately 4,600,000. These two groups account for nearly one-half of all veterans. The remaining half are in all the other age groups, beginning with the under-20 bracket and ending with the 90-and-over bracket.

Fortitude

To be honest, to be kind, to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation; above all, on the same condition, to keep friends with himself; here is a task for all a man has of fortitude and delicacy.—*R. L. Stevenson.*

Human felicity is produced not so much by great pieces of good fortune, that seldom happens, as by little advantages that occur every day.—*Franklin.*

The Orphanage
J. G. TRUITT, Superintendent

Dear Friends:

It is on my heart to alert every church, Sunday school and friend in the Southern Convention for the orphanage during the months of November and December. That is our time, and we are anxious to have your help in a very special way during that time. Say a good word for the work at the orphanage. Utter a prayer that the Lord will bless our constituents and that they will grasp the first opportunity to make a donation for that division of their church's work which helps to care for homeless children.

I cannot come to every church in the convention but you are there and you can be a worker for the orphanage during November and December. I have had the joy of preaching in many churches this year, and wherever I have gone unless I was asked by the pastor to speak concerning the orphanage I have not mentioned it, but tried to do my best with a Gospel message. I take it that people know what is on my heart for the little children here in my care. My experience as a pastor leads me to know something of what I can do to help the minister of the church and his congregation in being a better team for Christ—toward that goal I set my face. So let me put it simply, if any pastor wishes me to preach as a friend and fellow minister I shall be glad to, and if he wishes me to talk to his people about the opportunity to serve the Christ by investing in little children's lives I shall be glad to do so.

Thanks to the pastor and choir of Elon College Community Church for a beautiful, thirty-five minute worship program in the Holt Chapel this past Sunday at 3:30. Forty members of the community joined the orphanage family, and there was still room for others. "And ye came unto me . . . and they answered When . . . In as much as ye did it unto one of the least of these ye did it unto me." Many people donate many things. Besides funds and encouraging visits our own local church donated this service of worship. We are grateful.

There are many ways to be of help to this home. So many people do help us in different ways. Just this week a friend brought a big box of apples. Another friend sat in my

office and asked me if he could come shortly and give the children a "double serving" of icecream. Another friend said I have a hankering to make some pictures of your lovely campus, the Holt Chapel, and some of your children, and he came and did it. And so it goes, from drapes for windows to donations for shoes.

He who gives a child a treat
Makes joy bells ring in heaven's street;
And he who gives a child a home
Builds palaces in Kingdom come.

Our special CHRISTIAN SUN issue will be coming your way soon, and we want you to read it, file it, and tell others the story in it. How good it would be if every family in the Southern Convention—every family in your church—read THE SUN! A subscription to THE SUN would make a fine birthday or Christmas present.

Everybody is well and happy here. See you next week.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 14, 1954.

Commodities for the Week.

Coupons:
Zion Christian Church, Sanford, N. C.
Clothing and magazines:
Rosemont Miss. Soc., South Norfolk, Va.
Bananas:
Pate-Dawson Co., Burlington, N. C.
Show tickets:
Dr. James W. Lynn, Jr., Burlington, N. C.
Mr. and Mrs. J. A. Coliccho, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward \$10,457.07
Eastern Va. Conference:
Liberty Spring S. S. \$20.00
Spring Hill S. S. 8.13
Suffolk S. S. 150.00
178.13

N. C. and Va. Conference:
Greensboro, First\$ 57.55
57.55
Western N. C. Conference:
Flint Hill (R)\$ 5.00
Pleasant Cross S. S. 10.47
Pleasant Ridge 65.00
80.47
Virginia Valley Conference:
Bethel S. S.\$ 5.00
Mt. Olivet (R) S. S. 3.50
8.50
Total \$ 324.65
Grand total \$10,781.72

Special Offerings.

Amount brought forward \$24,748.93
John Chamblin, Gibsonville, N. C.\$ 2.00
Mary Sue Brittle S. S. Class, Bethlehem (N.) Church 5.00
J. M. Whitley, Suffolk, Va. 5.00
John Craddock, Gibsonville, N. C. 13.89
Progressive Bible Class, Newport News Church . 10.00
Reliable Bible Class, Portsmouth, First Church ... 10.00
In Memory of Walter R. Sellars 3.00
In Memory of Walter R. Sellars 10.00
In Memory of Paul S. Everett 10.00
In Memory of G. S. Boren, Jr. 10.00
In Memory of Mrs. S. A. Morton 5.00
Special Gifts 182.50
266.39
Grand total \$25,015.32
Total for the week \$ 591.04
Total for the year \$35,797.04

The chronic knocker gets more discomfort from his continual criticism than do all the people he raves against.—*Scottish Rite News Bulletin*.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

ANDERSON.

We the members of Concord Congregational Christian Church, Caswell Co., N. C., wish to express our love and respect for the devoted life of Miss Ida Rebecca Anderson, who passed away July 16, 1954.

She was a faithful teacher in the public schools and Sunday school for many years.

She was faithful and loyal to all enterprises of her church as long as her health would permit.

Therefore be it resolved:

1. That we consider her death a great loss to our church, and bow in humble submission to our Father's will.

2. That we extend to her family our sympathy and earnest prayers that the Holy Spirit may give them comfort in their sorrow.

3. That a copy of these resolutions be sent to the family, a copy be placed in the church records and a copy be sent to "The Christian Sun" for publication.

Mrs. W. R. SIMMONS,
Miss FRED A TATE,
Miss MATILDA TATE,
Committee.

SELLARS.

Mr. Walter R. Sellars, was born in 1873 in Alamance County, member of the First Christian Church since 1890, died on September 11, 1954, with funeral services in the sanctuary of the church on Monday, September 13, 1954, at 3:00 p. m.

Walter Sellars was a long time teacher of the Loyal Men's Bible Class, the oldest men's class of Burlington. He exerted the power of a Christian witness and the influence of high example over the lives of hundreds of men in this church and community. He was a life deacon of the church serving with exemplary loyalty in all the activities of the Board over the years.

He was active in the leadership of the civic and mercantile life of the community. His business establishment grew with the city. Mr. Sellars was interested in the educational problems of the county having served on the School Board of his district and had a real part in the strides forward in the educational system of the county. As a legislator at Raleigh he demonstrated the wider interest of citizenship—always with a view to the welfare of his constituency and the promotion of character in government.

As a husband and father he placed Christ first in the home and was an inspiration to every other family which had the privilege of knowing his home life. As a counsellor he will be long cherished by the many who came for his advice and help. His support of his church with his time, energy, and dollars was known to all. He was appreciated as forward-looking in his attitudes, being among the first to encourage all progressive steps of advance.

The influence of Walter R. Sellars in our convention has been felt in many branches of the work and his absence will be a loss to the leaders of the wider fellowship.

Mr. Sellars leaves his wife Mrs. Lila Bailey Sellars, a daughter Elizabeth S.

Farmer, and two sons Bailey and David all of Greensboro, N. C. Our thoughts and prayers closely attend all these and other kindred who have suffered the loss of such a gracious disciple of our Lord.

H. E. ROBINSON.

Recreation for the Aging in North Carolina

The University of North Carolina in Chapel Hill, through its Chancellor Robert B. House, has announced a grant of approximately nine thousand dollars to the University, given by most of the insurance companies of the state for a two-year study of Recreation for the Aging in North Carolina. The study will be directed by Dr. Harold D. Meyer through the Institute for Research in Social Science.

The project is timely. It is the first of its kind in the United States—another North Carolina first. The project will be closely related to the activities of the North Carolina Recreation Leadership curriculum of the Department of Sociology and Anthropology of the University of North Carolina.

The study will collect population statistics relating to the aging in the state. It will indicate the place of recreation for the aging and note national and state interest in the field. Surveys will be made of what is being done in many North Carolina communities. The heart of the project will be 300 case studies of aged individuals in an effort to study their recreation needs and the place of recreation in their lives. Special attention will be directed to recreation for the handicapped. The study will relate recreation to physical and mental health, adult education, religious life, home relationship, and neighborhood contacts.

The nation has come to be aware of the growing importance of the aging population. The forces of science and welfare have joined in giving to man greater possibilities of longevity—the average age span is now 68.5 years. In 1940 there were nine million people of 65 years or over. By 1950 this number had reached eleven million. By 1960 there will be more than fifteen million aged persons. Medical science largely has made this possible. Education, recreation, higher standards of living, better working conditions, and many other advances have played their part. With this ability to live longer, however, comes many new responsibilities in the field of human relations and public policy.

Recreation has become one of the most important forces in the later years of people. Only recently has recreation leadership seen the opportunities and organized programs to meet this need. Recreation leaders are setting up programs for the aging, studying procedures, gaining knowledge of the aging, and contributing constructive services and ideas.

Many factors occur in aging to cause the need for recreation. Among these are family decreases in size; retirement from gainful employment and occupations; death depriving one of family and friends. Recreation can be a big help to those people who are newcomers in the community; to those who live in crowded or small quarters; and to those with incomes or pensions too small to permit moderate expenditures for satisfying use of leisure time.

The community will benefit greatly from a program of recreation for the aged. This group can become an active participating force, providing many volunteer leaders, hostesses, chaperones, receptionists, special leaders, and the like. The program might reduce the number of mentally, emotionally, and physically ill, giving the community a healthier citizenship. It should assist in maintaining a high standard of community morale.

Old people need help in doing away with fears of infirmity, isolation, insecurity, and forgottenness. Recreation can assist in this.

According to Stieglitz in *The Second Forty Years*, "Success or failure in the second forty years, measured in terms of happiness, is determined more by how we use or abuse our leisure time than by any other factor." Dr. William C. Menninger, famous psychiatrist, says "Recreation is an extremely important aid to growing older gracefully. People who stay young despite their years do so because of an active interest that provides satisfaction through participation."

Preacher Jenkins' sermon was full of fire and brimstone; and Mandy punctuated his sermon frequently with "Amen," and "That sure is tellin' 'em." She enthusiastically echoed the preacher's denunciation of lying and gambling and drinking. But when the preacher switched his disapproval to petty gossip, Mandy eased back into the pew and muttered: "Now he's done quit preachin' and gone to meddlin'."

PRACTICAL SUGGESTIONS FOR MEN'S BROTHERHOOD MEETINGS

By REV. WARREN H. DENISON, D.D.

1. Take a measure of your church's output. Have a committee make a survey and find out the actual facts. Know your church. Have a discussion on causes, needs and cures. Make some graphs. Face the facts as they are. It may be a revelation. It will be interesting to know what your church is really doing and what you can really do about it.

2. Have a church men's fellowship supper and have some of your church officers appear and explain their duties and work; a trustee, a deacon, an usher, finance chairman, benevolence chairman, janitor, etc. Interrogate them, find their needs, problems, vision, spirit, importance.

3. Have a debate for one meeting on "Men's Work vs. Woman's Work in the Church." Choose sides if you wish. Invite the women to present their work. What are the values of each? You will discover new fields, interesting programs, the co-operative needs, and neglected segments of service.

4. A Stewardship-Finance meeting. A study of the salaries of pastor, caretaker, secretary, assistant, director of religious education. Are they fair and Christian? Explain the current budget, the benevolence budget, tithing: why, when, how? Values of the Every-Family-Visitation Canvass. What persons should be paid?

5. Outside civic and welfare workers. A leading pastor, a national leader, a Y. M. C. A. secretary, Salvation Army captain, head of the Community chest, principal of schools, etc. Keep in close touch with your civic and welfare leaders. Avoid partisan political speakers, office seekers, etc.

6. Christian Citizenship Night. Amusements in our city. Social life in our city. Slums. A high school senior speak for youth. Recreation places for our youth.

7. The Church and Labor. A labor representative speaker, an employer of labor, a union representative.

8. Analysis of Our Church's Giving. Have the financial secretary give a break-down of subscriptions; what ranges in various brackets; what percentage actually subscribe to current expenses, to benevolences, directly to the church; the value of subscriptions over cash gifts. Methods of keeping records: all church monies channelled through the financial secretary's and treasurer's books.

9. Outside Relationships and Fellowship. The association or conference, State conference, the General Council, National Council, World Council, the local council of churches. Delegates—the kind of delegates and their reports. Brotherhood relationships. The world is a neighborhood, and our duty is to make it a brotherhood.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, OCTOBER 28, 1954

NUMBER 42

Presenting the Christian Orphanage in Pictures



THE HOLT MEMORIAL CHAPEL

Pictured above is the new Holt Memorial Chapel, a gift to the Orphanage from the children of the late Mr. and Mrs. W. Kirk Holt, of Burlington, North Carolina. The late Mr. Holt was for many years the president of the Board of Trustees of the Orphanage. His son, V. R. Holt is, and for several years has been, president of the Board. The following children and grandchildren have given this chapel: Vitus R. Holt, Mrs. J. H. McEwen, the late J. H. McEwen, J. H. McEwen, Jr., Mrs. Charles McCrary, P. K. Holt, Miss Wilmer C. Holt, Miss Nellie May Holt, Miss Violet J. Holt, W. K. Holt, Jr., W. K. Holt, III, A. Glenn Holt, C. V. Holt, George A. Holt, H. R. Holt, Mrs. E. T. Sanders and Mary Maud Sanders.

News Flashes

Be sure that your church is well represented at your conference. Go yourself, if you possibly can.

Your attention is called to the excellent report of achievements in the Mt. Bethel, New Lebanon and Kallam Grove pastorate which appears in this issue. The Rev. C. F. Alred is the pastor of this field.

The Rev. Dwight Jackson, pastor of the Haw River Congregational Christian Church, underwent an operation at Duke Hospital on Friday, October 15. He is reported making satisfactory recovery and expects to return home soon.

Dr. Sydney M. Berry of London, England, and secretary of the International Congregational Council, will speak to the students of Elon College in their chapel service on October 29, and he will be the guest speaker on Sunday, October 31, at the morning service of the Elon College Community church. Dr. Berry will be speaking at the various conferences this fall.

The Elon College students sang forth "Happy Birthday" to Dr. L. E. Smith, president of the College, on his birthday, October 25. Led by Jerry Louder, president of the student body, the song brought forth Dr. Smith's response: "I am glad I am as old as I am; otherwise I would be lying out yonder somewhere." From one and all, congratulations and best wishes to you, Dr. Smith!

The Asheville Times of October 14 carried an interesting story of the First Congregational Church and printed the picture of the newly elected moderator, Mr. Frederick R. Staggs. We quote a paragraph of interest to our readers: "During the business meeting, the Rev. Frank E. Ratzell, pastor of the church, noted in his report that during the last three years the church has nearly doubled its membership and its budget. Reports from subsidiary organizations, officers, boards and committees revealed substantial progress, he said, and indicated continued growth for the coming year."

Inter-Church Leadership Training School at New Market, Va.

The inter-church Leadership Training School at New Market, Virginia, has arranged for a number of outstanding teachers for the school. The four full courses are: "Paul, the Missionary Apostle," a Bible course to be taught by Dr. William G. Willoughby, professor of Sociology and Bible at Bridgewater College. "When Children Worship" is the name of the course designed especially for parents and teachers of children. It will be taught by Miss Eileen Grey, a teacher of religion in the Shenandoah County schools. "Understanding Youth" is designed especially for teen-age and older young people, and for adult youth counselors. The teacher for the third course will be Mrs. Howard Gibbons of Harrisonburg, a brilliant leader and counselor of young people. Dr. Paul Peachey,

professor of Church History and Sociology at Eastern Mennonite College, will teach the course on "Our World Christian Fellowship." Dr. Peachey attended many sessions of the World Council of Churches Assembly at Evanston, Illinois, in August, and will bring the benefits of that experience.

Besides the four main courses, special worship services and illustrated lectures are being arranged. Leaders and lecturers include Rev. W. G. Bates of New Market, Rev. John Wayne of New Market, Dr. Paul Bowman of Timberville, and Rev. Ralph Galt of New Market.

The dean of the school, Rev. Galen Wine of Forestville, is working hard to perfect the program for the school.

The school will be held in the Manor Memorial Methodist Church of New Market on November 1, 4, 8, 11,

(Continued on page 10.)

Meeting Dates of Conferences

It is earnestly hoped that each church will be well represented by delegates to their respective conference. The church report for the Conference Year should be sent in promptly to the conference secretary, and remittances for Conference Apportionments should be paid in full before the conference meets. Send remittances for conference causes to the conference treasurer and for Convention causes to the Southern Convention Office at Elon College, N. C.

The meetings of the conferences of the Southern Convention this fall will be as follows:

VIRGINIA VALLEY CENTRAL CONFERENCE:

Winchester, Virginia—October 13-14

EASTERN VIRGINIA CONFERENCE

Rosemont Church, South Norfolk—November 3-4

Rev. J. Everette Neese, President

Rev. J. H. Lightbourne, Jr., Secretary

EASTERN NORTH CAROLINA CONFERENCE

Piney Plains Church, near Raleigh—November 9

Rev. Will B. O'Neill, President

Rev. R. L. Jackson, Secretary

WESTERN NORTH CAROLINA CONFERENCE

Grace's Chapel, near Sanford, November 11

Rev. M. A. Pollard, President

Rev. F. C. Lester, Secretary

NORTH CAROLINA & VIRGINIA CONFERENCE

First Church, Greensboro—November 16

Rev. Mark W. Andes, President

Rev. Wm. J. Andes, Secretary

The guest speaker for the other conferences will be Dr. Sidney M. Berry, of London, England. Dr. Berry is secretary of the International Congregational Council.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Western North Carolina Rally Postponed One Week

Ordinarily the laymen of the Western North Carolina Conference meet on the Saturday night before the fifth Sunday. However, that will be the night that Halloween will be celebrated this year, and so the laymen have postponed their meeting a week.

This means that laymen from all the churches in the Western North Carolina Conference will meet at the Pleasant Grove Church (just off of routes 22-902, between Coleridge and Bennett) on Saturday evening, November 6, for supper at 6:30 o'clock. The Pleasant Grove Church is going to present a play following the supper, and this will be the main feature of the program.

I am happy to report that the laymen of our Randleman Church organized a Laymen's Fellowship on Friday evening, October 8, under the leadership of their pastor, Rev. Winfred Bray. It was my privilege to be present to share in the occasion.

I am sure that the Randleman group is planning to be represented at the Rally; and it would be fine if other new groups could be organized and represented there, also. But, whether or not your men have an organization, please plan to attend the meeting on November 6.

HUBERT L. BEANE,
President.

* * * * *

Randleman Laymen Organize and Present Program

The men of the First Congregational Christian Church in Randleman, North Carolina, met on Friday evening, October 8, and organized a Laymen's Fellowship with the following charter members: Vance Dorsett, Jack Brown, Leon Lamb, Hubert Parker, Wade Robbins, Talmage Freeman, Fred Reece, Les Redding, Ed. Jarrett, Bauzie Reece, Gratice Reece, W. G. Lamb, Harold Myers, R. S. Hayes, James Brown, Warren Linthicum, Harold Wall, and Winfred Bray—a total of eighteen.

The organizer was Hubert Beane of Asheboro, who is the Western North Carolina Conference Laymen's president.

The following officers were elected: R. S. (Bob) Hayes, president; Harold Myers, vice president; Gratice Reece, secretary, and Ed Jarrett, treasurer. Program Committee, Hubert Parker and Talmage Freeman; Entertainment Committee, Bauzie Reece and Wade Robbins; Welcome Committee, Vance Dorsett and Jack Brown; Membership Committee, Les Redding and Fred Reece.

The club voted to meet once each month on the first Saturday evening at 7:00 o'clock.

Since October 17 was to be National Laymen's Sunday, the pastor of the church gave the new club its first assignment, that being to have full charge of the Sunday morning worship service.

The program was planned by and given under the direction of President Hayes. Special music was presented by the laymen's choir. About every man had a special part on the program, but the highlight of the hour was the address which was given by one of the club members, Mr. Ed Jarrett, who spoke on the national theme, "A Time for Decision."

Rev. Winfred Bray, the pastor of the Randleman Church, is proud of his group of men and recommends an organized Laymen's Fellowship for every church.

I look to intellectual courage and cooperation among men and women of good will for the ultimate guidance of the world.—Gilbert Murray.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date, 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

Are All Things Possible with God?

"Ethical Issues at Evanston," by a European Roman Catholic, is a profoundly interesting article appearing in *The Christian Century* of October 20, 1954. (It is the first of "Two Roman Catholic Views on the World Council Assembly" appearing in the same issue. The other article is entitled, "From Another Sheepfold," by Donald Terry.) If this editor may intrude an opinion, he would say these two articles are worth the price of a year's subscription to *The Christian Century*. (This is not a commercial.)

We are not attempting to trace the argument of the European Roman Catholic. Obviously he has reasoned out his thesis with careful attention to all its implications, and his readers should ponder it just as carefully. Although we have no way of knowing whether he speaks as a layman or as a member of the hierarchy, his conclusion is arresting and challenging. As we understand it, he declares, that within the scope of Christian truth Catholics and Protestants may meet and come to a more comprehensive grasp of that truth, to the mutual enrichment of both.

This article calls to mind a memorable saying of Jesus, spoken in connection with a different issue: "With men this is impossible; but with God all things are possible." It may well be that the situations which men say cannot be overcome, seem

impossible only because they are viewed in the light of human wisdom and human resources. All difficult situations and perplexing problems need to be considered in the light of the Spirit of Jesus Christ, remembering the promises of Jesus which assure the powers of heaven to aid in the task. Two such problems are before us now.

Congregational Christians are again directly confronting the question of merger with the Evangelical and Reformed Church. Surely by this time all the arguments for and against the merger have been presented. We hope that no one will feel it imperative that they be repeated. As we see the issue, there are only two pertinent questions which must be faced. The first is, What is the mind of Christ? The second is, Are we willing to approach the issue in the Spirit of Christ and to rely upon the guidance of the Holy Spirit?

Congregational Christians in the South face the question of what to do about the Supreme Court decision on segregation in the public schools. Here again almost everything has been said. Concerning this question there are for Congregational Christians two pertinent questions. The first is, What is the mind of Christ? The second is, Are we willing to approach the issue in the Spirit of Christ and to rely upon the guidance of the Holy Spirit?

The Christian Orphanage Speaks

The Christian Orphanage is telling its story and making its appeal in this issue of *The Christian Sun*. Dr. Truitt requested that the issue of October 28 be a Christian Orphanage Special Edition. We replied that we would be happy to do as he asked, and that in the name of the Orphanage, he should say whatever he wished and just as much as he wished. You will agree that he spoke with his usual modesty and to exceedingly good effect.

The Orphanage is saying it with pictures, and requesting that you say it with dollars. The task of the Superintendent of the Orphanage is not an easy one. He faces responsibilities that at times must be appalling. When the bills are many and big, and when contributions are few and little, it is not surprising that he can sing a sad snog. He probably longs for the coming of Thanksgiving as a small boy longs for Christmas.

Mankind never saw children with compassion-

ate and loving tenderness until Jesus taught them to look at children through his eyes. The Church has led the way in caring for the needs of children who for one reason or another had no one to supply their needs.

The Holt Chapel is a beautiful addition to the campus. It says to every one who has eyes to see: "Man does not live by bread alone." Every child who grows up in the Orphanage will carry through life something which came into his life because of the Chapel. The Christian Sun thanks the Holt family most gratefully, on behalf of every member of the Southern Convention, for this enduring gift.

Look carefully at each picture of orphanage scenes. Read thoughtfully each written message, and when Thanksgiving Day arrives, make your contribution to the Orphanage liberally, joyfully and thankfully.

Using the Holt Chapel



Interior View of the Holt Chapel

In the Holt Chapel, children will learn quietness and reverence and gratitude in the presence of God. They will learn to pray, to sing, and to express their souls in other forms of worship. They will have lessons in Bible study, instruction in the planning of worship programs, and rehearsals of programs to be given elsewhere. They will learn something of God's goodness, and there will be commitment of young lives to God.

On very stormy Sundays, we shall hold our Sunday school in the Chapel, reporting attendance to our regular Sunday school on the college campus, and sending in our offering. At any time the beautiful, full-sized basement room will provide a place for pictures, plays, movies and games.

Occasional week-night services will be held

in the Chapel, conducted by various leaders. Some Sunday afternoons neighboring churches will be asked to contribute a brief service to the Orphanage. Each minister will conduct the service with the aid of his own choir, and will be urged to bring as many of his congregation as possible. The Chapel will accommodate a hundred visitors and still have room for the Orphanage family.

Our children will continue to attend the regular Sunday school and church services of our local church. The pastor of our local church will often meet with our children as their minister and friend.

One of the great values of the Holt Chapel is its constant reminder of the presence and goodness of God. Its effect will be lasting, far-reaching and invaluable.

J. G. T.



Children in the Recreation Room of the Holt Chapel

Our Churches Report . . .

A Fruitful Year for Mount Bethel, New Lebanon and Kallam Grove

Our churches in this part of Rockingham County have been pretty silent about our activities in the past, but we have been working. The year 1954, has been a very fruitful year for us and we just have to let our fellow churchmen know about our progress. There may be some things that we have done that some of the other churches in groups can do. If we have any ideas that will help in any way we are glad to share them with you—for free.

The first, and a very important factor in any group of churches, is the *unity* of working together. We have our program scheduled so that one church's program will not conflict with either of the others plans. In connection to our program schedule, we meet together on the fifth Sunday in what we call "union services" at which time we give reports of what each church in the group is doing. At these meetings we all bring our baskets of food, spread it out together on a long table, eat and enjoy fellowship together. These meetings have meant much in drawing the people of the three churches close together. We also have a combined Board of Deacons, consisting of the deacons of all three churches, which meets twice a year. This combined board has its own chairman and secretary to preside over and to record the business carried on at these meetings.

These churches have been working together as a group only three years. If one should come on the field now he would think that they have been working together much longer. The sense of neighborliness and brotherly love is felt greatly in our church community.

The second, is the increase in church and Sunday school attendance. The report given at one of our union services will show that interest and attendance are still on the increase. All of the churches have added members to their church rolls both by transfer and on profession of faith. Sunday school attendance is better even this year over the past two years. We have what we call "Loyalty Sundays" when we put on

special drives for Sunday school attendance and new members. For these days we have canvass teams to visit the unchurched and bring them in. Believe it or not, some of the "new ones" like it and continue to attend both Sunday school and worship services. And too, the canvassers get a great blessing from being instrumental in winning others to church and for Christ. So far this year 33 have joined these three churches and are proving to be worthy in their church responsibilities.

The third, is material gain. Mount Bethel people have a fellowship "Hut" well on the way toward completion. They have used it several times for church suppers, reunions, community meetings and "Harvest Festivals." The floor is yet to be sanded and finished, the kitchen equipped and the trimming on the doors and windows installed. It is fairly usable even now, and has a very "homey" appearance with its huge fireplace.

New Lebanon people have equipped their sanctuary with new pews, rug, choir chairs (opera style) and pulpit furniture. They are well on the way with a nice brick parsonage. The roof is on now, and they are striving to have it completed by Christmas so that their pastor and wife can spend the Christmas holidays in the parsonage.

Kallam Grove people have taken on the project of new Sunday school rooms and additional space for worship. To finance this project they have adopted the "Lord's Acre Plan." They have planted, tended and harvested five acres of tobacco which will give them a big start on their building fund. Three barns of tobacco have been sold already, and the people are working together splendidly in preparing the rest for market. This project will net them quite a nice profit, but the fellowship of working together has done more to unite the church people together than one can realize without being with them as they work together. The fellowship has been better in church and the folk seem much closer related as a church family. In this case it can be said, "The church that works together grows together."

That is just what is happening at Kallam Grove.

As I write this to THE CHRISTIAN SUN for publication I have to pause and thank a Gracious God for the privilege of serving people like these as their pastor. Thank God for Mt. Bethel, New Lebanon and Kallam Grove.

Following is a report of one of our fifth Sunday Union Services.

These reports were given as they are at fifth Sunday service at Kallam Grove, August 29, 1954.

New Lebanon.

We have a very good report on our church. We are proud of the fact that we are growing. This year we held a special drive to increase our Sunday school attendance. Our attendance has grown from 100 to 200 with 210 being our largest number so far. This year we have had a stress on giving to the building program. We are proud of the people in the way that they have responded. We also, realize that we have much more yet to be accomplished.

We in the New Lebanon Missionary Society feel that we do not have too much to brag about. We have a few women but our big problem is getting more members. Through the Missionary Society we now have a new rug on our church floor which we are very proud of. At each Missionary Meeting we have a person responsible for getting the scripture. We also attended the World Day of Prayer held at Kallam's Grove. Some of our members attended the Methodist Conference in order to get ideas on how to improve our Missionary Society.

Mt. Bethel.

This year we added eleven new members to our church enrollment. We have been striving to bring our Sunday school attendance up. Our largest number so far this year has been 96. We have agreed to pay the conference portion of our pastor's salary.

The Missionary Society has sponsored the building of our hut. Although it is not finished we have been able to have several social gatherings in it.

Kallam Grove.

Our Missionary Society was organized about two years ago in January. We started with 16 members and now have 20. We shared in putting celotex inside the church. We are now working toward a steeple for our church. We are trying to meet the

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

It's Yours—Come In

Three quarters of a century ago, members of the Christian Church in the South were saying, "We should have a college of our own. We should have a Christian college to which our own sons and daughters—the sons and daughters of our own church—could go. We shall never accomplish what the organizers of our church envisioned until we have an educated ministry. We shall never have an educated ministry that understands the philosophy of our church until we have a college of our own. But there are not enough of us; we are not strong enough financially; we do not have the money."

But others said, "The trouble is not lack of numbers or the lack of money. If we had the faith and the determination, we could build." *And they did.*

There is no greater story of heroism, personal and collective sacrifice, on the part of our people, than the story of the building of Elon College. It took faith of the undeniable quality to launch a building program under the conditions that the plan to build Elon College was launched. There were fewer than 10,000 members in the Christian Church in the South. Ninety percent of these were farmers. The products of the farm in that far away day sold for pitifully small amounts. Out in the rural districts it was the exception to find a house painted. There was no money for this or for that improvement. Yet, out of such conditions, our people arose and built Elon College, so that today we have a college, a good college.

From the standpoint of instruction, it is equipped as well as any. Living conditions are not up to par, but we intend to bring them up to par in short order. The college itself, that is the faculty and students, equals the average college of the size and potential of Elon College. Students who come like its atmosphere and spirit. The minute they enroll, it becomes their college. They have put the stamp of their approval on it and the stamp of the college is on them. Together they move on in the field of education, culture and refinement.

Elon College doesn't belong to any one. It doesn't belong to the trustees, it doesn't belong to the Convention officials, it doesn't belong to the faculty or to the students; it belongs to the church, to all of us; to every local church in the Convention. It is ours—yours and mine. *Come in!*

The ones who do the "housekeeping" at Elon College are anxious to have visitors. We want you to come. This is an invitation to every local church in the Convention to come and spend the weekend with us at Elon College as our guests. You may come in groups of twenty-five. We can take care of you—put you up for the night, give you lunch, dinner and breakfast. This is a sincere invitation. Come on in, *it is yours. We shall be glad to have you.*

* * * * *

Religious Emphasis Period at Elon College

Every year, usually in the fall, the faculty and students plan for a series of special meetings. As a rule, these meetings extend over a five-day period. In recent years, different speakers have been invited to the campus to conduct these services. Public meetings are confined to the chapel periods at ten o'clock in the morning. Speakers and resource leaders are available for classroom periods and individual conferences on any question that is of interest to the inquiring student. At the evening hours, services in the form of a forum are held in West Dormitory, and night sessions are held in student rooms in the different dormitories at ten o'clock.

Serious services of this kind should be of particular benefit to interested students.

For the Religious Emphasis Period this year, Reverends George Alley of Suffolk and Dwight Jackson of Haw River, were invited. Unfortunately, Mr. Jackson was taken ill and was in the hospital at the time of the Religious Emphasis Period. This left the entire program in the hands of Mr. Alley. Rev. Wm. J. Andes, pastor of the local church, and faculty members, cooperated with Mr. Alley and the student committee.

Mr. Alley gave very fine messages that were received enthusiastically by the students and faculty. In addition to the morning addresses, he led the forum in West Dormitory to which all students were invited, and he assisted in directing discussions in other dormitories. Services began on Sunday night at eight o'clock and closed with communion service on Wednesday night at seven o'clock. All felt that these services were worthwhile and made a good contribution to the religious life of the campus.

We were glad to have Mr. Alley on the campus and he is extended a cordial invitation to return at any time that is convenient for him to come.

* * * * *

Apportionment Giving

The financial support of Elon College is a major responsibility for the church that built it. Other things are important and must be financed; but we cannot afford to neglect the college and duly injure it, while other interests thrive enthusiastically.

If the amounts apportioned Elon College—apportionment and Sustaining Fund—were forthcoming, the college could move with more efficiency and the church and alumni would be more interested and more inclined to give additional support as additional support is needed. To meet an obligation gives an individual a feeling of pride and an increased interest in that which he supports. Failure to meet an obligation induces the individual who fails to manufacture excuses for not doing what he should do.

The Southern Convention, by official vote, requested the churches of the Convention to contribute for the support of Elon College a total of \$50,000 for this year—\$15,000 on conference apportionment and on the Sustaining Fund, \$35,000. To date, the college has received from the Convention Office on apportionment a total of \$9,380.75, leaving \$5,019.25 due, and on the Sustaining Fund, \$6,330.65, leaving \$28,669.35 due.

When we look at these figures—the total amount received and the amount due—it does not increase our respect for ourselves or our courage for our college and for the future. There are a few more weeks remaining in this conference year. I am sure that many of our fine people and churches will rise to the occasion

(Continued on page 15.)



A Group of Children and the Board President

Mr. V. R. Holt, the president of the Orphanage Board of Trustees, is a favorite with the children on the Orphanage campus.

own family does not narrow his vision: he sees the need of homeless children, in the care of a Christian institution.

Annual contributions are greatly needed at the orphanage, but regular monthly contributions are thrice blessed. They are credited to the "extra contributions" of one's local church. They assure the donor that his gift goes directly to the cause for which it is given. They enable the orphanage to pay current bills promptly.

This young man gives liberally to his church, thus helping it to meet all its apportionments; at the same time he has a special understanding of the value of Christian training for homeless children and wants to know that he has a definite share in that work.

Too often we think that a judge deals only in punitive justice. Too often we forget that we are all responsible for mercy.

J. G. T.

A Juvenile Judge Helps

After hearing the superintendent's story of the work done at the orphanage, a juvenile judge went home, wrote a letter of commendation, sent a check for ten dollars and agreed to send one each month. He is a young man with a wife and two small children. His concern for his

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.—Mark 10:13-14.



A LITTLE TEASING BOY

He's just a little teasing boy
With snaggle tooth and freckles;
He hates a book, he likes a toy,
And loves his dog named Speckles.
His shirt and trousers are too long,
His hair he combed not lately;
And if he's caught in something wrong
He looks at me sedately.
He lost his shoes the first of May,
To him it did not matter;
He lost his coat down in the hay,
But never lost his chatter.
But oh! he's clean and tucked in bed,
And oh! so sweetly sleeping;
Remembering the prayers he said,
Perhaps he is worth keeping!

—John G. Truitt.



Two High School Seniors

These two girls, Jeanie Cook and Jean Daughtrey, are seniors in high school. Jeanie Cook has been in the orphanage eleven years, and Jean Daughtrey has been here four years. They are members of the Elon College Community Church and teach in the children's division of the Sunday school. We are proud of them. They show good poise and manners and would be a credit to any home.



Lake on the Orphanage Property

This lake covers four acres and is surrounded by a fence. The irrigation system is set up for the garden to the left.

An Open Appeal

To Congregationalists Everywhere:

Greetings from the one and only Orphanage in the Congregational Christian fellowship!

Our Orphanage, Post Office Box 157, Elon College, N. C., is owned and operated by the Southern Convention of Congregational Christian Churches, through a fifteen-member board of trustees elected by the Convention. It cares for more than eighty children, giving them a good home, clothing, food, education and Christian training. Children are received at the Orphanage through a committee, after due examination of their needs and with a physician's certificate and a local minister's affidavit. More than seven hundred children have been cared for at the Orphanage, and the record of results is an exceptionally good one.

The Orphanage operates a farm and dairy, raises its own pork, beef and poultry, and most of its vegetables.

The writer, the superintendent of the Orphanage, was reared on a North Carolina farm. He holds the A. B. and M. A. degrees from Elon College, and the Th. B. degree from Princeton Theological Seminary. He served as pastor in Congregational Christian churches before coming to the Orphanage. He desires to rear the homeless children in his keeping according to the high ideals of the Church.

Just as we have appealed to persons throughout this area who belong to other communions or to no church at all, we appeal to Congregationalists beyond the borders of the Southern Convention. Of necessity, the Orphanage cannot be self-supporting. We believe that if members of our church generally knew more of our work, we would not need special appeals. But successive summers of drought have drained our pocketbook as well as our land. We need to repair our buildings, and to put better equipment inside them.

We shall be most grateful for your gifts and support.

JOHN G. TRUITT, Superintendent.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

The Spelling Lesson

It was a private day school for little girls, and Mother had told the teacher that Grace could spell all such words as "cat" and "dog" and "rat."

Soon after Mother had gone, the spelling class was called out.

"Phoebe," said the teacher, "you may spell 'pig,' and then tell us what kind of noise little pigs make."

"P-i-g, pig," spelled Phoebe correctly, "and this is the noise they make—'Que, que, que.'"

"That is excellent," said the teacher. "Now, Rosalin, you may spell 'dog,' and tell me what kind of noise he makes."

"D-o-g, dog," replied Rosalin, "and our doggie says 'Boo-woo-woo,' and sometimes he growls real ugly when the cat comes around."

"Very good, indeed," the teacher said. "Sallie, you may spell 'cat,' and tell what noise she makes."

"C-a-t, cat," responded Sallie. "Sometimes she says 'Meow,' sometimes she purrs and when the dog bothers her, then she hisses at him."

"Splendid!" exclaimed the teacher. "Now, Grace, you spell 'love!'"

"Oh!" laughed Grace, "I can spell love." Then she ran up to the teacher, threw her arms around her neck, and gave her a sweet, resounding kiss on the cheek.

"That is the way I spell 'love' at home," said Grace demurely, while the teacher and all the spelling class girls laughed.

"That is a beautiful way to spell 'love.' Do you know of any other?"

"Why—yes, ma'am," answered Grace, looking around. "I spell 'love' this way, too." Then she picked a raveling from the teacher's dress, brushed a fleck of dust from her sleeve and put in shape the topsy-turvy books on the platform desk.

"I spell 'love' by working for Papa, Mamma, little brother, and everybody when they need me," she said.

The teacher took the little girl on her lap, and said:

"Grace, that is the very best way of all to spell 'love.' But who can spell 'love' the way the book has it?"

"Why, I can!" exclaimed Grace. "L-o-v-e, love."

The teacher then dismissed the class.—*Youth's Comrade.*

* * *

The grace for this week is: Thank you God for this day, my family and our food. Amen.

The Value of Self-Confidence

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

A certain book on child behavior points out that one of the most valuable bank accounts that parents can encourage their children to provide for themselves is the gradual growth of self-confidence. Such encouragement includes teaching children attractive habits in speech and manner, with which may be built confidence and self-assurance, thus leading the way to becoming ready for the acceptance of social and economic relations. This is a big step in the right direction.

I overheard an eight-year-old boy in a restaurant say to his parents, "Hand me the cardboard!" The parents were well-dressed and spoke well. Why had they not taught their son to say *menu*?

At a summer resort a mother and a well-developed husky daughter of ten arrived carrying three small dolls, which were later taken everywhere the two went. When Daughter sat on the porch she placed the dolls on a chair by her side. When she went into Lake Huron she spent the time "entertaining" her dolls on one of the rubber floats, even though other children, the floats being few, had to swim, or to play on the beach.

The mother hovered near her daughter. It was plain she was keeping Daughter Patty her "baby." When introduced to other guests Patty was at a loss for words. The mother always took the initiative, frequently beginning a conversation with a recital of how much Patty's "family" meant to her. "She has a special suitcase for them to ride in," she would add.

In contrast, there are the Kerr children. When you go to their house, whether or not their parents are at home, you are met with hos-

pitable courtesy and ease of manner. The girls are interested in whatever you have to say; it is a pleasure to converse with them.

Eventually, a time comes to every child when he wants to do the courteous and pleasing thing. How disconcerting it must be for him if he has to struggle for the right words and actions! How important to be prepared in advance!

Time and again in restaurants one observes boys and girls clutching their knives and folks in an awkward manner, while their parents sit by using theirs correctly. Tell me, why have not Mother and Dad taught Bobby and Betty the right way? I know a pretty, but unobservant, girl who was not asked to join a sorority because of poor table manners.

An effective plan to help the children practice the gracious amenities of daily living is to teach both boys and girls, when they are very young, to use these courtesies in their play. This, however, does little good unless they are encouraged to apply what they have learned in this way every time that an opportunity presents itself.

Today practically all our teen-age youngsters want to possess know-how and to be able to stand on their own feet as soon as possible. This is a new kind of world, where the helpless, dependent youngtimer is out of step. The knowledge of what to do and what not to do, both in private and public, gives a feeling of assurance and confidence, which is another rung on the ladder of success. The more confidently growing America climbs up those rungs the stronger and happier our country will be. In the final analysis, gracious manners mean thinking of others—they are another way of living the Golden Rule.

TRAINING SCHOOL AT NEW MARKET.

(Continued from page 3.)

18, and 19, from 7:20 to 9:30 p. m. Any individual from any place will be welcome to attend the school; and churches in the north part of Rockingham County and the south part of Shenandoah County are urged to send members to the school. All courses and teachers will be accredited with the National Council of Churches; and all persons who complete their courses will receive due credit.

RALPH N. GALT.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Mission Board Commends Women For Thank Offering Project

On behalf of the Mission Board of the Southern Convention of Congregational Christian Churches, I would like to commend the women of our churches for their choice of the South Boston Church as the Thank Offering project this year.

There are two things about South Boston which are especially noteworthy:

The first is that there are people there in the community who already are sacrificing and working that the church of Jesus Christ may be established there. This is not a case of a denomination pushing in a church where it wasn't needed. Ours will be the only church in the community, and the folks there who initiated the project are grateful beyond words and are expressing that gratitude through sacrificial giving of their own.

Secondly, in addition to people who want a church and who are working for it, there is also one of the finest, most consecrated pastors and his wife that I've ever had the privilege of knowing. They are assuming leadership throughout the community in a commendable way. To my way of thinking, leadership is tremendously important. I am not sympathetic with any program of spending money in starting a church unless there is good leadership to carry through. And I am certain that Mark and Catherine Andes will carry forward this work in a conspicuously fine way.

For that combination—a people who want a church and an able pastor and his charming wife to lead them—I, for one, am grateful. I am sure that the women of our churches, who always can be counted on, will go the second mile this year and give the South Boston Church the support it so greatly needs and so richly deserves.

RICHARD L. JACKSON,
Chairman.

* * * * *

Center Church Has New Society

One of the many fine things about the new Center Church at South Boston, Virginia, where our Thank Of-

fering is to go, is that they have already organized a women's group in that church. Furthermore, representatives from the group attended the Fall Conference at Southern Pines, North Carolina, which is a "far piece" from South Boston.

This group, which named itself the "Women's Christian Fellowship," was organized on September 14, with fifteen present. The officers include: Mrs. L. T. Ferrell, president; Mrs. Irvine Anderson, vice-president; Mrs. E. M. Walton, secretary-treasurer; Mrs. J. J. Franklin, chairman of Friendly Service; Mrs. H. L. Martin, chairman of Family Life; and Mrs. Mark Andes, chairman of Spiritual Life.

Following the candlelight installation service, Mrs. Ferrell directed the discussion of matters that would confront the fellowship during the coming year. Places of meeting in the homes of members were selected for the entire year, and yearbooks were to be made for distribution in October.

The first project of the group was to buy venetian blinds for the church sanctuary, with the sale of Christmas cards being used to finance this work. A stew and pastry sale was also planned for the purpose of buying Sunday school furniture.

We are sure that this new society feels quite "set up" now that one of the members, Mrs. Mark Andes, has been chosen as president of the North Carolina women. Bet that's the first time such a thing ever happened the month after a society was organized!

Best wishes to the women's society at Center Church, as we share with them, through the Thank Offering, in the great work they are doing.

* * * * *

Society Pays Memorial Tribute to Mrs. Cunningham

During the September general meeting, the Woman's Missionary Society of the First Congregational Christian Church of Henderson, N. C., paid tribute to the memory of a former member, Mrs. W. O. Cunningham.

The memorial meditation was led by Miss Josephine Langston, with the

following comments: "Tonight we pause to honor one of our former members, Mrs. W. O. Cunningham, who departed this life on July 19. There is so much that could be said for her that one hardly knows where to begin. She played a great part in the building of our church. While it was still very young, she became an active member. Many of us remember her as our Sunday school teacher, or Junior Christian Endeavor leader, or church pianist. Those who were lucky enough to live near her as they were growing up, know that she was never too busy to help with a program; she was never too busy to talk over our problems.

"Mrs. Cunningham was lovingly known to all as 'Cunning' or 'Cousin Eula.'"

"Because of poor health, Mrs. Cunningham had to give up her part in active church work. But this didn't stop her interest in its work or the love that was felt for her. During her years as a shut-in, she enjoyed a steady flow of friends, young and old, rich and poor.

"Our society loses one of their past very active members and also a life member. Each of us has lost a dear friend."

An American Beauty rose was then placed on a white cross, and Miss Langston read the poem, "She Wears a Rose." After silent prayer, "Blest Be the Tie" was sung.

A guest at the meeting was Mrs. Cunningham's sister, Mrs. Annie Lashley.

In the business session which preceded the memorial ceremony, the following general officers were reinstated: Mrs. E. W. Langston, president; Mrs. W. H. Masters, vice-president, and Mrs. V. L. Langston, secretary-treasurer. The Cradle Roll Committee was also elected: Mrs. J. B. Bobbitt and Miss Lizzie Roberts.

MRS. J. L. LASSITER, JR.,
Reporter.

* * * * *

Good Fellowship at Hebron

The Woman's Missionary Society of Hebron Church, Nelson, Virginia, has held regular monthly meetings this year, with interesting programs arranged by the program chairman.

We had good representation at the Spring Rally. We sent "Sunshine Baskets" to the shut-ins, also get-well greetings.

We have had several social meetings. In May, when Dr. David Shepherd and his family from Georgia (Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Splendor of Self Control"

LESSON VI—NOVEMBER 7, 1954.

MEMORY SELECTION: "*He that is slow to anger is better than the mighty; and he that ruleth his spirit better than he that taketh a city.*"—Proverbs 16: 32.

BACKGROUND SCRIPTURE: Proverbs 14; 15: 1-5; 16: 20; 23: 29-35; 25.

DEVOTIONAL READING: I Corinthians 9: 23-27.

Going Through Life Without Brakes.

Some years ago, while I was the pastor of Suffolk Christian Church, I started down College Court on my way to my study. There was a slight incline in the cement sidewalk, and a youngster from across the street was using it as a coasting place for a makeshift coaster. He had an old bicycle frame to which he had attached two wheels of ancient vintage and different sizes. He would start running, gain speed, and then straddle the frame and coast down the incline as far as he could. He had just started on such an adventure when I came down from my porch into the cement walk. When he saw me, he frantically yelled at the top of his voice, "Get out of the way, Mr. Hardecastle, I ain't got no brakes." That youngster was like all too many people in our modern world, who are going through life without brakes. They lack the power to stop their mad course, they lack self-control, they lack the ability to discipline themselves. And all too often, they end up in a wreck or run into disaster. The man who wrote the wisdom embodied in the words of today's lesson knew how important and how imperative it was to exercise self-control in life, to be able to put on the brakes, to have the power to say "no" to the wrong things in life, and to say "yes" to the right things. There is a splendor about self-control and self-discipline.

Self Control in Temper.

"He that is slow to anger is of great understanding, but he that is hasty of spirit exalteth folly; . . . he that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." Folks sometimes think it is too bad

that they have a temper. Nonsense. Temper can be a great driving, creative, constructive force. It is like steam in a boiler. It is energy and power. It is not bad to have a temper; it is bad to lose control of a temper. Some wag has said that when a person loses his temper, it is never quite as good when he finds it again! Let us not kid ourselves. It is not easy always to control our temper. There are many things, and many people to arouse temper and to get our dander up. We live in the kind of world, and with the kind of people, that make it difficult at times to exercise self-control in temper. It is not easy to do this. But it is folly and usually fatal to lose one's temper. There are those who have learned to discipline themselves and to control their tempers. An older missionary once mildly rebuked a young candidate about his loss of temper, and the young man flared up and hotly said, "You don't know anything about how hard it is for me to control my temper." The older man quietly said, "My friend, I control more temper in a day than you do in a month." He had learned self-control and self-discipline; he was not going through life without brakes.

Self Control in Tongue.

"A soft answer turneth away wrath, but grievous words stir up anger. The tongue of the wise uttereth knowledge aright; but the mouth of fools poureth out folly." Control of the tongue is closely related to control of the temper and vice versa. When a fellow loses his temper he is likely to lose control of his tongue. And when he loses control of his tongue, it is likely to add fuel to the fire of his temper. This wise man knew the deadly power of the tongue when it was unleashed and when it got out of control. So did James, the brother of our Lord Jesus Christ. In the third chapter of the letter he wrote to his fellow-Christians, he gives a classic essay on the tongue. What a comparatively small thing a man's tongue is. It is "a little member"; but it has tremendous and terrifying power. It is a fire, a world of iniquity. It can defile the whole body, and start a fire

that nothing can put out. It can be set on fire of hell, James says. Men have tamed every kind of beast, but "the tongue no man can tame," he says. "It is an unruly evil, full of deadly poison." A man can kill with his tongue as well as with a gun. There is only one source of help: God alone can help a man to tame his tongue. The sharp tongue, the lying tongue, the flattering tongue, the insincere tongue, the gossiping tongue, the slandering tongue—they are an unruly evil, full of poison. And, of course, there is the profane tongue, cursing God himself.

But the tongue can be a blessing as well as a bane. The most gracious words ever spoken came from the tongue of our Lord. "A soft answer turneth away wrath." How often have we seen the makings of a quarrel, words that have sting and fire in them, flicker out because the other party answered in a calm and soft and kind spirit. Happy is the man who can keep his voice soft and quiet when others are shouting and ranting and raging.

Self Control in Taste.

The man who wrote these wise sayings which constitute today's lesson had eyes that saw. He could have passed an examination on description with a high mark. Read his description of a drinking or a drunken man. "Who hath woe . . . sorrow, contention, complaining, wounds without cause, redness of eyes . . . ?" he asks. He then answers his own question, "They that tarry long at the wine, they that go to seek out mixed wine." "Thine eyes shall behold strange things, and thy heart shall utter perverse things." He must have seen a fellow with "delirium tremens," he must have heard a drinking man or woman babble and make a fool of themselves. Nothing funny about a drunken man or a drunken woman. They are to be pitied, not ridiculed. There are thousands of alcoholics in America today, men and women, and even some young people, who are going through life without brakes on their taste for alcoholic beverages. Poor, foolish folks, "wine is a mocker, strong drink a brawler (R.S.V.), and at the last it biteth like a serpent and stingeth like an adder." To be sure there are people who "can take a drink or leave it alone"; but the fact that they take it indicates that they cannot or will not leave it alone. For many, however, the only safe way is

(Continued on page 15.)



Boys at Work on the Orphanage Farm

Two of our seventeen-year-old boys cutting alfalfa hay. In the background are the Wagoner home and the Hilliard home owned by the Orphanage.

Names of Children and Their Birthdays

Given below our readers will find the name, birthday and year of birth of each boy or girl in the Christian Orphanage. If you will preserve this list it will save your writing in when you wish to know the birthday and age of some child.

Girls.

Barbara Jean Arnold	8-15-44
Clara Lee Arnold	4- 3-46
Jo Ann Arnold	7-30-41
Jo Ann Black	1-18-42
Jeanie Cook	6- 2-36
Brenda Crumpler	8-31-46
Frances Coggins	3-10-44
Joyce Coggins	3- 7-46
Peggy Coggins	6-22-47
Jean Daughtrey	4-28-37
Sandra Ferrell	4- 5-45
Angelee Haith	4-24-42
Ella Jean Haith	11- 1-40
Margie Hayes	5- 2-39
Laverne Mecimore	4-20-43
Phyllis Morningstar	8-28-46
Betty Oakes	7- 4-44
Jeanette Oakes	3- 2-49
Marjorie Oakes	7-18-40
Ruby Oakes	4-23-42
Betty Jean Proctor	4- 7-40
Marie Proctor	12-22-38
Brenda Proffitt	2-25-50
Elizabeth Ann Ray	2- 1-48
Louise Ray	2-23-47
Ann Rich	11- 2-43
Kay Rich	8- 2-40
Wilma Rich	4-19-47
Frances Rowland	10-16-41
Betty Jane Rowland	11- 4-44
Jo Ann Rowland	1-16-40

Peggy Rowland	1-16-40
Clara Spicer	1- 2-48
Dorothy Spicer	9-10-43
Jessie Spicer	6- 7-45
Dorothy Taylor	6-27-40
Helen Watkins	6-27-41
Nancy Watkins	2-18-40
Rachel Wilkins	2-21-42
Betty Lou Wilson	2-17-39
Cecelia Wilson	2-26-41

Boys.

Raymond Arnold	7-14-43
Ben Black	12- 4-39

Roy Black	12-18-37
Billy Burgess	5-22-41
Bobby Burgess	5-22-41
Jimmy Burgess	12-27-36
Woody Byrd	8-17-45
Bobby Byrd	10-21-47
Hubert Cook	11- 7-39
James Crumpler	4-25-44
John Crumpler	10-22-41
Larry Crumpler	4-22-45
Bobby Daughtrey	8-10-40
Kenneth Ferrell	2-23-43
Raymond Harvell	1-31-41
W. C. Harvell	10-16-37
Frankie Hayes	9-29-42
Larry Jones	1- 8-44
Ray Kinch	10-22-37
Billy Lamberson	6- 8-47
Billy Lambert	11-16-46
John Long	6-24-43
Garland Mecimore	1-13-47
Dewey Morningstar	10- 4-44
George Morningstar	11-23-42
Alvis Oakes	2- 7-47
Billy Proctor	10- 7-44
Roger Proffitt	1-24-49
Gerald Rash	5-31-47
Floyd Rich	6-28-48
John Rich	9-23-41
Jerry Rich	10-19-49
Robert Rowland	11-20-37
M. B. Rowland	8-17-43
Eugene Ray	7- 3-49
Donnie Taylor	12-18-47
C. A. Ward	6-13-41
Charles Ward	11- 7-42
Jackie Wilkins	1-26-44

Your gift, whether large or small, is always appreciated.



Making Preparations for Fall and Winter Feeding

Here is a barn of hay and a silo filled with corn. In the foreground lespeeza hay is being stacked near the feeding ground for first fall feeding of forty milk cows, including some young heifers, and there is also a small herd of fifteen beef cattle.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

In order to absorb our last year's drought deficit we shall have to raise through our Thanksgiving Offering enough to reach an over-all goal of \$70,000.00. This report brings us up to \$37,129.52. That leaves us still \$32,870.48 to go.

This goal is not impossible. It is less than one dollar per member in our churches. To be sure there are those who will feel that they are not able to contribute the dollar. And to be sure there are most of our members who will not be made aware of the work being done by their churches at this place. But, even so, it is entirely, easily possible—especially with the contributions interested friends outside our churches give.

Let us put it this way—Thanksgiving, the time when our churches get together to feed, clothe, house and train the homeless assigned to our orphanage.

This issue of THE CHRISTIAN SUN has been designated a special orphanage number. Please read it heed it, have it handy throughout the coming year when you wish to know some answer it can give, or when you wish to know the birthday and age of a child in whom you are interested. It will save you writing, "How old is Alvis?" "When is his birthday?"

Last week Dr. Smith and I attended the Valley of Virginia Conference. As you know it met in our church at Winchester. Rev. R. A. Whitten presided with his usual friendly dignity. Clarence Phillips was right on the job as secretary, and others who helped guide the sessions were equally well prepared to do their parts. The conference missed Supt. Scott as he was attending a very important national committee meeting. The conference calmly considered the ways of progress and entered into them.

To many friends who graciously read this orphanage letter each week I wish to express my thanks. As you read it now please breathe a prayer that it may make many friends for the institution which the church has set up for the serving of little, homeless children, with real help and home. Pray that "men and women of means" will consider the Christian Orphanage and help it. Pray that happy boys and girls, and young

people, who have their parents and homes remember the children who but for us would be in a miserable plight. Pray the membership of our church far and near may feel a definite responsibility in helping us go beyond our goal in order that there maybe something for next year. Just quietly ask God to help us, and I thank you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 21, 1954.

Commodities for the Week.

Books:
Miss Evalin Pribble, LaJolla, California.
Coupons:
Damascus Church, Sunbury, N. C.
The Challengers Circle, Winchester Church.
Antioch Church, Valley Conference:
Clothing:
Clayton Cammack, Burlington, N. C.
Mrs. T. H. Kenimer, Landrum, S. C.

Sunday School Monthly Offerings.

Amount brought forward	\$10,781.72
Eastern N. C. Conference:	
Auburn S. S.	\$ 56.96
Pleasant Union	100.00
Pope's Chapel	36.00
	192.96
Eastern Va. Conference:	
Bethlehem (Nans.) S. S. .	\$ 37.72
Holy Neck	80.00
Christian Temple	40.98
Portsmouth, First	117.19
	275.89
N. C. and Va. Conference:	
Carolina	\$ 18.00
Burlington, First, S. S. .	474.95
Howard's Chapel S. S. ...	4.00
Mt. Zion	5.32
Rocky Ford	12.00
Union (Va.) S. S.	5.00
	519.27
Western N. C. Conference:	
Albemarle	\$ 15.00
Shiloh	10.86
	25.86

Virginia Valley Conference:	
Leaksville	\$ 74.00
	74.00
Total	\$ 1,087.98
Grand total	\$11,869.70

Special Offerings.

Amount brought forward	\$25,015.32
The Woman's Fellowship of Damascus Church, Sunbury, N. C.	\$ 25.00
Rev. W. B. Fuller, Harrisonburg, Va.	2.00
Miss Nancy Shankle, Charlotte, N. C.	5.00
Mr. and Mrs. H. B. Newman, Henderson, N. C.	10.00
Philathea Class, Suffolk Christian Church	5.00
In Memory of Mrs. W. R. Goley	10.00
In Memory of J. E. Bryant	10.00
Special Gifts	177.50
	244.50
Grand total	\$25,259.82
Total for the year	\$37,129.52

CHURCH WOMEN AT WORK.

(Continued from page 11.)

visited us, we enjoyed a covered-dish supper in the home of one of our members, Mrs. H. C. Overby. In June and July, after our regular morning worship services, we served lunch at the church, entertaining our supply pastor, Rev. Carl Key. Afterwards we enjoyed a social hour together.

As we go forward into a new year, inspired by the splendid leadership of our new pastor, Dr. David Shepherd, assisted by his very competent wife, we hope to accomplish bigger and better things in Jesus' name.

MRS. R. KENT RICE,
Reporter.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

.....
(Name of Deceased)

.....
(City)

.....
(Date of Death)

.....
(Survivor to be Written)

.....
(Address)

Name.....

Address.....

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Virginia Valley Youth Hold Their Annual Fellowship Conference

Eighty young people from eleven of our Valley Congregational Christian Churches met for their annual Pilgrim Fellowship Conference, at the Newport Church, Page County, on Sunday afternoon and evening, October 10. The meeting was opened by worship led by the host group, including special music by Misses Judy Louderback and Nancy Higgs. The president, Donnie Litten, of Quicksburg, then called the meeting to order, and the roll was called by Miss Iris Gail Allen, secretary of Winchester.

The main address was a narrative report of the National Pilgrim Fellowship Council held this past June at New Haven, Connecticut. The spirit of this council meeting was evident by the enthusiasm of the two delegates reporting, Misses Iris Gail Allen and Mary Ruth Whitten, both of Winchester. Colored slides taken at the council meeting were also shown. (These slides are available from Henry Rust.)

Discussion groups were then held in three different areas of youth work for the benefit of local groups: "How to Conduct a Meeting," led by Mrs. Kenneth Bishop, Evangelical and Reformed Church, Woodstock; "How to Interest Groups in Community and Missionary Projects," Mrs. Galt of New Market; and "How Youth and Their Advisors Plan Programs," led by the Rev. D. Ebert of McGaheysville.

A panel discussion was held on the subject, "What is Our Christian Responsibility in View of the Supreme Court Decision on Segregation in the Public Schools." The panel members were Dr. Charles Howe, chemist of Elkton; Mr. W. N. P. Harris, former principal of Lucy Simms High of Harrisonburg; Miss Delois Sandridge of McGaheysville, chairman of Conference Fellowship Commission, and Rev. H. V. Harman of Elkton, moderator. Although the group took no official position, the following points made by Dr. Howe seemed to receive general approval: that Christian people would (1) use no violence nor condone use of violence by anyone else, (2) be firm in their witness

concerning the inherent equality of all, (3) cultivate individual friendships amongst members of other races, (4) avoid extreme positions, (5) carry on discussions among responsible people, and (6) understand the importance of the time element.

The discussion groups were followed by supper and a fellowship period. The conference then reconvened for a short business meeting at which the officers for the 1954-55 year were elected. The new officers are: Norman Dean, president, Harrisonburg (Antioch Church); Martha Rohart, vice-president, Linville; Kay Kagey, secretary, Broadway (Bethlehem); Betty Showalter, treasurer, Route 4, Harrisonburg (Antioch). Commission chairmen, Faith, Tillie Strickler, Route 2, Elkton (Mt. Olivet R.); Action, Naomi Higgs, Route 1, Shenandoah (Newport), and Fellowship, Iris Gail Allen, 129 E. Monmouth St., Winchester.

The closing worship service was led by Norman Dean and other members of the Antioch group. It was an effective presentation of the theme, "The Church of Jesus Christ." Installation of the new officers was conducted by the Rev. H. V. Harman, chairman of the Youth Committee of the Convention Board of Christian Education.

H. V. HARMON.

OUR CHURCHES REPORT.

(Continued from page 6.)

goals of the Missionary Societies and to go even beyond that.

We feel that we have not grown by leaps and bounds but we have had a steady increase. However, this year we feel that we have grown more rapidly than in the past. Several new members have been added and our attendance is greater. We feel that the interest in our Sunday school is much higher. This is due to some extent to the organizing of our Worker's Council group which meets quarterly. We feel that this is the key organization of our church because through it we can discuss our problems. Two years ago we bought new pulpit furniture. This year we shared in the project of putting celotex inside the church. Through the

suggestion of the Worker's Council we observed promotion day this year. We also realize the need of more Sunday school space. We now have the Lord's Acre Project started. We have all but one priming in the barn and hope to be able to build more Sunday school space with the profit. We feel that we have made much progress but it is our aim to continue growing in the coming year.

C. FREAD ALLRED,
Pastor.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

and see that we have a better record in supporting our college.

Previously reported	\$ 9,030.60
Eastern N. C. Conference:	
Amelia	\$ 22.00
Moore Union	12.00
Eastern Va. Conference:	
Mt. Carmel	\$ 55.50
Richmond, First	135.00
N. C. and Va. Conference:	
Belew Creek	\$ 26.00
Belew Creek S. S.	20.00
Bethlehem	28.00
Hines Chapel	8.59
Lynchburg	5.00
Western N. C. Conference:	
Providence Chapel	\$ 4.00
Virginia Valley Conference:	
Joppa	\$ 9.00
Mayland	4.00
Wissler's Chapel	21.00
	350.15
Total to date	\$ 9,380.75

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

completely to leave it alone. One drink calls for another drink and another, and the end is not yet. In America today, there is far too much drinking, and church members are doing too much of it.

But let no one think that men go wrong because of the taste for liquor alone. There are thousands who hold up their hands in holy horror at the man who takes a drink, but who are slaves to their tastes and appetites. Gluttony is sin as well as drunkenness. And, of course, there is the matter of taste in amusements and reading and what one sees. The good life is pretty much a matter of self-control in taste, using that word in its inclusive sense. Many a person comes to middle life or old age, broken in body and in spirit because he did not exercise self-control in the matter of taste.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

SOME OF OUR BOYS AND GIRLS



Top Row, left to right are: Betty Lou Wilson, Sandra Ferrell, W. C. Harrell, Nancy Watkins, Laverne Mcimore; Center Row: James Crumpler, Jo Ann Arnold, Roy Black, Betty Jean Proctor, Bobby Daughtrey; and Bottom Row: Betty Oakes, Jimmy Burgess, Ray Kinch, Frances Rowland and Ben Black.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, NOVEMBER 4, 1954

NUMBER 43

"God Is Right Next Door"

By DR. ROY L. SMITH

"The Lord is near to the brokenhearted, and saves the crushed in spirit." Psalms 34: 18.

He was a little ten-year-old, and his Sunday school teacher was not quite sure how much of the lesson he had really comprehended. With great seriousness she inquired, "Douglas, where is God?"

Without the slightest hesitation, the little fellow replied, with rare wisdom even for a ten-year-old (and they are sometimes very wise indeed), "As near as your next breath."

All the preachers and the theologians in the world could not have said it better, and even the Psalmist has come no closer to the truth when he says, "The Lord is near to the broken hearted, and saves the crushed in spirit."

This is very near to the heart of the Christian gospel, even though it comes from the Old Testament. We worship a God who is near at hand, who can hear our faintest cry for help!

The crushed in spirit! What a multitude they are! How wistfully they follow anyone who inspires them to hope!

Strange as it may seem, all men want to believe. The late Dr. Will Stidger was accustomed to say to the student preachers who sat in his classes, "Remember, young men. You can always be sure of the wistfulness of the congregation!"

The old janitor stood leaning up against the wall, in the bright warm sun, as the preacher came driving up to the church. He was a discerning old Christian who, in his forty years of janitoring, had seen preachers come and go. And the reasons for some of the goings he had understood but never discussed. As the young clergyman got out of the car, the grizzled veteran asked, with a quizzical light in his eye, "Good morning, doctor. Any late news from God this morning?"

Let any pulpit assure the people, and do it in a way that they are convinced, that "God is right next door, waiting to be called," and the multitudes will fill the pews. There is no better news.

News Flashes

The Rev. Carl R. Key, state CROP director, will serve as supply pastor of the Durham church for the month of November.

Installation services for Rev. William J. Andes, new pastor of the Elon College Community Church, was held at Elon College on Sunday night, October 31.

A Declaration of Purpose for the Church Building Loan Fund Campaign for \$388.00 has been received from Little Creek Church, Norfolk, Rev. M. E. Taylor, pastor.

Rev. John R. Lackey, at the present time pastor of Apple's Chapel Church, Gibsonville, N. C., has accepted a call to our church at Winston-Salem, North Carolina.

Installation services for Rev. David W. Shepherd, new pastor of Union (Virgilina) and Hebron Churches, was held at Union Church, Virgilina, Sunday, October 24.

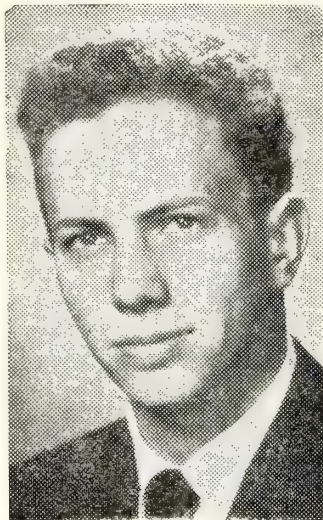
Rev. James W. Madren, Wakefield, Virginia, has accepted a call to the First Congregational Christian Church, Hopewell, Virginia. At the present time, Mr. Madren is pastor of the Wakefield, Dendron, Barrett, and Burton's Grove Churches.

Rev. William T. Scott, Jr., Accepts Call to Durham Church

The Rev. William Tate Scott, Jr., has accepted the pastorate of the Durham Congregational Christian Church and will assume his duties there the first of December. Mr. Scott resigned the pastorate of the First Church of Christ (Congregational), Cornwall, Conn., to accept the position in Durham, as the successor of Dr. Stanley C. Harrell who served the Durham church as pastor for 35 years.

The Rev. Mr. Scott is the son of Dr. William T. Scott, Superintendent of the Southern Convention of Congregational Christian Churches. He is a graduate of Elon College, receiving his A.B. degree in 1950. He received his B.D. degree at Yale University Divinity School in 1954 and was ordained to the ministry at Cornwall, Conn., in February of last year. He has served as minister of

the Cornwall church since 1952, and has had additional pastoral experience as assistant pastor for one year of the First Congregational Church of Norwich, N. Y.

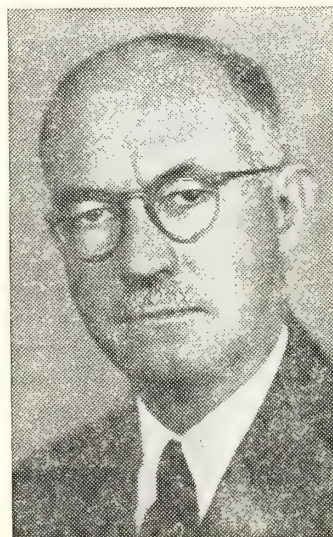


REV. WILLIAM TATE SCOTT, JR.

The Scott family consists of the minister, his wife and young son, William Tate Scott, III. They will make their home in Durham at 2411 W. Club Boulevard.

Dr. Edward W. Wilder to Visit Eastern Carolina Churches

Dr. Edward W. Wilder (M.D.), a Congregational Christian medical missionary, secretary of the Christian



DR. EDWARD W. WILDER.

Medical Association of India, and an authority on medical work in that land, will speak in the local churches of the Eastern North Carolina Conference during the period of November 4 to 23.

Dr. Wilder, who has lived and worked in India since 1921, was head of Pierce Memorial Hospital in Madu-

rai under the American Board until called to the important post of secretary of the Christian Medical Association of India in 1948.

As secretary of the Christian Medical Association of India, Dr. Wilder is concerned with the work of more than 700 Christian doctors serving in Christian institutions, hospitals, tuberculosis and leprosy sanatoria, and medical schools and health centers, as well as those in government service and private practice.

Dr. Wilder is medical secretary of the National Christian Council of India and is a member of the governing bodies of a number of other institutions, including the Christian Medical College at Vellore, and the Miraj Medical Center.

As an American Board missionary, he did an exceptionally fine piece of medical work among the Tamil people of South India for over 25 years, bringing a small, poorly equipped mission hospital in Madurai up to a fine modern institution with streamlined facilities.

Throughout the entire period of his India career, Dr. Wilder has worked closely with government hospitals and health officers, aiding them especially in checking tuberculosis, one of the outstanding health problems in South India.

The people of our Convention are urged to take advantage of Dr. Wilder's visit. Although he may not visit your church, plan to attend the nearest one where he is visiting.

Important Conference Notice

The 129th Annual Eastern North Carolina Conference will be held at Piney Planes Church, November 9, 1954. Piney Plains Church is located about nine miles southwest of Raleigh, N. C., just off the Apex-Macedonia road approximately seven miles from Apex. If coming through Cary or Holly Springs watch for state road signs at intersection in the Macedonia section for directions.

Important Conference Notice

Those expecting to attend the sessions of the North Carolina and Virginia Conference on November 16, are asked to send advanced registration by November 12, to Dr. W. E. Wisseman, 40 Radiance Dr., Greensboro, N. C. Indicate the number for luncheon and for Fellowship Dinner. Anyone desiring overnight accommodation should so indicate to the above address. Note that the Conference is for only one day.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen of North Carolina and Virginia Conference to Meet

The North Carolina and Virginia Laymen's Fellowship will hold its Fall Rally and supper meeting at the First Congregational Christian Church, Burlington, North Carolina, Friday, November 12. The speaker will be Dr. Sidney M. Berry, of London, England. Laymen of the North Carolina and Virginia Conference Churches are urged to be present for this meeting at 7 p. m., on the 12th.

* * * * *

Laymen of Oakland at Chuckatuck Sponsor Worship Program

The laymen of the Oakland Christian Church, Chuckatuck, Va., sponsored, prepared and presented the morning service of worship on Laymen's Sunday, October 17. Due to the fact that Hurricane Hazel had deprived us of lights and heat in the church, the service was held in front of the church in the bright sunshine. Due to this fact, much of the musical program was deleted, but otherwise the program was carried out as it had been planned. Mr. Mills E. Godwin, Jr., presided. The following men took part in the service: Responsive Reading, T. Philip Dailey; Prayer, W. K. Wagner; Poem, "The House by the Side of the Road," T. A. Saunders; Scripture Lesson, Harvery Saunders, Sr.; Addresses by P. D. Howell, Jr., president of the Eastern Virginia Laymen's Fellowship, and Mills E. Godwin, Jr. The pastor, Rev. H. S. Hardcastle, spoke briefly on the theme, "Do We Really Want a Revival?"

REPORTER.

* * * * *

Laymen's Day at Albemarle

Laymen's Sunday was observed October 17, in the Congregational Christian Church in Albemarle. The service was directed and presented by laymen with the exception of the playing of the organ. Iris Hunsucker served capably as organist for the program of worship.

Martin Deese presided over the service. Before the service all of the men met in the church basement. At the beginning of the service the men

processed into the church; it was the first time that the men had marched into the church in a body and it was an impressive occasion.

A group of approximately 20 men were in the choir and offered the anthem for the morning, "Rise Up, O Men of God." The singing was good: the choir made a real contribution to the effectiveness of the service.

Mr. A. A. Talbert offered the morning prayer; the benediction was by Mr. Lester Taylor who was a visitor from another church in town for the morning service. Dean J. E. Danieley of Elon College spoke to the group on the national topic for the Laymen's Observance, "A Time for Decision."

Four of the young men of the church served the congregation for the offering. They were Joe Madren, Boyd Simmons, Tony Smith and Skippy Baldwin.

The service was worshipful and helpful; it is the kind of program that should be presented in more of our churches. Mr. Madren and the church there are doing a good job. Congratulations.

* * * * *

Eastern North Carolina Conference Organizes

More than eighty men of the Eastern North Carolina Conference representing sixteen different churches met at the Vance School Cafeteria in McCullers on Wednesday night, October 20, to organize the Conference (Continued on page 11.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

United Student Fellowship

The United Student Fellowship is composed of college and university students who are members of Congregational Christian churches and Evangelical and Reformed churches. When the merger of the Congregational Christian Churches and the Evangelical and Reformed Church was about to be consummated, the young people in the two communions began to cultivate each other's acquaintance. By the time the merger was blocked by legal procedures, the young people of the two groups had found that they were one in spirit and in purpose and that they could work together in mutual pleasure and profit.

The student fellowship movement is the most promising religious development in institutions of higher learning that has occurred within this century. The number of young people who are attending college is astounding. Many of them have grown up within the very heart of a church. Christian fellowship is a vital part of their lives. They have no idea of spending four years in college without such a fellowship to enrich their lives.

In many of the institutions of higher learning these Christian fellowship groups are well organized, as denominational student fellowships. For instance, Duke University has a Methodist Student Fellowship, a Baptist Student Fellowship, and so on down the list. The stronger denominations have directors of Student Work.

Congregational Christian students and Evangelical and Reformed students are working together and bear the name United Student Fellowship. There are also active United Student Fellowships at the University of North Carolina, State College at Raleigh, and Woman's College at Greensboro. There may be others in North Carolina which are not known to this writer.

There is a National Assembly of United Student Fellowship (Congregational Christian and Evangelical and Reformed), which met at Elmhurst, Illinois, August 28 through September 4, 1954. The National Assembly was organized in 1948 and met biennially until 1954. Future meetings will be held annually. The theme of the Elmhurst Assembly was: "The Cost of Discipleship."

Attending the Assembly from North Carolina were Jo Anne Smith, Robert McCann from Duke; Frances Pickard from Meredith College, and Sally Winn from the University of North Carolina. In

all, there were 126 delegates in attendance, representing 58 colleges and universities. The Assembly was interracial.

The Assembly defined the purpose of the local group as follows: "(1) Facing the responsibility as a Christian in the college community. (2) The deepening and widening of personal witness and the united witness of the group to Christian faith. (3) To deepen the personal commitment of the individual."

Jeanne Shelley, a delegate from Northern California, stated the purpose in these words: "Seek not to communicate newness of life through fact and description, but rather pour forth freely and abundantly the Holy Spirit, which has filled one's own soul to overflowing, so that it may comfort and refresh all those who are in need."

The National Assembly (C. C. and E. R.) was followed immediately by the eleventh General Assembly of the United Student Christian Council, composed of representatives from fourteen of the nation's major Protestant student organizations. This meeting was held at Western College for Women, Oxford, Ohio, September 5-10, 1954. Of the 117 delegates attending the Oxford meeting, six were from the C. C. and E. R. group, and one of these was Miss Jo Anne Smith from the First Congregational Christian Church of Greensboro. The Assembly had as its purpose, "to produce a series of plans designed to strengthen the basis of existing work and start a number of new cooperative programs among Christian student groups."

Christian students are taking life seriously, meeting the challenge of the times courageously, and accepting their responsibilities in a fine way. We have spoken in detail of the work of the national assemblies of youth in order that our readers may understand just what youth is doing to bear Christian witness among their fellows. It is one of the finest phases of our national life.

It has never been the privilege of your editor to share in the activities of a finer group than the United Student Fellowship at Duke University. Excellent leaders are directing the program. They challenge the churches of the Congregational Christian and Evangelical Reformed communions in North Carolina to lend them encouragement and support in the work which they are doing.

News of Our Churches . . .

Asheboro—a Church with Some History and More Future

For the second time in its fifteen years' history, the Asheboro Congregational Christian Church is sending this paper to all of its members.

The church celebrated its fifteenth anniversary on October 29, with a big Halloween Party, at which time receipts for building improvements amounted to \$104, and a goodly number of people had a pleasant evening.

It is commonly reported that THE CHRISTIAN SUN is valuable reading material for church people, and it is hoped that all of the members of the Asheboro Church will read it for a year, because it comes to them as a gift from their church.

We are looking forward to the annual Conference at Grace's Chapel on November 11, and we hope to have a reasonably good report for the year.

The receipt of a church member, the consecration of a baby, and the entertainment of 250 members of the Western North Carolina Pilgrim Fellowship Rally on last Sunday, completed the year's work.

F. C. LESTER,
Pastor.

* * * * *

Service of Installation for Halifax County Churches

The Reverend David W. Shepherd was formally installed as pastor of Union and Hebron churches, Halifax County, Virginia, on Sunday, October 24, 1954. The Reverend Mark W. Andes was the officiating minister. Mr. Andes served as pastor of Union and Hebron until he resigned to organize Center Congregational Christian Church at South Boston, Virginia.

Dr. W. T. Scott preached the Installation Sermon, and Dr. L. E. Smith led the Installation Prayer. The Rev. Thomas Moak, pastor of Florence Avenue Baptist Church, brought the greetings of the churches of the county; Mr. Carlton Vaughan welcomed the new pastor to the community; and the Rev. Weldon Madren represented the North Carolina and Virginia Conference.

Immediately following the installation service, the Missionary Circles

of Union and Hebron churches sponsored an Open House Hour at the parsonage.

The program of the occasion carried this note: "The service of installation for Dr. David W. Shepherd as pastor of Union and Hebron churches is in keeping with a fine tradition of our fellowship and a number of other communions. It is designed not only to encourage a minister and church at the beginning of their ministry together; but also, by its nature and because of those who are graciously participating in it, to recognize the essential unity of the Christian church and the interest and mission of the church in the whole community."

S. C. H.

* * * * *

Church at Sophia Holds Auction

On Saturday, October 9, the Congregational Christian Church of Sophia, North Carolina, held its fall auction sale at New Market school.

The money raised, amounting to \$1,180.50, went to the church building fund. The sale started at 11 a. m., with the pastor, Rev. Avery Brown, offering prayer. The members worked for several months getting things together. Nearby Towns, farmers and members gave livestock, farm produce, dry goods, and lots of small things. Wonderful service was given us without any charge by Bale Gallimore, the auctioneer, and his helpers.

At the noon hour, the ladies of the church served dinner in the school cafeteria. The day was enjoyed in working for the Lord, and the fellowship was fine.

With the fine help of our pastor, our building program is progressing nicely, and we hope to have a new church in the near future.

MABEL STALEY,
Reporter.

* * * * *

Hazel Delays Work on Building at Berea, Nansemond

The annual business meeting or church conference of Berea Christian Church was held in the Community Hall at Driver, on Tuesday, October 5. A Family Night "Covered Dish

Supper" was served at 7 o'clock with the business meeting immediately thereafter. A large number of persons was present, and as usual there was an abundant, delicious meal. Organizations reported, and business was transacted. All apportionments had been paid in full, several substantial "over and above" gifts had been made, and there was a healthy balance in the treasury. There was also a gain in membership during the year.

Work on the new building is progressing satisfactorily, although the hurricane and other factors delayed the work for one week. This addition includes two classrooms, rest room, a large Fellowship hall with knotty pine paneling and a large fireplace, a large kitchen, and a storage room. It is hoped that the building will be completed well before Christmas.

Hurricane Hazel did some damage to the church building and to the grounds. One large tree fell across the corner of the church, breaking off a lot of slate, tearing a hole in the roof, and breaking out one of the art windows. She also made a shambles of the trees on the churchyard, breaking off large limbs and boughs from all the trees. One stately tree will be missed very much. It was a symbol of many a life—outwardly fair and strong, but rotten at the heart, and when the winds blew, it fell, and great was the fall thereof.

The Berea women entertained the Oakland women at a joint meeting on Tuesday, October 12. Mrs. I. W. Johnson taught the home mission study book on "The City," and she did a superb job. The Berea women served lunch at the church, and the two organizations had their separate business meetings at the church after lunch.

H. S. HARDCASTLE,
Pastor.

* * * * *

Report from Oakland Shows Much Work Done This Year

The annual church conference or business meeting, was held on Tuesday night, October 12. A Family Night "Covered Dish Supper" was served at 7 o'clock, with a large attendance. Others came in for the business meeting at 8 o'clock. Reports from all organizations were presented in writing. To the surprise of some present, a total of \$23,785.65 was reported raised during the year. Several items of business

(Continued on page 7.)

Dr. Howard Bozarth Writes Most Interestingly of New Work at Yankton College

Our readers will be interested in paragraphs of a letter from Dr. Howard P. Bozarth who recently resigned the pastorate of the Elon College Community Church and accepted a professorship in the Yankton College School of Theology in South Dakota.

"I do not know that readers of THE CHRISTIAN SUN will be especially thrilled to discover a communication from me, but if any are interested, I will just give a bit of account of what has happened to us since we took off from Elon College just two months ago.

"Our first stop was Little Rock, Arkansas, where Donald (our elder son) and his family now live. We visited there a few days, our daughter, Grace, staying on there till the opening of Elon's fall term, to which she returned early in September. Jim, our other son, joined Mrs. Bozarth and me, in Kansas, where we stopped for a brief visit with my brothers, and then we all took off for Yankton.

"We started negotiations immediately, for a house here, and while the processing of necessary papers was going on, we paid a hurry-up visit to my wife's mother and sister, in St. Joseph, Michigan, returning to Yankton September third, and getting into our new home the next day. We will own our own place after 106 more payments (save the mark!), our home being four blocks from the campus to which I trudge dutifully each day, to learn what I can from the students assigned to me by the administration of the School of Theology.

"I am supposedly instructing classes in Systematic Theology, Religions of Mankind, Philosophy of Religion, and one in "Christian Faith," the last being an orientation course for freshmen pre-ministerial students in the college. I think I get by more impressively with this freshman class than with others, for obvious reasons. But I am really enjoying the assignments immensely, and hope the administration will let me stay on long enough to really learn what the business is all about in the various fields wherein I am presumed to be an expert. It really is much less difficult, I find, to impress a congregation Sunday by Sunday, than to achieve a like result with a class of theological students.

However they have been charitable toward me, in the main.

"Yankton College has an exceptionally lovely campus, spacious, wooded, and a good well-groomed carpet of grass. It is, of course, a Congregational college, the oldest in this section of the mid-west, with an enviable history, high scholastic reputation, and strong college spirit. We have just called a new president, formerly Dean of Pace College in New York City, and a strong Congregational layman. Prospects for the future look bright, though the college recently went through a period of heavy waters, financially, and there still remains plenty of promotion to meet the problems in finance which all colleges face.

"I recently was given a week off to visit Association meetings over the state, which enabled me to see what South Dakota looks like, and meet many fine people of our churches. They are almost as nice as North Carolina and Virginia Congregational Christians.

"I know the various conference attendants there will enjoy Dr. Sydney Berry. I met him years ago when spending a summer in England. He will possibly remember me as the fellow from Massachusetts who got run down by a London lorry and was hospitalized for a few days before returning home. Dr. Berry was all kindness to me at the time."

HOWARD BOZARTH.

World Community Day Observance—November 5

Ten million Christian women in more than 2,000 cities and towns across the nation will pledge themselves to the cause of building lasting world peace at special services marking the eleventh annual observance of World Community Day on November 5.

The day is set aside each year by United Church Women, the Laywomen's organization of the National Council of Churches, and by its 1,900 affiliated state and local councils, to study methods of promoting world peace and as an expression of their concern for sharing the material blessings of the nation with the needy of the world. The women will back up their pledge for peace by rededicating themselves to the United Church Women's action program for peace, a program founded on the conviction that "peace is possible—war is not inevitable." Highlight-

ing one of the aims of the program—the sharing of material resources with needy people of other nations—they will dedicate special offerings and gifts of clothing, household supplies, blankets and similar gifts to be sent to the homeless and destitute in Palestine, Germany, Greece, Hong Kong, Korea, Italy and France. The financial offerings will be used to underwrite the cost of the peace program and for several other projects to which UCW contributes including aid in financing the overseas shipment of U. S. government surplus foods and the work of the World Council of Churches in processing the papers for refugees coming to the U. S. under the Refugee Relief Act.

In the eleven years since the founding of World Community Day—traditionally observed on the first Friday in each November—American church women have contributed offerings totaling nearly two million dollars. Last year's offering came to nearly \$100,000. Mrs. H. H. Kodani, of Pacific Palisades, Cal., chairman of the 1954 observance committee, describes World Community Day as "far more than just a day. It is a year-round striving for justice and freedom for all men, a keeping open the pathway for peace, that Christ may walk therein and the world may follow in his steps."—*The Religious Newsweekly*.

A Tribute to Rev. Allen L. Hurdle

As the conference year closes, we, the members of the Holy Neck Congregational Christian Church, Holland, Virginia, wish to pay tribute to Rev. Allen L. Hurdle, who served as pastor of our church for the past three years. In spite of ill health during his pastorate here, he sought by precept and example to set forth the Gospel of our Lord toward the training of minds and the winning of souls.

Therefore, be it resolved:

That we express to him our deep and sincere gratitude for his friendship, his counsel, and for his encouragement to us in carrying on our work; and

That we regret his having to give up the ministry on account of his health, but, wish for him and his family joy, success and happiness in their new field of service.

COMMITTEE.

The fact of the religious vision is our one ground for optimism today.
—Whitehead.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Forward Together

There are many classic statements illustrating the effectiveness of unity—"We shall stand together or we shall hang together," "Twelve sticks taken separately may be easily broken but bound together, it is impossible to break them with ordinary effort," "A team of horses pulling together can easily move a heavy load, but pulling in opposite directions can make no progress." On a football team, every player is assigned a task which, if performed and carried through to conclusion, every play would result in a touchdown.

The church faces a definite responsibility for Elon College and its future. The church has a definite stake in its college. The college cannot go forward without the church, nor can the church successfully bear its responsibilities without the college. The college and the church are dependent upon each other.

Time has brought us to a critical point in our history and program. Sister institutions on all sides are moving forward at creditable speeds. The church and the college cannot hope for a status quo in existing surroundings. A do-nothing period for two years obviously would be disastrous to both the college and the church. It is either forward or backward; backward we cannot afford, forward is compelling. The road we face is not easy. The burdens that we are asked to assume humanly speaking are not light. Christianity does not look for an easy period, nor does it covet a light load.

Building today is expensive but build we must. Elon College has the largest student enrollment in its history, yet its dormitories are not full. They are not inviting. Living conditions on the campus are below par, as we all know. We face the necessity of improving these conditions and getting in step with the other institutions that are providing acceptable living conditions for all students who would enter. We need on the Elon College Campus four new dormitories and a new dining room. The Board of Trustees is planning to undertake in the near future the erection of two dormitories—Carolina Hall for boys and Virginia Hall for girls, and a new dining room ade-

quate for the entire campus. This will be an expensive undertaking taken as a whole, but to divide the responsibility among 40,000 people and more, will not be a heavy burden for any one person to assume. If the church and the alumni will unite in this effort and pool their resources, it will not be a difficult matter for any one individual. Isn't the task for our college important enough and big enough to lift us above personal preferences and individual differences? May God help us. Together we shall succeed. We shall accomplish the task that is set before us. The day of consummation will be a day of gratitude and joy.

* * * * *

Apportionment Giving

Including the amount received from the Convention Office this week, the total amount received by the college on apportionment exceeds \$10,000 by a very small margin which means that the college has received from the Convention Office two-thirds of the amount apportioned. This would seem rather discouraging were it not for the fact that last year as of this date, the receipts were about the same as now. During the remaining days and weeks in this conference year, approximately \$1,000 came in which ran the total amount for apportionments beyond \$14,000. If last year's record could be duplicated this year, it would mean much to the college.

It is to be hoped that all churches that have not paid their college apportionment in full will before the conference year ends. Elon College would like to express appreciation of all the support received through the conference year now drawing to a close.

Previously reported	\$ 9,380.75
Eastern N. C. Conference:	
Christian Chapel	\$ 3.75
Martha's Chapel	8.00
Mt. Auburn	20.80
Pope's Chapel	10.00
Eastern Va. Conference:	
Spring Hill	\$ 19.34
Suffolk	649.90
N. C. and Va. Conference:	
New Lebanon	\$ 47.15
Western N. C. Conference:	
Sophia	\$ 20.00
	778.94

Total to date \$10,159.69

REPORT FROM OAKLAND SHOWS WORK DONE.

(Continued from page 5.)

were transacted and some plans for the coming year were presented. It was a good meeting.

The laymen of our church presented the morning service of worship on Laymen's Sunday, October 17. It was an informative, interesting and inspiring service, and the men of the church are to be congratulated upon it.

Hazel Hurricane made a shamble of the church yard. Three large trees were blown or broken off, and countless limbs and branches were broken off and blown down. One large tree, in falling, just missed by a hair's breadth, one of our large Art-glass windows. A crop of volunteer workers cleaned up one side of the grounds so that our people could park for the services on Sunday, and through the following week. There will be big open spaces when the debris is all cleared away. Eventually new trees will be set out in orderly fashion to replace the ones blown down.

Our Revival and Evangelistic Services were held the week of October 17-22. By common acclaim they were the best in recent years. The attendance was unusually good every night. The congregational singing under the leadership of "Doc" Savage was inspiring, and the special numbers by members of the choir, and by Jonnie Baker on Friday night, were also inspiring. Informal prayer services were open every night for those who wanted to attend. The guest preacher was Reverend Clyde Fields, pastor of the Huntendale Congregational Christian Church. He made a deep impression on his hearers. His sermons were simple, clear, convincing, sincere, Scriptural and spiritual. They were enriched with a wealth of simple and timely illustrations, and they always ended in an earnest and honest evangelistic appeal. As a result, about fifty members of the church re-consecrated and recommitted their lives, and nine persons came into the church. The life of our church has been quickened and the lives of our people, and many people from other churches who attended the meetings, have been enriched. We thank God and take courage.

H. S. HARDCASTLE,
Pastor.

"Thank God for America!"

—Edgar Dewitt Jones.

Church Women at Work

With Emphasis on Missions

Mrs. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Do We Really Study the Bible?

For several years the women of the Southern Convention have been supposed to do Bible study along with the other study in their women's society meetings. This year when the program committee met they decided to suggest a different procedure for this year: That is, to have some special time set aside for study of The Acts of the Apostles (I believe Wednesday evenings during Lent were suggested), rather than doing it just as a part of each monthly meeting.

A little more than a year ago Mrs. Richard L. Jackson sent in an article for this page denouncing the method then used of Bible "study" as part of the circle meetings. With the recommendation of the Southern Convention program committee in our packets, I think the time is right to print Mrs. Jackson's views on the subject.

And many of us are hoping that our women's societies this year are not sandwiching in a brief "Bible study" along with a devotional, mission study or other program, and business in one monthly meeting. Let's try the Bible study as suggested this year, at a separate time set apart for that purpose, with someone who is capable of leading our study (perhaps it might be the minister), and with anyone in the church invited to attend.

* * * * *

Why We Should Not Study the Bible in Our Women's Societies

By Mrs. RICHARD L. JACKSON.

Our women's groups have been studying a set portion of the Bible each year. I have come to believe this practice should be discontinued. Here's why:

1. God speaks to us in the Bible; but his words come indirectly, through the words of men. Therefore we must study to understand his word. A society that invites a speaker to review a book in the Bible is not studying God's word.

2. Too often the aim of a society is to cover the material required so

it can attain a standard of excellence or report all requirements met.

3. Bible study requires preparation on the part of each person: many thoughtful readings of a passage, reading the cross references in the Bible, and studying commentaries. It requires discussion and comparing of translations and understandings. Most societies are too busy having bazaars, sales and other money-raising activities to spend time on studying.

Will You Respond?

In the letter which accompanied the article on this page by Mrs. Richard L. Jackson, entitled, "Why We Should Not Study the Bible in Our Women's Societies," she made several statements which will interest you.

She says, "This article may do harm rather than good, being a negative one. But I hope it may shock some of our women into responding. I'd like nothing better than to change my mind on the subject, provided someone can convince me. But, in plain language, here are my three reasons for believing our women should drop the Bible study effort:

"1. The Bible needs study; but that is not what many of our societies are doing.

"2. The motivation for our study (what we do of it) is often wrong and precludes our gaining any spiritual growth.

"3. Bible study requires time and concern. Our women's societies don't have it (or won't take it).

"4. It should be the business of the church to have a real Bible study group of both men and women."

When can a society meeting only once or twice a month do Bible study—with twelve regular programs a year, the study books, and all the extra services to have (not to mention the time they must take for fellowship, socialability, and refreshments)?

To call what many of us do "Bible study" is to fool ourselves. Therefore, I plead, let our women's societies drop their "Bible study." And let our churches set up Bible study groups where a group of women and men genuinely interested can study God's word, coming together often enough and prayerfully enough to allow God to speak to them through his holy word.

Fine Year at Sophia

The Women's Society of the Sophia Congregational Christian Church has had another very successful year under the leadership of our president, Mrs. Leonard Staley.

The society met with Mrs. Claude Routh for our final meeting this year. Our new officers were installed for the coming year. Also we recognized the ones having perfect attendance and voted to purchase pins for them.

All our programs have been real interesting and inspiring. We have studied the Psalms carefully, which has meant a great deal to all of us.

We have sent cards and flowers to the sick in our community. Members of our society visited the Elon Orphanage and carried clothing for the children, also we sent coupons and buttons that we had collected.

Our Christmas party had a special meaning to us as we tried to share a part of our Christmas cheer with less fortunate people of Puerto Rico.

* * * * *

Annual Report of Treasurer of the North Carolina Woman's Conference

Below is given the annual report of the Treasurer of the North Carolina Woman's Conference for the year ending September 15, 1954:

RECEIPTS.

Women's Societies.

Albemarle	\$ 107.00
Amelia	32.88
Antioch (R)	46.00
Apple's Chapel	105.17
Asheboro	229.23
Asheville	116.37
Auburn	54.70
Belews Creek	56.80
Berea	55.75
Bethel	43.42
Bethlehem	45.90
Beulah	55.33
Beverly Hills	48.39
Burlington	1,418.70
Calvary	42.79
Carolina	30.00
Chapel Hill	125.90
Church of Wide Fellowship	150.00
Concord	41.92
Damascus	12.50
Durham	332.06
Elon College	582.78
Eutaw Community	81.16
Flint Hill (R)	35.65
Fuller's Chapel	76.00
Gibsonville	113.16
Greensboro, First Church	843.11
Greensboro, Palm St. ...	188.00
Hank's Chapel	55.00
Happy Home	121.00
Haw River	150.00
Hebron, Virginia	30.00

Albemarle: Mrs. E. W. Freeman, Mrs. Frank Vanhoy.
 Apple's Chapel, Mrs. Lizzie Apple.
 Asheboro, Miss Vella Brown.
 Belews Creek, Mrs. Annie Preston.
 Beulah, Mrs. A. W. Watkins.
 Burlington, Mrs. Jule Terrell.

(Continued on page 15.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

You know that we have just had fun at Halloween. A middle-sized boy was telling in his Sunday school class about the "mean" things he had done: upset garbage pails, pushed chairs off porches and thrown door mats on roof tops. He grinned and said: "Who did like me?" One boy volunteered that "I threw a lot of confetti on porches" but no one said anything else. In a few seconds the teacher said: "Do unto others... have you ever heard this?" Of course all of the boys and girls had. She went on to say: "Before you smash a window, throw dirt around or lick your friends, stop—really stop and say to yourself 'Do unto others as you would have them do unto you.' " Halloween has passed but the teacher's advice is good the year 'round. It is one rule that will make life happier and better for all.

Dr. Russell H. Stafford, who is the president of Hartford Seminary, is an experienced minister and a teacher of ministers. When he spoke at the Southern Convention two years ago he told about the kind of young men that made the best ministers. "Give me young men who want to be good but who have a strong urge to do the bad and who have to struggle to do the right." He went on to tell how this kind of person was really "worth his salt" as the expression goes. It is natural for boys (and girls) to want to play rough and do naughty things. There are people "too good." You may know some folks like that: never fuss, never run, never fight, and tattle on those who aren't like them." That can be bad too.

Junior boys and girls get away from home more than little folks and they are often representatives of their homes, church and school. Older people see their behavior and think they behave as they have been taught. Now, you and I know that isn't so. Haven't you ever known better—because mother did say you shouldn't—but you did it anyway? Of course you have.

It is just as easy to be well behaved as bad and if you haven't tried it, give it a "ten-day trial plan" as the ads. say. Switch from bad to good. It may do things for you!

Blessing for this week: To thank Thee Lord I bow my head for golden butter on my bread. For milk and fruit and all I eat. Amen.

* * * * *

A Matter of Education

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

The children in Rogers' neighborhood apparently cared for little outside of television and gunplay. Dressing up as Indians was seldom thought of any more. Everything was an echo of television. The play was noisy. Neighbors did not say anything, but they were getting tired of hearing it so continuously.

One mother had an idea, which she put to work. She borrowed from the Children's Museum ten bird's nests and some stuffed birds. To these she added a downey woodpecker's nest which she had had many years, a song-sparrow's nest that had been built in the front hedge last summer, and a stuffed oriole that was over one hundred years old! She arranged these on tables for an exhibit. She also fastened up mounted-bird pictures and had open bird-books placed around.

Then she invited the neighborhood boys and girls to see her exhibit. She gave a talk about winter birds, for this was the winter season. She showed the children her feeding station in her small back yard, and they were fortunate enough to see several birds enjoying a meal. She displayed a bag of wild-bird seed and mentioned where it could be purchased, and then she directed attention to the skins of grapefruit halves hanging on the trees. These had been filled with crumbs, melted suet, and peanut butter.

Next they all went into the living room and sat on the floor while records of bird songs were played on the phonograph. After that they viewed the exhibits which had been prepared and which, now, she explained.

Interesting boys and girls in bird study is a most worth-while thing to do. It will by no means stop gunplay, but it will present different viewpoints. One day, in early spring,

I saw some of the children playing "bang-bang-bang." Suddenly Billy, who was on the stone wall, held up his hands. "Wait!" he called. "There's a robin!" And there play stopped for a few minutes as they watched the first robin of the spring. The exhibit had paid.

Our bird friend had another idea which she put to work. She suggested to other mothers, whom she knew well, the advisability of taking groups of boys and girls once a month on educational trips of different types. The mothers responded, each according to her own special line of interest. One, took a group to Concord, Massachusetts—certainly a treasury of literary culture. They visited Louisa Alcott's house and other homes of equal interest. Another group who went to Massachusetts chose Boston for the trip. They visited many historic buildings.

Once, after a severe storm, several mothers took some children in their automobiles and drove to a nearby beach. There they all alighted. They walked along the shore collecting driftwood and various sea forms that had been brought in by the waves and tide. This started some of the boys and girls to making collections, an idea quickly followed by another group. The latter were a small group who had been taken into the woods, where they studied leaves and the bark of different trees. Later, some of these children made blueprints of the leaves and started scrapbooks of the blueprints. This activity might well develop into a worthwhile hobby, as might other collections that were a bit out of the ordinary.

Educational good times like these will, without question, create keen anticipation for more of the like kind. Let us raise the thoughts of our boys and girls above the television level gunplay. There is no doubt but that television has its place. However, child-interest is so rich in varied possibilities that a little adult help will usually bring attractive educational activity, in this way leaving less time for television and a better opportunity for choice of program.

Stewardship is the pivot on which life turns, either toward dedication and life, or towards desecration and death. Thus stewardship must become a part of our inmost thought and aspiration, and then sweep as wide as out outermost relationships.

—E. Stanley Jones.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Rosemont Church Host to Eastern Virginia Youth Conference

The rally of the Eastern Virginia Youth Conference was held at Rosemont Congregational Christian Church on October 3, 1954.

It was a lovely day for the meeting and we had a record attendance of over 400 young people.

Miss Rebecca Mann presided, and called the meeting to order at 3 o'clock.

The opening session was headed by a prayer for guidance.

The Youth Fellowship of Rosemont then led the worship service which was very interesting.

Miss Jennie Doidge was the guest speaker and she gave a most inspiring talk on her trip around the world.

The business session followed and the things discussed by Rebecca Mann were:

1. Projects for the coming year.
2. Report from the National Council.
3. Report from the Southern Convention Pilgrim Fellowship Officer's Conference.

We had the election of officers. Miss Carol Overby was elected president. Rebecca Mann led the installation service which was most impressive.

Then we adjourned for supper. The host church provided the dessert and drinks.

After supper the recreation was led by Mrs. Evelyn "Sugar" Graham and Dr. "Hardy" Hardecastle.

The pastors, youth leaders and all other guests were recognized before our leaving.

We left with a feeling of accomplishment.

We greatly missed Pattie Lee Coghill but we wish her God-speed in her work as teacher.

* * * * *

North Carolina - Virginia Pilgrim Fellowship Meets

The North Carolina and Virginia Pilgrim Fellowship Conference was held at Palm Street Church in Greensboro, N. C., October 17. Registration began at 2:30, and at 3:00 the opening worship service was

given by the Pilgrim Fellowship of the host church.

The report of the Nominating Committee was given by Louis Wilkins and was accepted. In the absence of the conference treasurer, Patricia Gordan, the treasurer's report was given by Billy Oakley, the treasurer-elect. Very interesting reports from the Pilgrim Fellowship National Council were given by Lois Scott, Lois Robinson, and Curtis Young respectively.

Next on the program was the election of officers for the ensuing two years. The newly elected officers are: president, Dorothy Mauldin from Winston-Salem; vice-president, Louis Wilkins from Liberty; secretary, Shelby Jean Cox from Happy Home; treasurer, Billy Oakley from Beverly Hills. Commission chairmen are: Faith Commission, Margaret Walker from Durham; Action Commission, Lois Robinson from Burlington First; Fellowship Commission, Jane Tate from Greensboro First. Advisors are: Reverend John Lackey, Reverend Thomas Sutton, and Reverend Wm. T. Scott, Jr. Immediately following the election the installation service was conducted by Reverend John Graves.

Among those present were four representatives from Center Church at South Boston, Virginia, one of the conference's newest churches. Welcome to the fold!

The closing worship service was given by the Happy Home Pilgrim Fellowship; after which, supper was served in the basement of the host church. Many thanks are extended to Palm Street Church for such a delicious and plenteous meal.

LOUIS WILKINS.

* * * * *

Youth Activities at Christian Temple

There are two fellowships in this church. One, the Intermediate Fellowship, for ages from 13-15; and the other, the Senior Fellowship, for young people over the age of 16.

We have recently organized for the fall and our officers are as follows: Intermediate Fellowship, president, Carolyn Barrett; vice-president, Sandra Allen; secretary, Jerry

Cummings; treasurer, Letcher Cummings; program chairman, Herman Nichols, Sandra Cummings; social chairman, Mary Lastinger.

Senior Fellowship, president, Peggy Ann Popejoy; vice-president, Joyce Wilson; secretary, Loretta Salmons; treasurer, Ellen Robinson; program chairman, Barbara Nichols, Sonny Bell, Sonny Clements; social chairman, Joel Tomlinson.

The Intermediate Fellowship has been busy with ways of earning part of their apportionment. For the next few months the members are collecting certain food labels to turn in for .03c each. Also, Saturday, October 23, the Intermediate Fellowship had a Pastry Sale for all members in the church. We had a lot of fun selling cakes, cookies, and pies.

The Senior Fellowship is making plans for a supper shortly after Christmas. This will be a big affair for all the church members. Some of the ladies of the Woman's Council are helping by planning, buying, and cooking, along with the young people.

Both fellowships are planning a joint retreat over the weekend of November 5 and 6 at Camp Owissa, the YWCA camp in Norfolk. At this retreat we hope, among other things, to make further plans for our year's program.

JUNE HAGE,
Reporter.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

Laymen's Fellowship. They were served a delicious meal by the Ladies' Missionary Society of the Wentworth Church.

After the dinner the group adjourned to meet after a brief recess in the Wentworth Christian Church. Clayborn Brown, president of the Laymen's Fellowship of the Wentworth Church served as temporary chairman of the group. The laymen and the nine ministers who were present engaged in an enjoyable period of group singing, using many of the time-honored, familiar hymns of the church.

J. E. Danielely addressed the group on the topic, "The Laymen's Fellowship—Why?" He pointed out the needs for the fellowship; stressing the importance to the individual, the church, and the nation. He called on the men to organize for effective witnessing for their God.

At the business session following
(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

A Study in Values

LESSON VII—NOVEMBER 14, 1954.

MEMORY SELECTIONS "A good name is rather to be chosen than great riches, and loving favor than silver and gold." Proverbs 22:1.

BACKGROUND SCRIPTURE: Proverbs: 11:24-28; 13:7; 15:13-17; 16:8-20; 22:1-4.

DEVOTIONAL READING: Matthew 6:24-33.

Life's Price Tags.

Life may be likened to a display window in a store, or a counter in a store. Everything has its price tag on it. This price tag is supposed to reflect its value. To be sure, things are often over-marked by unscrupulous or grasping merchants. And sometimes they are under-marked and put on bargain counters. (Even then, there is usually no loss, for the mark-down is not as great as the mark-up.) And just as the careful and sensible shopper has to have a sense of values if he wants to get his money's worth, just so does a person have to have a sense of values if he is to get out of life, and to put into life, the most.

The fact is, the real difference between men is their sense of values. Some live for one thing, some for another. There are those things for which men will give time and thought and energy and reputation, and life itself to gain. And whether deliberately, or unconsciously, all of us are living for something, we have a set of values which determine what we do and what we become.

What ranks highest in your scale of values? Is it money or material wealth? Is it physical health? Is it position? Is it power? Is it recognition? Is it pleasure? There are those who place these things first, and who are willing to pay any price for them. Or is it integrity of character, a good name, favor with God, inner peace, loving kindness, goodness, or righteousness? What, for you is the supreme value of life, the thing on which you place the highest value, the thing which you really pursue, and not simply profess? It is well for a man once in a while to stop and to think about his scale of values, to

see what he is living for, to test his values by the supreme value as established by Jesus—"What shall it profit a man if he shall gain the whole world and lose (or forfeit) his soul? or what will a man give in exchange for his soul?"

Finding What We Seek.

"He that diligently seeketh good, seeketh favor; but he that searcheth after evil, it shall come unto him." Generally speaking, men find what they seek after. Take for instance a visitor to a city. If he wants them, he can find great art masterpieces, hear great music, see great plays, worship in great churches, have fellowship with great people. But if he seeks evil, he can find that: houses of prostitution, tawdry shows, night clubs, slums, saloons and cocktail bars and what have you. He that seeketh, findeth applies here as edsewhere.

Righteousness Rather Than Riches.

It is no sin to be rich. There are Christian men of wealth. But this man of old, as well as Jesus himself, saw the danger in riches, and warned against them. Especially did he warn against ill-gotten riches and dishonest gain. Coins are not to be gotten at the price of character. Gold is not to be put above God. Riches must not be preferred to righteousness. Furthermore, there is a danger in trusting in riches. "He that trusteth in riches shall fall." Paul enjoined Timothy to put men on their guard about trusting "in uncertain riches." There are many success stories about men who have gone from rags to riches. There are also some sadder stories about men who have gone from riches to rags.

Rich, But Poor; Poor, But Rich.

"There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great wealth." There is such a thing as a poor rich man, and such a thing as a rich poor man. Money has nothing to do with the real worth of a man. Nor is it the foundation of happiness. "Better is a little with the fear of Jehovah, than great treasure and trouble therewith. Better is a dinner of herbs (vegetables) where love is, than a stalled ox (tenderloin steak) and hatred there with."

Many a man and his family sit down to a spare meal of beans and bread, or fat-back and pone, who are happier than the rich man who is clothed handsomely and fares sumptuously. What matters it how much a man has if he has not the peace of God in his heart, if he is worried about his possessions, if they have come between him and his God! This does not put a premium on poverty; but it does put limitations on money. Poor but rich—what a paradox! St. Francis of Assisi, General Boothe, Kagawa, Father Damien, Paul, our Lord Jesus Christ himself!

A Countenance or a Complexion.

"A glad heart maketh a cheerful countenance . . . he that is of a cheerful heart hath a continual feast." Folks, especially women folks, spend a lot of time and a lot of money on their complexions. They visit beauty parlors, endure mudpacks, spend huge sums on creams and lotions and all kinds of panaceas, in an effort to get, and keep, a good complexion. These things help. But so do simple foods, fresh air, exercise, sleep, regular living. The fact is that the basis of a good complexion is often inside, and not outside. God knows there are some women who need help from the outside. And more men.

But after all, a countenance is far more important than a complexion. And a countenance comes from inside. "A glad heart maketh a cheerful countenance." If there is peace in the heart, it will show in the face. If there is joy inside, it will show outside. If there is light in the heart, it will be reflected in the face. There are folks who do not have good complexions, who are good to look upon because of the beauty of their countenance. As a man thinketh in his heart, so is he, and it is reflected in his face.

A Good Name.

"A good name is rather to be chosen than great riches, and loving favor than silver and gold." As I sat talking with my father, nearly eighty years of age one night in a confidential chat, he said that he had one big regret—he was sorry he had not been able to make a lot of money so that he could leave it to his family. I believe he was sincere in his desire to have money, not for himself, but for us. I said, "Dad, you have given us something far more valuable and desirable than money." "What do you mean?" said he, somewhat puzzled. I replied, "A good name." My fa-

(Continued on page 15.)

Program of the Eastern North Carolina Conference

Following is the tentative program of the one hundred twenty-ninth annual session of the Eastern North Carolina Conference of Congregational Christian Churches, which will meet with Piney Plains Church, Rev. George M. Talley, pastor, on one day only, Tuesday, November 9, 1954:

PROGRAM.

Tuesday—Morning Session.

- 9:30 Call to Order—President, Dr. Will B. O'Neill.
 Devotional Service—Dr. W. C. Timmons.
 Enrollment of Ministers and Delegates.
 Recognition of Visitors.
 Report of Program Committee, Rev. Carl E. Wallace.
 Report of Treasurer, Mr. W. J. Ballentine.
 Appointment of Special Committees.
 10:00 Our New Apportionments—Prof. L. L. Vaughn.
 10:20 Five Minute Summaries:
 Stewardship—Rev. W. Clay Farrell.
 Evangelism—Rev. J. Frank Apple.
 Home Missions—Mr. S. H. Basnight.
 Foreign Missions—Rev. W. A. Rich.
 10:40 "Our Christian World Mission"—Rev. Fred P. Register.
 11:00 Coffee Hour—Fellowship.
 11:30 "Caring for the Children"—Dr. John G. Truitt.
 11:45 Report: Christian Education—Rev. Carl E. Wallace.
 Education and Standing of the Ministry—Rev. Fred P. Register.
 11:55 Hymn: "I Love Thy Kingdom, Lord."
 12:00 Address: "Congregationalism Around the World"—Dr. Sidney M. Berry.
 12:30 Adjournment for Lunch.

Afternoon Session.

- 2:00 Call to Order.
 Hymn and Prayer—Rev. Eugene Talley.
 2:05 "Elon, Today and To-Morrow"—Dr. L. E. Smith.
 2:25 Report of the Social Action Committee—Rev. W. A. Grissom.
 Address: Rev. Carl R. Key.
 2:50 Ten Minute Reports:
 "The Christian Sun"—Dr. Stanley C. Harrell.
 The N. C. State Council of Churches and Crop—Rev. Morton Kurtz.
 The Southern Convention—Dr. W. T. Scott.
 The General Council—Rev. Carl E. Wallace.
 The World Council—Dr. W. C. Timmons.
 3:40 Address: "The Healing Ministry"—Dr. Edward W. Wilder.
 4:00 Session of the Conference Missionary Association—Mr. S. H. Basnight, Presiding.
 4:20 Report of the Nominating Committee.
 4:25 Miscellaneous Business.
 5:00 Adjournment.

Evening Session.

7:00 Call to Order.

Service of Worship—Pastor and Choir of Piney Plains Church.

7:10 Address: "The Task of the Church"—Rev. Charles M. Jones.

Holy Communion—Rev. Gaylord B. Noyce and Rev. George M. Talley.

Benediction—Rev. Gaylord B. Noyce.

Program of the North Carolina and Virginia Conference

Following is the tentative program of the one hundred twenty-ninth annual session of the North Carolina and Virginia Conference, to be held with the First Congregational Christian Church, Greensboro, North Carolina, Dr. W. E. Wisseman, minister, on Tuesday, November 16, 1954:

PROGRAM.

Tuesday—Morning Session.

- 10:00 Conference—Convened by President M. W. Andes.
 Welcome—Dr. W. E. Wisseman.
 Service of Worship—Rev. Dave Shepherd.
 10:15 Roll Call of Ministers and Churches.
 10:25 Presentation of Program—Dr. Henry E. Robinson.
 10:30 Report of Executive Committee—Rev. W. J. Andes.
 10:40 Recognition of New Pastors and Visitors—Dr. W. T. Scott.
 10:45 Report of Treasurer—Mr. Russell V. Powell.
 10:50 Report of the Committee on the Ministry—Dr. Stanley C. Harrell.
 11:05 Report of the Committee on Stewardship and Evangelism—Rev. W. W. Snyder.
 11:20 Address—Dr. Sidney Berry.
 12:00 Conference Missionary Association—Rev. Kenneth D. Register.
 Recess.
 12:30 Luncheon.

Tuesday—Afternoon Session.

- 2:00 Hymn and Prayer.
 2:10 Address—Dr. Jesse H. Dollar.
 2:40 Report of the Committee on Missions, Rev. K. D. Register.
 2:50 Report of Elon College—Dr. L. E. Smith.
 3:10 Report of the Christian Orphanage—Dr. John G. Truitt.
 3:30 Report of the Woman's Fellowship—Mrs. Wm. T. Scott.
 3:45 Report of the Committee on Evangelism—Mr. Earl Danieleley.
 4:00 Report of the Committee on Religious Literature and Christian Education—Rev. J. S. Graves.
 4:10 Report of the Committee on Memoirs—Rev. G. C. Crutchfield.
 4:20 Report of the Committee on Social Action—Mr. W. T. Waller, Jr.
 4:30 Report of the Committee on Resolutions—Mrs. C. B. Wilkins.
 4:45 Presentation of the North Carolina Council of Churches—Rev. Morton Kurtz.
 5:00 Report of the Committee on Nominations—Mr. J. C. Wilkins.
 Recess.
 6:00 Fellowship Dinner—Dr. Henry E. Robinson, Presiding.
 Steps Forward in Church Extension.
 Reports from Lynchburg—Rev. Beverly Cosby.
 Reports from South Boston—Rev. M. W. Andes.
 "The Christian Sun"—Dr. S. C. Harrell.
 The Laymen's Fellowship—Mr. T. A. Vincent.
 The Pilgrim Fellowship—Mr. Curtis Young.

Tuesday—Evening Session.

- 8:00 Worship Service—Rev. Walter Hall.
 8:15 Conference Offering—to be used for Missions—Home and Foreign.
 8:20 Address—Dr. Sidney Berry.
 8:50 Service of Licensure if Necessary.
 Adjournment.

Meeting Dates of Conferences

It is earnestly hoped that each church will be well represented by delegates to their respective conference. The church report for the Conference Year should be sent in promptly to the conference secretary, and remittances for Conference Apportionments should be paid in full before the conference meets. Send remittances for conference causes to the conference treasurer and for Convention causes to the Southern Convention Office at Elon College, N. C.

The meetings of the conferences of the Southern Convention this fall will be as follows:

EASTERN NORTH CAROLINA CONFERENCE

Piney Plains Church, near Raleigh—November 9
 Rev. Will B. O'Neill, President
 Rev. R. L. Jackson, Secretary

WESTERN NORTH CAROLINA CONFERENCE

Grace's Chapel, near Sanford, November 11
 Rev. M. A. Pollard, President
 Rev. F. C. Lester, Secretary

NORTH CAROLINA & VIRGINIA CONFERENCE

First Church, Greensboro—November 16
 Rev. Mark W. Andes, President
 Rev. Wm. J. Andes, Secretary

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

David Haith is at home on furlough. He is visiting a brother nearby, and comes over to see his sister and friends here at the orphanage. David has been in the Air Force for nearly a year. He has just come from helping guard the Little White House in Denver. In less than a year's absence he could observe several improvements: the completed Holt Chapel, and the new lake and irrigation system, and other lesser improvements. He was so handsome in his spotless uniform. He is a part of a hand-picked group of Air Force Policemen.

David was more anxious to tell me about Banks. He could not say enough for his buddy another boy reared along with him here at the orphanage. He doesn't drink, he doesn't go on rowdy parties. His talk is clean and without any oaths. I tell you that you would be proud of him. Somebody stole his first pay the first night after he received it. I wanted him to report it, went on David, but he said, no, he didn't want to get anybody into trouble. David told me how he divided his pay with him, and when Banks later wanted to pay it back, he said, no, we are buddies. We'll look out for each other. Orphanage boys a long way from home and sticking together. Well, God has been good to them, and they are going right ahead. I wish I could tell you about the good contacts David has made, and the good associates he has found.

These are your boys, too, for you have helped them with the contributions you have made to this institution and in the interest you have taken in it. You just cannot tell how much good this institution has been to hundreds of children. And, besides, my friends, we are only to do our part and leave the results to God.

Our goal for this year is \$70,000. Let's reach it.

JOHN G. TRUITT,
Superintendent.

REPORT FOR OCTOBER 28, 1954.

Commodities for the Week.

Coupons:

Mrs. Byrd Shepherd, Burlington, N. C.
Haw River Cong. Christian Church.
Clothing:
Miss Ruth Madren, Ossipee, N. C.

Mrs. Bertha Iseley, Burlington, N. C.

Show tickets:

D. R. Fonville, Burlington, N. C.

Coat:

Woman's Fellowship, Lebanon Church.

Cups and Saucers:

Mr. and Mrs. Floyd A. Turner, Suffolk, Va.

Sunday School Monthly Offerings.

Amount brought forward \$11,869.70

Eastern N. C. Conference:

Amelia \$ 22.00

Wake Chapel 51.55

73.55

Eastern Va. Conference:

Christian Temple \$ 10.00

Union (Surry) S. S. 24.00

34.00

N. C. and Va. Conference:

Bethlehem \$ 2.50

Reidsville S. S. 68.00

Lynchburg 3.00

73.50

Western N. C. Conference:

Brown's Chapel S. S. ... \$ 15.00

Providence Chapel 2.00

Shiloh S. S. 36.69

Zion 30.00

83.69

Virginia Valley Conference:

Joppa \$ 9.00

Mayland 6.00

Newport S. S. 23.27

Wissler's Chapel 21.00

59.27

Total \$ 324.01

Grand total \$12,193.71

Special Offerings.

Amount brought forward \$25,259.82

Lehigh Valley Railroad

Co. (interest) \$ 1.20

Beacon Ave. Cong. Christian S. S., Columbus, Ga. 7.67

Mrs. Essie T. Simpson,

Stokesdale, N. C. 25.00

W. E. Lowe, Elon College,

N. C., Thanksgiving

Offering 5.00

Mrs. R. L. Gilliam, Sr.,

Burlington, N. C. 5.00

Hank's Chapel Christian

Church 9.00

H. O. Byrd, Suffolk, Va. 15.00

Woman's Aux., Holland

Christian Church 5.00

In Memory of Mrs. Isabel

Foster Jordan 10.00

In Memory of Mrs. J. W.

Trollinger 5.00

In Memory of Mrs. W. R.

Goley 5.00

In Memory of Mrs. Cleo

Faucette 10.00

In Memory of Mrs. W. R.

Goley 5.00

In Memory of Ben Elder

In Memory of Mrs. Carrie

G. Bodwell 3.00

In Memory of Clarence

Bunch 10.00

Special Gifts 20.51

146.38

Grand total \$25,406.20

Total for the week \$ 407.39

Total for the year \$37,599.91

Fewer Dusty Bibles

Seeing an unused Bible lying about in his home, a small boy is reported to have asked his mother whose book it was. "It is God's Book," she said. "Well," replied the boy, "don't you think we should return it? Nobody seems to read it."

But stories like the above do not apply to all the homes of America, according to Frederick Cropp, the secretary of the American Bible Society, who has spent a considerable amount of time investigating the situation.

"People are wrong who say that while the Bible may be the world's best seller, it is the least read book," said Dr. Cropp. "Indications are that there is increased Bible reading here in the United States as well as throughout the world."

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

PARKS.

We, the members of the Woman's Missionary Society of the Ramseur Christian Church, wish to express our sorrow in the passing of a beloved member, Mrs. J. A. Parks.

She was granted a long and useful life. In her going our society has lost a very loyal and true member. Her long life should inspire us and draw us nearer to God.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our heavenly Father.

2. That we extend our deepest love and sympathy to her family.

Mrs. C. E. BROWN,
Mrs. ELVIN COX,
Mrs. JACK WHITE,
Mrs. RUSSELL CRAVEN,
Committee.

BAIN.

Whereas:

God in his infinite wisdom saw fit to take Mr. George W. Bain from our midst on June 10, 1954, we the members of the Centerville Congregational Christian Church, wish to submit the following resolutions of love and respect for one of our most beloved and faithful members. Therefore, be it resolved:

1. That we consider his death a great loss to our church and community.

2. That we shall miss his sincere friendship, strong Christian character, lovable personality, unfailing generosity, untiring efforts, and the sweet fellowship of our work together.

3. That we accept the challenge of a stronger christian faith and be inspired, by his example, as senior deacon and superintendent of Sunday school for approximately 40 years, to a nobler Christian life.

4. That we extend heartfelt sympathy to his bereaved wife and pray God's blessing on her.

5. That a copy of these resolutions be sent to his wife, a copy to "The Christian Sun," and a copy be placed on the records of our church.

Respectfully submitted,

BOARD OF DEACONS,

By Mrs. F. W. Barlow,

Secretary.

LAYMEN AND THE CHURCH.

(Continued from page 11.)

the program it was officially voted to organize the Conference Fellowship. Officers elected were: president, Percy Measamer, Shallow Well Church; vice-president, D. D. Marley, Chapel Hill Church; secretary, Leon Roberts, Wentworth Church; treasurer, Tiny Daughtrey, Amelia Church.

It was voted that the Eastern North Carolina Laymen would meet on Tuesday after the third Sunday

in January, April, July and October. The group accepted the invitation tendered by the group from Shallow Well to meet there in January. The dinner will be served at 7 p. m. and the price is \$1.25.

Announcements of interest were made; special emphasis was given to the announcement of the National Convention to be held in the Palmer House in Chicago, Illinois, February 25-27, 1955. Some of the men expressed an interest in the meeting and it seems quite certain that the conference will be represented at the National Convention.

Congratulations to the Eastern North Carolina Conference. We welcome the men of the conference as a new organization and hold high hopes for the future of the work in the conference.

ANNUAL REPORT OF NORTH CAROLINA TREASURER.

(Continued from page 9.)

Church of Wide Fellowship, Mrs. Grace C. Abraham.

Elon College: Miss Madge Brannock, Mrs. Kenneth K. Hughes, Miss Lila C. Newman, Mrs. W. M. Sharpe.

Greensboro, First: Mrs. J. A. Armfield, Mrs. Robert Auth, Mrs. M. W. Blakey, Mrs. E. D. Burnside, Mr. Arthur Burton, Mrs. Arthur Burton, Mrs. Lewis Duckworth, Mrs. Ben Foster, Mrs. W. F. Lasater, (In memory of William O. Truitt) Mrs. Paul Robinson, Mrs. Fred Smith, Mrs. Vernon Somers.

Greensboro, Palm Street: Mrs. Wallace Haney, Mrs. A. J. Harris, Mrs. Paul Squires.

Happy Home, Mrs. Henry Robertson.

Haw River, Mrs. J. C. Wilkins.

Hopedale, Mrs. Ida Blanchard.

Ingram, Mrs. Avis Whitlow.

Lakeview Community, Mrs. T. M. Cobb.

Liberty, N. C., Mr. Cyrus Shoffner.

Liberty, Vance, Mrs. W. A. Grissom.

Long's Chapel, Mrs. Cornelia Allen Aldridge.

Monticello, Mrs. M. C. Faucette.

Pleasant Grove, N. C., Miss Flossie Bray.

Reidsville: The Rev. Robert Fairbank, Mrs.

Robert Fairbank, The Rev. Tucker G.

Humphries, Miss Harriet Summerville,

Mrs. Boyd Waynick.

Turner's Chapel, Mrs. John A. Redding.

Union, N. C.: Mrs. Alma T. Gilliam, Mrs.

Essie O. Graham.

Memorials.

Beulah, Mrs. Ernest Driver.

Durham, Mrs. Ella Sanford Chandler.

Elon College, Mrs. W. E. Lowe.

Fuller's Chapel, Mrs. R. E. Moss.

Greensboro, First: Miss Sarah K. Hunt, Mr.

William O. Truitt.

Haw River, Mrs. Artelia Poole.

High Point, Mrs. Mattie Vestal.

Hines' Chapel, Mrs. Dora S. Anderson.

Liberty, Vance, Mrs. Florence Underhill.

Mount Bethel, Mrs. Irma Moricle Albert.

Pleasant Grove, Va., Mrs. Susan McDowell.

Pleasant Ridge (G), Mrs. Mollie Huffines

Nelson.

Pleasant Ridge (R), Mrs. O. C. Brown.

Reidsville: Mrs. Lula Thompson, Mrs.

Aileen Wheeler.

Sanford: Mr. Rex Gunter, Miss Sadie Hart,

Mr. Charlie V. Matthews.

Shallow Well, Mr. J. Walker Kelly.

Union, N. C., Mrs. Lon A. McCauley.

Union, Va., Miss Alice Wilson.

Specials: Dr. W. P. Minton, Mrs. Bertha

Anna Minton Woman's Mission Board,

Mrs. S. E. Albert.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

ther lived and worked and made a living for eighty-one years in a little community in Delaware. Everyone knew him, and through the years, thousands of people did business with him. If, during his life-time (or now since his death), you should ask anybody who knew him or did business with him, "Tell me about that fellow, W. S. Hardecastle, what kind of man he is, can he be trusted, is he honest, will he give me a fair deal?" he would have said—he would have to say, if he told the truth, "He is O. K., he can be depended upon, he will treat you right, his word is as good (and better) than his bond."

Well, I could use a little money, a lot of money. Money is good stuff to have around, especially as old age approaches. But I am sincere when I say that if I had to choose between money, seeds and seeds of money, and my father's good name, I would take his good name every time. He left me a priceless heritage. And I want it that way in my life. I shall not leave my family much—Dean Brown used to say, if you ever hear of a preacher who has any money, it is either matrimony or patrimony, he married it or his father gave it to him—but I do want to leave them a good name, which is worth more than great riches, and to be remembered by them with "loving favor, which is rather to be chosen than silver or gold."

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

A Request

The new Deer Park Church is in need of a communion set. If there is any church which has one it has discarded and would like to make this gift to the church, it would be appreciated. It may be sent to the church, care of Rev. A. Lanson Granger, Jr., 2300 Roanoke Ave., Nowport News, Va. The church will gladly pay the expense of shipping.

Brief Excerpts from "A Treasury of the Kingdom"

"The worship of God is not a rule of safety . . . it is an adventure of the spirit, a flight after the unattainable."

—Alfred N. Whitehead, "Science and the Modern World."

"Like a flock of homesick cranes flying night and day back to their mountain nests, let all my life take its voyage to its eternal home in one salutation to thee."

—Rabindranath Tagore, from "Gitanjali."

"So may our hearts share in Thine anguish, Lord, That they may shearers be; Heavy with weeping may the three days pass, To win the laughter of Thine Easter Day."

—Peter Abelard, Helen Waddell's Translation.

"We praise Thee, O God, for Thy glory displayed in all the creatures of the earth, In the snow, in the rain, in the wind, in the storm; in all Thy creatures, both the hunters and the hunted. . . ."

—T. S. Eliot, from "Murder in the Cathedral."

"He that is choice of his time will also be choice of his company and choice of his actions. . . . God hath given to man a short time here upon the earth, and yet upon this short time eternity depends."

—Jeremy Taylor, in "Holy Living."

"It is for the salvation that is open to all men of good will—pagan as well as Christian, primitive as well as civilized—who make the most of their spiritual opportunities on earth, however narrow these opportunities may be, that we pray when we say, 'Thy Kingdom come.'"

—Arnold J. Toynbee, in "Civilization on Trial."

"Great art Thou, O Lord, and greatly to be praised; great is Thy power, and Thy wisdom infinite. . . . Yet would man praise Thee; he, but a particle of Thy creation. . . . Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee."

—St. Augustine, "Confessions."

"The great secret of morals is love; or a going out of our own nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A man, to be greatly good, must imagine intensely and comprehensively; he must put himself in the place of another and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is the imagination."

—Percy Bysshe Shelley, in "A Defense of Poetry."

"A great curiosity ought to exist concerning divine things. Man was intended to argue with God. . . . The Lord demands that his people shall demand an explanation from him. Whether they understand it or like it when they get it is another matter, but demand it they must and shall. Humility has never consisted in not asking questions; it does not make men less themselves or less intelligent, but more intelligent and more themselves."

—Charles Williams, in "He Came Down from Heaven."

Note—"A Treasury of the Kingdom," compiled by E. A. Blackburn and others, was published September 16, by Oxford University Press.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, NOVEMBER 11, 1954

NUMBER 44

Memories of . . .

The First Armistice Day

*In the still night, rolled tightly in blanket thus shielded
From the quick, keen chill of the moist lake wind,
We awoke to the sound of the gay bells ringing,
Of whistles and guns and steeple bells swinging,
O clatter and din,
And we knew that the City of Steel was singing
The Armistice in.*

*And we knew, drawn nearer and thinking as one,
That at last they were silent, the guns of war,
And before the ringing and pounding was done,
We slept as we never had slept before.*

*"Is it true?" we asked, when morning came,
Of the thick white frost on the window frame,
Of the silver-bowed grass, and the brashy hedge,
Of the star-dusted path to the water's edge,
Of the broken bluff and the glistening wood.
All, in the clear light, peacefully stood!*

*"Is it true?" we asked, and the pine by the door,
Seemed to answer, "Hush! There never was war!"*

—Margery Mansfield.

News Flashes

Mrs. Thomas Britton, wife of the pastor of the Shelton Memorial Church, Portsmouth, Virginia, underwent surgery recently at the King Daughters Hospital. As of November third, she was reported making satisfactory recovery.

The article on page five of this issue, is one delivered on Laymen's Sunday at the United Congregational Christian Church at Chapel Hill, N. C., by Mr. Edward Lane-Reticker. Mr. Lane-Reticker is the assistant director of the Institute of Government of the University of North Carolina. The article was submitted by Rev. Richard L. Jackson, the pastor of our Chapel Hill Church.

In recognition of the need for an exchange of ideas on integration, the Rev. A. Lanson Granger, Jr., of our Newport News Church, invited the Rev. T. J. Moore of Wesley Grove Congregational Christian Church, and the Rev. Metz Rawlings of Carver Memorial Presbyterian Church, to join him in a panel discussion on the subject last Sunday at Vesper services. Both panelists and congregations exchanged views, as well as both races.

People of Many Nations Will Read the Bible Together

People in forty countries will be reading the same passage of Scripture on Thursday, November 25, Thanksgiving Day, in following the eleventh annual observance of the Worldwide Bible Reading program, sponsored each year by the American Bible Society.

The theme for the program, which runs from Thanksgiving to Christmas, is "Faith for Our Day." As a part of Worldwide Bible Reading, the American Bible Society publishes and provides, free of charge, a book-mark listing Scripture passages for the daily readings. For the second year, the society has also prepared the passages in Braille, that the blind may join their sighted friends in following the readings.

President Dwight D. Eisenhower, in his endorsement of the program, said:

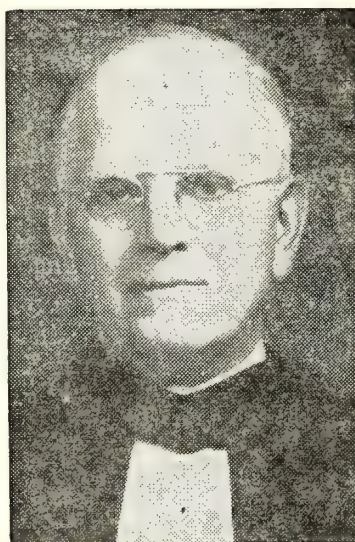
"Religious faith, in our time, is under massive attack by a strongly

(Continued on page 7.)

Congregationalists of Massachusetts To Honor Albert Buckner Coe At Dual Purpose Dinner

Dr. Albert Buckner Coe of Boston, Massachusetts, recently elected moderator of the General Council of Congregational Christian Churches in America and president of the 146-year-old Massachusetts Congregational Christian Conference, will be honored on Tuesday night, November 16, at a great Testimonial Dinner in the Worcester Auditorium, Worcester, Mass., with an anticipated attendance of over 2,500 laymen, women and clergy from all over the Bay State.

The dinner has a dual purpose in that not only will it pay honor to



DR. ALBERT BUCKNER COE

Dr. Coe for his leadership and recognize his election to the national office of Moderator of the General Council, but will be a victory celebration on the successful completion of the million dollar Church Building Loan Fund campaign in Massachusetts. This fund includes \$750,000.00, the Massachusetts quota for the National Church Building Loan Fund of over four and a half million, and \$250,000.00 to be used by the conference within Massachusetts.

The main speaker will be Dr. Albert J. Penner, minister of historic Broadway Tabernacle, Congregational, New York City, and formerly the minister of the Second Congregational Church in Holyoke, Mass.

The elective post of moderator of the General Council of Congregational Christian Churches is the highest honor in the power of the fellowship to bestow upon a fellow member. Dr.

(Continued on page 9.)

Barrett Family Holds Reunion

The family of the late John Burwell Barrett met on the grounds of Barrett's Christian Church in Southampton County, on Sunday, October 17, 1954, for a family reunion. The land on which Barrett's Church is built, was given by the father of the late John Burwell Barrett, and a church was constructed on this site in the early 1800's.

Attending this reunion were Mr. Phillip H. Barrett, Sedley, Va., Mrs. P. A. Hines, Sr., Ivor, Va., Mrs. A. W. Barrett, Sedley, the only remaining children of John Burwell Barrett, and approximately 150 grandchildren, great-grandchildren, and great-great-grandchildren, as well as many friends of the families.

A picnic lunch was served on the grounds of the church. This was followed by a devotional service conducted by M. Edwin Barrett of Alexandria, Va.

During the business session which followed, it was decided to have an annual reunion of the Barrett family at Barrett's Church. Officers were elected, as follows: Mrs. Jenie Barrett Spratley of Dendron, president; Bernard Barrett of Sedley, vice-president; Mrs. Winnie Hines Harrison of Ivor, secretary; Edward M. Richardson, Jr., of Wakefield, treasurer, and M. Edwin Barrett of Alexandria, historian.

Let's Share Our Surplus

By ARMSTRONG HUNTER.

November is a traditional time of giving—but should not the harvest festival be more than a time of thanksgiving? Is it not a natural time to share with others the very things for which we now offer our thanks?

We in America have enough food to eat. Indeed, we have more than enough and huge amounts of food—more than six billion dollars' worth—are stored away by our government as "surplus commodities."

These stored surplus goods, if they were to be loaded on 50-ton box cars, would require a train which would stretch west from London across the Atlantic, through the United States and over the Pacific 500 miles west of Tokyo.

People in Asia, Africa and parts of Europe need this food. A mother or father or child in the Far East gets about two-sevenths of an ounce of animal protein a day. A mother

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Colgate W. Darden to Speak Before Eastern Virginia Laymen

The laymen of Eastern Virginia will hold their Annual Rally at the Suffolk Christian Church on Sunday, November 14, 1954. The program will begin at 4 p. m. Dinner will be served at 6 o'clock.

Following the dinner, the Hon. Colgate W. Darden, president of the University of Virginia, will deliver the principal address.

All laymen in the Eastern Virginia Conference are urged to attend.

JIMMY DARDEN.

* * * * *

Durham Church Observes Layman's Sunday

Dr. Vester Mulholland, a Christian educator who has recently returned from a Korean assignment and is now with the North Carolina Board of Education, delivered the message at the morning service, October 18, as Durham's Congregational Christian Church observed Laymen's Sunday. The theme of the service was centered around the importance of actions that follow one's decision to become a Christian. Mr. Kenneth Manning presided over the service and special music was provided by Mr. Bobby Churchill and a chorus of men from the church and from the Duke United Student Fellowship.

CARL H. STOLTENBERG.

* * * * *

Rev. William J. Andes Installed As Minister of Community Church of Elon College

A service of installation of Rev. William J. Andes, as minister of the Elon College Community Church, was held October 31, 1954, at 7:30 p. m., in Whitley Auditorium on the Elon College campus. The installation sermon was preached by Dr. W. T. Scott. Rev. Mark W. Andes of the Center Congregational Christian Church of South Boston, Virginia, and president of the North Carolina and Virginia Conference, presided over the installation service.

The program included organ music by Miss Shirley Cox; an anthem, "The Twenty-Third Psalm," by the Junior Choir; an anthem, "O God,

Our Help in Ages Past," by the Community Choir; and a solo, "How Beautiful Upon the Mountain," by Miss Elizabeth Nelms, who was accompanied by Mr. Jonathan Sweat at the organ.

Dr. Henry E. Robinson, minister of the First Christian Church of Burlington, N. C., read the scripture lesson, which consisted of selections from Second Timothy. George D. Colclough, vice-president of the Southern Convention and chairman of the Pulpit Committee, presented the Rev. Mr. Andes for installation. Professor A. L. Hook, chairman of the Board of Deacons, brought greetings from the Community Church. Mr. T. H. Mackintosh, representing Elon Mayor J. D. Schmidt, brought greetings from the town of Elon College; and the Rev. Truitt Gannon brought greetings from the First Baptist Church of Elon College.

After the installation sermon by Dr. Scott, using the subject, "The Church and You," the Rev. Wm. J. Andes was installed by the Rev. Mark Andes. The prayer of installation was offered by President Leon Edgar Smith. Benediction was spoken by Rev. Wm. J. Andes.

After the service of installation, guests and friends were greeted at an informal reception at the Parish House. The reception was arranged by members of the Women's Missionary Society. Mrs. W. W. Sloan, president, and Mrs. Ralph Oxford, vice-president of the society, presided at the refreshment table.

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

The Church and Social Issues

The attitude of many church members toward social issue is interesting and sometimes perplexing. The Church is established in the very center of the social order. The chief concern of Christ is for the well-being of people. True, his ideas of what made for human welfare were not always in conformity with those who thought they were the leaders of their day; but Christ never hesitated to speak when vital social issues were confronting him.

There are church members who insist that the churches must maintain an unbroken silence about controversial social issues. They fear that the peace and harmony of the church may be disturbed by discussing issues concerning which there are differences of opinion.

There are other church members who are absolutely convinced that the church ought to speak out in no uncertain terms on social issues, and some church members are sure they are in a position to formulate what the church ought to say. We of the Congregational Christian Churches are well aware of the reactions that can be stirred up when social questions are being considered.

Those of us who are in the Congregational Christian tradition certainly would never deny any one the right of personal opinion, nor would we deny him the right to express that opinion. We also accord the individual the right to hold his own interpretation of the Scriptures. We should also remember that Christ promised that, "When he, the Spirit of Truth, is come, he will guide you into all truth."

If we believe that Christ is vitally concerned about every thing that makes for human development, and that he has laid down for us the principles by which all men should be guided as they seek to move toward Christ's ideal, then we should seek divine guidance from the teachings of Jesus and the revelations of the Holy Spirit.

In what better way could we seek divine guidance than for men and women of good will to come together, consider the issues that are involved, examine what Jesus has said which bears upon the question, listen carefully, each to what the other thinks should be done, and then pray that God will reveal to them, by the power and wisdom of the Holy Spirit what they together should do?

Wealth of Spirit

Wealth of spirit is never attained by the greedy. Goodspeed translates Jesus' warning: "You must be on your guard against any form of greed, for a man's life does not belong to him, no matter how rich he is." Jesus illustrated his point with the story of the man with a bumper crop, who thought he could store up great wealth for his soul by building larger barns; this story is traditionally known as the Parable of the Rich Fool. God called this man a fool, for he had lived as if not only his goods but also his life were his own.

In the great Love Chapter of First Corinthians, Paul presents an entirely different but not unrelated situation. He pictures a man who is blessed with unusual ability and knowledge and faith, who gives himself unstintingly to good works, but who "profiteth nothing" to himself. He acts from pride, not from love. He is spiritually impoverished.

We should not misunderstand the point Paul is making. The man who is a stranger to love does not always live a **useless** life. Other men may profit by his knowledge; the poor may be helped by his gifts (although it will probably be hard for anyone to feel very grateful to him). As Goodspeed's phrase shows, he does **himself** no good: his soul is greedy, even if his actions are bountiful, he leads

a loveless life. He might be called the Useful Wretch.

Wealth of spirit is never attained by the greedy. It is attained by those who know the true nature of God, for God is love. It is attained by those who are generous, not easy-going, of soul. It identifies the self with the high desires and purposes of mankind. It shares in the redemption of the world, the end for which Jesus gave his life. It enters into that peace which passeth human understanding.

We should notice that these parables of the greedy soul deal with public actions, as if the greedy soul were necessarily estranged from family life. This is no accidental insight. Jesus' pictures of the generous soul are often drawn in terms of family life. This is surely deliberate. Healthy love is almost invariably a function of the family. There is a warning in this which the church must not forget, on peril of building nothing but bigger barns.

Now, as the church represents the family of God, it should care for its new members as the family should care for a new baby. A child must be fed and tended if he is to grow in stature, but he must be loved if he is to grow in wisdom and in favor with God and man. And Jesus reminded us

that we must become as little children—that our great capacity must be the capacity for spiritual growth. From this Paul deduced the nature of manhood for the Corinthians:

"When I became a man, I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is im-

perfect, but then I shall know as fully as God knows me. So faith, hope and love endure.

The child grows without knowing it; the man grows in faith, hope and love. The Rich Fool and the Useful Whetch do not grow at all. Wealth of spirit is attained by those who grow in faith, hope and love. "And the greatest of them is love."

Religion IS Everyday Life

By EDWARD LANE-RETICKER

In our scripture lesson this morning, James says this: "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain. Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

If we read on in James' letter, we find him developing the thought further: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show you my faith by my works."

This whole letter of James makes a particularly appropriate text for the topic of our joint sermon, "Religion in Everyday Life." And certainly "Religion in Everyday Life" is an appropriate topic for laymen on Laymen's Sunday; and the only trouble, if there is any, with this topic is that it is somewhat like talking about a round circle or a four-sided square. The more we think about these words, "religion in everyday life," the more we may be inclined to ask whether there is any other kind.

To ask that question is to answer it. Of course, there is no other kind. Religion IS everyday life. This is one of the great truths woven into the very fabric of the New Testament. But how often we do forget it. How often our religion does become a thing apart from everyday life. How often it becomes a thing of church on Sunday, service on a

committee, and lip-service to the commandments of Jesus.

Almost all, if not all of us here this morning are members of a church—this church or some other church. Why are we church members? To have some place to go on Sundays, to serve on committees, and to be able to put down church membership on the various application forms and questionnaires with which modern life confronts us?

Every organization and institution, whether a club, a union, a political party, or a church, has a purpose; and great organizations have great purposes. But in every institution and organization, there is a danger that its purpose will be forgotten. Lurking like a cancer beneath the surface is the danger that an organization will lose its original purpose and that its only purpose will become its own perpetuation—that the club, union, political party, or church will become an end in itself.

In Newport, Rhode Island, there is an institution known as the Reading Room. The Reading Room is a club. If you are invited to the Reading Room, you may be surprised to find that no books are read there, but there is a well-stocked bar. I don't know the reason for a Reading Room with a bar instead of books, but it wouldn't be surprising if it happened something like this: A number of people who liked books and reading, got together and started a small library. After a while, they decided they would have to be careful about whom they admitted to membership. Later on, they decided that they did not care for reading anyway—and the loss of original purpose was complete.

What happens to clubs can happen to churches. Without constant vigilance, we are likely to lose sight of their fundamental purpose of fostering religion in everyday life. We allow them to concentrate on perpet-

uating themselves and to become so involved in their organizational affairs that it takes a great leader—a Wesley, a Luther, a Christ—to call them back to first principles.

It is well to remember that neither John Wesley, nor Martin Luther, nor Jesus Christ was trying to start a new church. Each was trying to revitalize the church of which he was a member. In all three cases, however, the churches had become so rigid and had grown so far away from their original purpose that they were unable to respond.

Even a brief glance at the ministry of Jesus will show that it was a ministry of preaching everyday religion to ordinary people—people who, today, would be called laymen. When the Pharisees wanted to know whether to stone the woman taken in adultery and thus observe the Mosaic Law, or not to stone her and thus violate the Mosaic Law, Jesus went straight to the moral instead of the legalistic issue: "He that is without sin among you, let him first cast a stone at her." When his disciples were criticized for eating without first washing their hands, as was required by Jewish tradition, Jesus defended them: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man."

Asked by the Pharisees, in an effort to discredit him, what was the greatest commandment, Jesus unhesitatingly replied that it was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." In the twenty-fifth chapter of Matthew, we find the everyday religion of Jesus summed up in one of the most beautiful passages of the New Testament:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand,

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a-hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited

(Continued on page 13.)

Knot-Hole Christianity

By DR. RICHARD K. MORTON

Knot-hole gangs have been a great help in work against juvenile delinquency and in interesting young boys in wholesome activities such as attendance at baseball games and the like. It has so often been that many boys have seen ball games only from the vantage point of the knot-hole.

The knot-hole, however, has its conspicuous disadvantages. Even where access to it is allowed and results in no outraged action from authorities, it is still on the outside and far removed from the center of action. It permits also only a limited view of what is going on, and also does not allow for the participation of many in the enjoyment of the game.

Hearing an announcement, this week, of the organization of another Knot-Hole Gang by an alert service club made me think about the more general matter of coming to grips personally with the life of our times and also about those whose connection with the church and the work of Christ remains so aloof, so under-tain, so limited, and so tentative.

I wonder if we cannot all, working together, do something about ship of Christianity. This type of this so-called knot-hole churchman-discipleship which receives a seismic jolt at Easter and pushes the pointer of enthusiasm way up high, and then promptly drops down again—is it not subject to enrichment and greater sustained effort?

One can press the metaphor too far, of course, but what I mean by this type of churchmanship is a kind which has just barely taken form at all. It is weak and ineffective and non-functioning. It is perplexing sometimes to discover why such churchmanship is satisfactory to any individual, for one would think that if he were to be a practicing Christian at all, he would want to get into it more thoroughly.

To attend a ball game via the knot-holes in the centerfield fence, for example, may be better than not attending at all, but it certainly is not very comfortable, nor is it satisfactory in other ways. A great deal is missed, and the individual cannot compare his enjoyment with that of the partron who sits in the stands.

Knot-hole Christianity is the dead weight on the membership lists of many of our churches. There are so

many who want to be identified, just the least little bit, with the Christian Church and its work, but do not want to spend any money or any effort or get right into the job at hand. They are strangely content with "lending their name" or contributing to the cause a small amount or attending a church supper, or worshipping at Easter.

If this kind of discipleship could be transformed into a working band, one with a message and a will to work, it would be helpful indeed.

Knot-hole Christianity is a kind of faith which remains all the time ignorant of much that is going on in the Christian world and fellowship. It is too far away, it is too loosely connected, to feel any of the thrill of the Christian enterprise or to share much of the power shed abroad. It is too uncommitted, too sketchy in its understanding, too limited in its scope, to be a significant part of the work as a whole.

These folks need the challenge of the fellowship of those who are really accomplishing work. One church I know of had a campaign, and even released balloons telling of their work and carrying a brief evangelistic message. Still another put on a clever series of skits by people crippled in various ways for audiences handicapped in the same way. One much-publicized group has presented a great Easter play in sign language for the deaf. Another actually has a committee which looks after the pastor's leisure time program and arranges for staff affairs, so that all get a chance to attend instructive and also recreational affairs.

Our discipleship should not resemble the action of these new refrigerators which have a different freezing compartment for various needs. We ought not to need such facilities in our churchmanship—their ought to be a willing and unmeasured participation on the part of all. When we start requiring conditions just this way or that, much of our power is lost.

Knot-hole Christianity is undedicated and cold. It is too far removed from the scene of action to be able to grasp quickly what the needs are. It fails to get up enough power to make any real impression upon the life around it.

As the summer months come, both

in North and South, there is a good deal of quiet desertion on the part of the members and the friends of the church. They just disappear, whether they leave town or not. There is little opportunity taken to join with others to see what can be done about this season when work slumps.

We could all wish that if people are moved to associate themselves at all with the things of Christ and the church that they do so to a greater extent than is involved in looking through some distant knot-hole, as it were. What the Christian mission in our world today needs most is not more observers and idle critics who aloofly give of their opinions from a safely detached standpoint, but individuals who are eager to be part of the fight and who want to be right in the game.

Changing the figure of speech, I want to call to remembrance the remark of a relative who years ago attended an opera in Paris. She wanted to go, but what she wanted to pay procured her a seat in so poor a section and so far to the rear, that it seemed to her that she was hardly present at all.

Now one purpose of the knot-hole gangs that bring boys to baseball games and get them interested in wholesome activities rather than in mischief, is to develop their love of baseball so that later they will go by themselves.

This is precisely the goal of the church leaders and workers who encounter the evidences of knot-hole Christianity. They want to encourage these people not to stand off, looking at the fight for the souls and minds of men today and for the building of the kingdom of God, but rather to pay the price and come in at the main gate and join in full participation in what is being done. If more of this can be accomplished, the Christian enterprise will gain much.

Walter A Graham is Present At Planning Meeting

Plans for bolstering the budgets of America's church-related colleges and for a national convention of 10,000 to 15,000 Protestant men were considered at a national meeting of church laymen held the past week in St. Louis, Missouri. Among those on the program were Walter A. Graham, director of our National Laymen's Fellowship, and the Rev. J. Kenneth Kohler, executive secretary of the Churchmen's Brotherhood of the Evangelical and Reformed Church.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Value of Goals

It matters not what you undertake if the undertaking is worthwhile. You must have in mind ends you wish to attain. If such ends are worthy our best efforts are required if we are to succeed. There is at times a hesitancy in setting goals that challenge us; goals that we, after careful consideration, are reasonably sure that we shall be able to reach. Goals should challenge our faith and not our ability only. Faith exceeds ability. If we only undertake what we are reasonably sure we can accomplish, faith is left out of serious calculation. We are far more hesitant to set goals in our church programs than we are in keeping with personal ambitions. We do not hesitate for ourselves. If we need an automobile, we buy it. If we want a home, we mortgage ourselves far into the future. We sometimes hazard our holdings in making investments which we hope may prove to be beneficial. But when it comes to obligating ourselves for our church and our church's institutions, there is a hesitance lest the goals set are beyond our ability and may prove discouraging, rather than helpful. If we set our goals for the future and are successful step by step and year by year, we are encouraged to press on until the final goal is reached.

In the Southern Convention we are now toying with the idea of goals for the future, goals to be achieved during the next two years, at the end of which we are to celebrate the centennial of the organization of the Southern Convention. These goals have to do with material things as well as spiritual values. Some years ago, we set a goal for our college. The goal was \$2,500,000 to provide needed equipment and additional economic values necessary for the continued progress of our college. This goal was to be reached in ten years, beginning in 1946 and closing in 1956. We have travelled a little more than half way. We have less than a year and a half remaining in which to reach our goal. If the goal is to be reached, we must double our efforts, increase our contributions, and multiply our faith. Now is no time to halt, to hesitate, or to question. The

goal is worthy and we are able and must reach it.

As an additional step toward the realization of our goal, the proposal has been made that in the churches and through the efforts of church officials in cooperation with all concerned, we are to secure \$300,000 through our churches in the Southern Convention over a period of years. We shall reach this goal provided we permit our Heavenly Father to prosper us in spiritual matters. All things are possible of those who believe. "I can do all things through Christ who strengtheneth me." This is to say, material goals will depend upon spiritual goals. We reach spiritual goals by resolution and effort. We cannot resolve ourselves into goodness by standing on firm resolutions. We attain spiritual goals by sacrificial efforts, not by resolution, but by fruits of spiritual goals attained. When we reach our spiritual goals, our material goals will not go by default. Christ came to save the whole of life and the forward movement of human interest must be led on by the spirit in his efforts to bring us to the greatest possible achievements of life.

* * * * *

Apportionment Giving

In an honest attempt to provide for the necessary financial support of our enterprises and institutions, the convention has requested certain amounts from each conference constituting our convention and through our conferences has requested definite amounts from each local congregation. When my conference or any church fails to reach its apportionment for any cause on institution, that cause or institution, of necessity, suffers and must operate in the red or secure necessary funds from other sources not included in our usual program.

The Eastern Virginia Conference reported what I believe to be the most unusual record ever reported by any conference in the total history of our church and convention. This conference was apportioned \$38,167 for all causes and institutions of our church. The treasurer, Mr. Chapman White of Waverly, Virginia, reported that every church in the confer-

ence had secured and paid its entire apportionment, save one, and that amounted to only \$11.00. I submit that this is a record unequalled in our church's history. The churches are to be congratulated and so is the treasurer, Mr. White. This achievement must represent not only hopes, goals, or desires, but a lot of effort. What this conference has done, all the other conferences in the convention could do. I trust that there is a resolution on the part of every church in every conference to reach the goals set for it by our convention. *Hats off to the Eastern Virginia Conference!*

Previously reported	\$10,159.69
Eastern N. C. Conference:	
Morrisville	\$10.55
Mt. Auburn S. S.	4.54
New Elam	50.00
Wake Chapel	25.75
Eastern Va. Conference:	
New Lebanon	\$15.00
Windsor S. S.	23.71
N. C. and Va. Conference:	
Bethel	\$30.00
Bethlehem	56.00
Concord	20.00
Durham S. S.	26.87
Happy Home	34.18
Mt. Bethel	45.00
Lynchburg	3.00
Western N. C. Conference:	
Brown's Chapel	\$5.00
Virginia Valley Conference:	
Winchester S. S.	\$10.00
	359.60
Total to date	
	\$10,519.29

READ THE BIBLE TOGETHER. (Continued from page 2.)

entrenched atheistic materialism. In such a time, how clear it is that we should treasure and further every act which fuels the flame of our faith. The observance of Worldwide Bible Reading is such an act; and I prayerfully hope that its success this year will be greater—that its imprint in the hearts and minds of the peoples of the world this year will be more pervasive—than ever before.

"I am sure that all who value faith and freedom, join with me in congratulating those good people who annually bring to pass this meaningful observance."

The high point of the program is Universal Bible Sunday, December 12, which will be observed in thousands of churches throughout the United States and in hundreds of churches overseas. Packets containing material, especially prepared by the Bible Society to assist the pastor in this observance, have been mailed to over 150,000 ministers.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Valley Women Accept Friendly Service Quota

I am sure that you will be happy to learn that the Valley Conference not only voted to accept its Fisk quota as a special, but I asked for a few minutes in conference and in a very short time the entire quota was promised. The societies agreed to bring their aprons, sheets, and mattress covers to the Spring Rallies. There the Friendly Service Chairman will collect them, check them, and send them on. How is that for quick work?

The group liked the layette idea and I am hoping that they will all do as our Fellowship in Winchester has decided to do—stork showers in each circle. (Quoted from letter from Mrs. W. E. Wisseman, convention chairman of Friendly Service).

* * * * *

Report from Puerto Rico on "Goat Fund"

On September 30, 1954, we received a check from the Board of Home Missions office in New York, in the amount of \$223.63 designated for goats from the Southern Convention Women.

I believe I need not go into the details of our use of this money, for on April 15 and July 9 I wrote about our plans to build up the pure bred saanen goat herd here at our Yuquiyu Center in such a way that we could sell the offspring at moderate prices to the small farmers (and donate them where the economic situation is "rock-bottom"). The 10 pure bred saanen does are progressing nicely. We are expecting another shipment in the month of November. We will continue progressively to use these funds to bring in more stock, to care for them until they can be placed with the farmers.

I believe that I mentioned in my last letter that already the presence of 10 purebreds, under good care, has impressed the community and has put the level of a goat high enough in their minds so that they are beginning to ask when we will have goats for them to buy, how to protect them from parasites, what kinds

of feed are needed etc. The native goat has always been turned loose to fend for itself, and consequently, with rare exceptions, there were no milk producers of any consequence.

We are getting out literature on the care of goats, and we are planning some conferences on goat care; from these we hope to have a considerable group of people prepared for getting and caring for a goat—such that it will be not only an economic and health asset but also a pride and joy.

It is in this way that we plan to step up the use of this gift and previous gifts to our goat fund, much of which we are still holding in trust. Before the end of this fiscal year (May 31) we will have all of this goat trust fund spent for goats, and we trust that many families will be benefiting from the generosity of the Southern Convention Women.

IVAN CHATHAM, *Director,*
Yuquiyu Rural Life Community.

* * * * *

A Tribute to Pattie Lee Coghill

Read at Eastern Virginia Woman's Conference.

So many tributes have been paid Pattie Lee, since her resignation as Educational Director of the convention, that it seems little more can be said, but we of the Eastern Virginia Woman's Missionary Conference feel we must express our gratitude and appreciation for all she has meant, and means, to us.

Today we are happy, perhaps selfishly so, that she is still with us instead of being in Ceylon filling a position offered her by our American Board of Commissioners for Foreign Missions.

For more years than she may like to realize, her official duties in our denomination have been many, representing us in different capacities from New York to Florida. It seems she was always "on the run." No task was too great, not one too small, for her undivided attention.

We like to think of her worth when she met with small groups for intimate discussion of problems, and few were the ripples that Pattie Lee's smile could not smooth.

Her ability to relax, forget responsibilities, and be just "home folk" made her easy and delightful to entertain in our homes.

We were justly proud when she was one of the American Board deputation of four chosen to go to India, and fourteen other countries, to study all phases of mission work. From this great experience she came back with an even greater vision of the work so dear to her heart. Her seasoned wisdom and spiritual insight made her a tower of strength for all our groups.

Again today, we are grateful she is still with us, busy as ever, if in a different capacity. Her influence is being felt, as always, by all the lives touched by hers.

The most fitting expression of appreciation we could give her at this time would be to strive for the ideals she has always cherished.

"Many daughters have done gloriously, but Pattie Lee excellest them all."

MRS. W. MILLARD STEVENS,
MRS. L. W. STAGG,
MRS. L. W. VAUGHAN.

* * * * *

A Delightful Correspondent

One of the joys of being the editor of this page is that year after year one hears from old friends who do the reporting for their society. This is the time of year when I have piled up a supply of yearly reports which will be published, sooner or later, on this page.

One of the reports that came to me in September is from Mrs. R. E. Apple, who for some years has been reporting events at Apple's Chapel. It is always a delight to get her reports, for she not only puts in the facts, but also usually includes a little of her philosophy of life or reflections on the programs. Her report you will find printed below. Read it and enjoy it.

There is just one thing that would make me happier—for Mrs. Apple and other faithful reporters like her to send in reports of activities during the year as they happen: the Christmas program would have been a good write-up soon thereafter, the same for the World Day of Prayer program. And, gentle hint: More people read the short articles about events during the year than they do the long articles which include the report for the entire year!

Anyhow, we do appreciate greatly all the faithful correspondents from all our societies, even though some of

them must not read THE SUN themselves—this year, as for several years, one society has sent its report to me at Elon College, though I have not lived there for eight years; another sent its report to Mrs. W. J. Andes, although she has not been the editor of the page for several years!

* * * * *

Apple's Chapel

Another year has come and gone. As time passes we feel our work is not accomplishing very much, but as we try to summarize a portion of our work, we feel much good has been done. We have been inspired by our programs; our friendly service deeds; and the Christian fellowship of each other as we met from time to time.

The mission study book, *Where'er the Sun* was reviewed by Circle No. 2, whose work is less than three years old. It was a delight to see the enthusiasm with which the young women spoke on the chapter representing the different countries. *Within These Borders* was reviewed by Mrs. L. F. Pritchett.

The Bible study, taught by Mrs. Ted Andrews, opened the gateway to a better understanding of the beautiful things the Heavenly Father has in store for his children.

World Community Day, May Fellowship Day and Family Life programs were open to the public. World Day of Prayer service was observed at the Brown's Pilgrim Holiness Church. Mrs. Carston Hogan and Mrs. R. E. Apple were in charge of the service. The Junior Choir of Apple's Chapel furnished special music, including a solo, "The Beautiful Garden of Prayer," by Miss Wanda Summers. The service was observed with a spirit of dignity and sacredness that made us feel the personal touch of the Master through the power of the Holy Spirit. Our neighbors, who had never attended a World Day of Prayer service before, were deeply impressed. By taking the service to others, we opened a door of cooperation between two churches, and feel God was pleased by our having reached beyond our own doorsteps.

The Christmas program on Puerto Rico was a highlight of the year. The meeting was held in the Assembly Room of the Educational Building. The room was lovely in Christmas greens and candles. Gifts for Ryder Memorial Hospital were placed on a worship table done in white cloth, red candles, and a cross. An offer-

ing container with the picture of a goat was placed in the center of the table to receive the offering. To add to the sacredness of the moment, the room was in candlelight. A period of silent prayer was observed. Soft music was rendered by Mrs. P. L. Summers. The offering was received and the prayer of dedication was given by Mrs. R. E. Apple. Mrs. Gordon Powell and Mrs. Tom Oliver directed the program.

We have met all apportionments and sent extra gifts overseas. The sick and shut-ins, at home and in hospitals, have been remembered from time to time.

We recently sponsored a meeting in which Mrs. Norman Parish, a missionary from the Baptist Church, spoke to us and showed films on the work and conditions in Central and South America.

We have an enrollment of 46, divided into two circles. Officers have been elected and literature purchased in readiness for the new year.

It has been a real joy through the year to feel the presence of the Heavenly Father directing us as we seek to do something to promote his kingdom throughout the earth. It is our prayer that he will give us a greater vision of the things he would have us do in the coming year.

MRS. R. E. APPLE,
Reporter.

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Quarterly Report of the Treasurer of the Woman's Missionary Convention

The following is the quarterly report of the Treasurer of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches:

RECEIPTS.

Eastern Va. Conference:	
Women	\$1,799.70
Young People	235.15
Juniors	285.64
Cradle Rolls	389.81
	\$ 2,710.30
Valley Conference:	
Women	\$ 206.52
Young People	86.50
Juniors	20.00
Cradle Rolls	2.60
	315.62
N. C. Conference:	
Women	\$2,022.55
Juniors	97.15
Cradle Rolls	163.73
	\$ 2,283.43
	\$ 5,309.35
Eastern Virginia Young People's Special Mission Fund ..	
	207.97
Total receipts	\$ 5,517.32

DISBURSEMENTS.

Home Missions General	
Fund	\$1,760.82
Young People's Home	
Mission Fund	150.32
Puerto Rican Goats ..	130.00
Christian Orphanage ..	12.50
Spanish Speaking Americans	20.20
Cent-A-Meal Offering ..	33.70
	\$ 2,107.54
Foreign Missions General	
Fund	\$1,760.82
Young People's Foreign	
Fund	150.33
Thank Offering, Mindanao	36.00
Dr. Riggs	20.00
Christian World Mission	39.66
Missions in India	5.00
A. Pappas, Rachanyapuram Girl's School	9.00
	2,020.81
Eastern Virginia Young People's Special Mission Fund ..	
	207.97
Chehek to Walter L. Cooper, Tr. Southern Convention	
	\$ 4,336.32
Check to Mrs. Leathers Tr. Life Members and Memorials (68 Life, 25 Memorials)	
	930.00
One Infant Memorial	1.00
	\$ 5,267.32
Cash in Bank	250.00
	\$ 5,517.32

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

ALBERT B. COE HONORED AT DUAL PURPOSE DINNER.

(Continued from page 2.)

Coe is the first clergyman to become moderator in a unanimous and unopposed election. He also is the first state executive of the denomination to be elected moderator. It has been 62 years since a clergyman from Massachusetts has been elected moderator, the last was in 1892.

Dr. Coe comes from a family which has supplied leaders in the Christian ministry for five generations. His father was a minister. He has two sons who are Congregational ministers, also two brothers who are Congregational ministers. All four will be present at Dr. Coe's Testimonial Dinner.

A Southerner by birth, Dr. Coe is a New Englander by adoption, but was for nineteen years a pastor in the Middle West.

Dr. Coe was called in 1949 to head up the Massachusetts Congregational Conference and Missionary Society, which represents nearly 600 Congregational Christian churches in the state—a larger number than in any other state in the Union.

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

With a Meow, Purr and Miew we say Welcome to National Cat Week as proclaimed by the American Feline Society. "Feline" is a fancy word for cats. The purpose of this week the leaders say is "To acquaint the public with the protection, care, feeding and health habits of American cats."

There is quite a cat population. Cats are the second most important pets in our country—dog being first. There are two kinds of people: those who like cats, and those that don't. Much can be said in favor of cats: they are quiet, their purrs and mews can't compare with the bark of Fido. Cats are very clean—watch them wash their faces after meals. Cats are gentle if well treated, graceful and relaxed. Notice how graceful the cat walks and stretches.

Felines are our helpers. Many stores and factories keep cats to catch mice and rats which harm goods and material. Nearly every ship that puts to sea, be it freighter or big ocean liner, carries a cat or two. Well fed cats like to hunt for the sport of it. "Mousers" are much in demand so they are mans' helpers, and work for their keep.

Mother cats carry their young by the nape of the neck, but we should always lift kitty with one hand under her stomach and the other to support her legs which is reasonable for we don't like to be carried legs adangle do we? Plenty of plain food, a sunny or warm sleeping spot, fresh water and a daily frolic will give you a good pet. Need we add "No tail pulling?"

Kitty cats are very intelligent animals. I have known a few exceptionally smart cats. One I owned. His name was Ginger and he was literally a "church cat" having come from a family of members of Richmond's First Church, and his mother belonged to the choir director. Whatever his church inclinations were, Ginger was smart. He would walk on a lead like a dog, played dead and rolled over, and rode with ease in the back window of the car. He was beautiful and knew it, and thoroughly enjoyed parsonage life.

The Lane Family in Richmond owned a Manx cat (they are born

without tails) which was quite smart. I taught a little boy that had a big gray cat named "Tutti" who was wise enough to climb atop the slippery refrigerator and stick in a paw when the door was opened. He always pawed the milk bottle his family-owners said. At the moment I have been hearing of the antics of a black feline called "Lucifer" who steals rides in a bakery truck.

You may have guessed I like cats. Yes, and I own three—or they own me: "Blue Boy," Fuzzy" and his sister, "Wuzzy." Blue Boy has traveled a great deal and was born at a winter resort. The twins are young and know only our backyard world, but they are fun to watch—twisting, turning, teasing, tumbling—always at play.

God has made many creatures, but many of them we may never know—lions and tigers are of the cat family too, but they are not our friends! Love God's gentle animals and they will return your affection.

Happy catnapping to American Felines this very week!

* * * * *

"Little Lady"

By JANICE A. McDONALD.

Issued by the National Kindergarten Association.

I'll never forget the first day little Ann came to the office with her grandmother. She was a charming child. Indeed, she looked almost like a fairy princess—small, graceful, with fine, light blond hair. There wasn't the sign of a wrinkle in her starched red plaid dress. She chattered childishly when talked to but was quiet the rest of the time. Here was a well-brought-up youngster, who remembered her manners and showed an interest in the many adults she was meeting. She was poised and gracious, a little lady of five years.

"Well," I thought, "that child has been nicely trained. She has good manners."

Some time later I heard her grandmother express a desire for a certain book—a book on bugs—for little Ann. Little Ann interested in bugs? I opened my mouth in amazement. Dainty little Ann! "She likes bugs?" I gasped.

Her grandmother laughed. "Loves to play with them," was the answer. "And to look for them."

Probably my own shying away from insects prompted my amazed look and surprise when I said, "But the day she was here she was such a little lady!"

Her grandmother smiled indulgently. "She is a little lady," she answered, with a curious look at me, "as much when with bugs as with people. Ann is a good child; sometimes mischievous, always kind."

This set me to thinking about good manners and personality. Little Ann was a model of deportment when she was out visiting. I felt certain that all formality was dropped off when she was alone with her bugs, *but* she was kind. After all, was not that kindness the true secret of her good manners?

Good manners are important. They should begin at home but be evident in all public places. Their absence does no one any good. Ann had learned when only a toddler to be kind to Dad, to Mommie, and to Brother. Soon there was the grocer's boy to whom to be nice, and later the laundress and her little girl. This being kind was Ann's first step in learning good manners. The forms followed closely. They were easy to remember, because, to Ann, they seemed so often to belong to the things she did.

Now, a "paper-doll" child, listless, apathetic, always "good," is something else again, something to worry about.

"It's not natural to be so good!" everyone thinks and says. And, indeed, it isn't; that is, if you call being apathetic "good." But "good" is really an active word. To be good you must do something. For instance, Ann offered the laundress's little girl, Sadie, one of her choice bugs in a pretty box, but when Sadie saw what was in the box she cried and gave it back to Ann.

Into the house went Ann. She took a stuffed horse from her shelf and brought it out to Sadie. How delighted that child was. And Ann? It was not easy for Ann to give up her horse, Billy, but she was truly a "little lady." She smiled graciously, because Sadie was so very happy.

Many a fellow would get along better if he stopped staring up the steps and started stepping of the stairs.—Anon.

Eleventh National Convocation on the Church in Town and Country is Held

The close connection between social and economic problems and the program of the church was the keynote of the eleventh National Convocation of the Church in Town and Country held at Salina, Kansas, October 26 to 28, 1954.

Representative Clifford R. Hope of Kansas, chairman of the House Committee on Agriculture, voiced this in declaring that "The strength of the rural church and the good it has done and can do is tied directly to the land. No man can be careful of his soul and at the same time be careless of his land."

This was also emphasized by the president of the National Council of Churches, Bishop William C. Martin, who said it is possible to build a strong church life in the country districts if the church will send to the country men trained for the rural job, rather than those who were "almost worn out" or who "did not expect to remain there long."

A thousand delegates of nearly twenty denominations, who came from 250 communities in 30 states and four Canadian provinces, attended the convocation. In addition there was a sprinkling of foreign visitors.

With the decline of the small church in the country arrested only in the last dozen years, the purpose of the convocation was to consider the current situation, exchange ideas, and inspire rural leaders with plans for greater strength of church program in the towns and "wide open spaces" of the nation.

Churches that "overlap and overlap," and shortage and turnover of ministers, chief problems of the small town and country churches, were pointed out as a seven-county Kansas survey, made during the past two years, was made public. With 246 churches in a population area of 75,000, there was overlapping of ministerial services in most town areas, leaving at the same time numerous "gaps" that left many rural areas "unchurched" or inadequately provided for. With one church for every 308 persons in the seven counties, five of the seven reported that half or more than half of their churches had less than a hundred members.

The survey was directed by Miss Alice Maloney of the Presbyterian USA Board of National Missions, and pointed up, Miss Maloney said, in-

terdenominational efforts to "eliminate competitive situations which have adverse effect on the services which the church can perform."

Although not covered in the survey, Miss Maloney reported also that evidence of ministerial turnover was shown by one town of 4,000 where eleven of the twelve local churches changed pastors during the two-year period of the survey.

In a study of what services the churches were performing and how well, the youth program was shown to be the weakest, large numbers of youth dropping out of the churches after the junior high school age level. The second greatest weakness disclosed was the number of churches which did not have regular weekly services. Of the churches responding, approximately ten per cent indicated irregularity. Most of these and many others as well had non-resident ministers, suggesting that this affected both regularity of worship services and youth programs.

Dr. Herbert E. Stotts of Denver's Iliff School of Theology, charged that the "population is not leaving the rural areas as fast as the church is" and that "the rural church cannot afford to allow its membership to continue being second-class Christians." He stated that the seminaries are full of young men eager to serve in the country if given a chance.

Bishop Martin said that the country parish needs a man with broad vision, sense of humor, and a love for people. He also charged Protestant ministry with aiding the "flight from the country" by subscribing to "success in the city" as the standard of success. "What the church can do about it," he said, "depends on the man who represents the rural church, on whether he reveals in his own life the belief that there is something there worth staying for."

In commenting on the importance of the church in the rural life of the nation, Congressman Hope noted the yearly population increase of one and one-half per cent, and said that "to maintain our present standard of living, our existing acreage must produce 15 per cent more ten years from now than it does today. Whether we can do that under a system of family farming depends on (1) farmers receiving a fair return on their work, and (2) the love which people living on the land have for farming and rural life for its own sake. And that," he said "is where the rural church and the community which it encourages come in."

That Christian theology should be relevant to life was pointed out by Rev. Richard O. Comfort, Presbyterian minister of Jefferson City, Mo. Said he, "We need a balanced program in town and country churches that will utilize the talents and resources and which will minister to all the needs of the people."

Increase in Church Giving is Cited

For the first time in history Protestants are giving to their churches at an annual rate of more than one and a half billion dollars. Total cash contributions by 45 Protestant and two Eastern Orthodox bodies with a combined United States membership of more than 33,000,000 added up to exactly \$1,537,132,309 for the fiscal year 1953. The figure was announced recently by the Rev. Thomas K. Thompson, executive director of the National Council of Churches' Department of Stewardship and Benevolence, at a council-sponsored workshop meeting of 250 church and college fund raisers at Buck Hill Falls, Pennsylvania.

In terms of actual cash, said Mr. Thompson, the figure represents a jump of \$136,000,000 over the previous year. Percentage-wise, it is an increase of 8.5 per cent, as compared with an increase of roughly 3 per cent—nearly twice as high as population gains in the same period—in church membership. Individually, each church member's cash gifts averaged out to \$45.36 over the year as against \$41.94 the year before. The new per capita figure is the highest ever recorded.

The great bulk of contributions was earmarked for local congregational expenses, a breakdown shows. The new annual figure is \$1,228,257,647, with 47 church bodies reporting, as compared to \$1,114,810,848 reported by 45 bodies the year before. These funds went to pay ministers' salaries, church maintenance and repairs, fuel, light and for similar expenses. Six church bodies estimated that as much as 35 per cent of all their congregational expenses could be ascribed to new building programs.

Significant gains were also shown in benevolence giving, Mr. Thompson said. Church-sponsored home and foreign mission programs, overseas relief, orphanages, homes for the aged and hospitals received \$308,874,662 during the year—an increase of more than \$22,000,000 over the previous year.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

Prayer and Praise

LESSON VIII—NOVEMBER 21, 1954.

MEMORY SELECTION: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein"—Psalm 24:1.

BACKGROUND SCRIPTURE: Psalm 104.

DEVOTIONAL READING: Psalm 104:23-31.

More Praise, Less Petition.

Our prayers would be more rewarding for us, and more pleasing to God if there were more praise, and less petition, in them. There ought to be more "thanks you's" than "give me's" in prayer. We spend too much time in asking God for things, and too little in thanking him for blessings already received. Praise is as important as petition. The Psalm for today in an instance in point. It is a Psalm, or a song, of prayer and praise. As the Psalmist thinks about, or looks upon, evidences of God's greatness and glory and majesty, he bursts into a song of praise and thanksgiving. At the beginning, and at the end, he calls upon his soul to "bless the Lord" and to "praise the Lord." Here is a suggestion. Take up your Bible, and read, and re-read this great poem. It will warm your heart, and enrich your spirit. Praise ye the Lord.

God's Greatness and Glory 2-4

"O Lord my God, thou art very great; thou art clothed with honor and majesty." The man has a great and a glorious God. Honor and majesty belong to him. In him is light, men see light. The clouds are his chariot, the winds are his servants. Angels are his messengers, and his ministers are as a flaming fire. God is worthy to be praised. To him be all authority and majesty and power and honor and praise. Men need to worship this God for what it can do to and through their lives. Praise ye the Lord.

God's Greatness Seen in His Relationship to the Earth 5-9

"The earth is the Lord's and the fulness thereof, the world and they that dwell therein." For he laid the foundations thereof, he covered it with water, and then drove them

back to form dry land, and holds them back by his word of power. He has given his word that they shall not pass over these bounds, and that they shall not turn to cover again the earth. Praise ye the Lord.

God's Greatness as Seen in His Care For His Creatures. 10-18.

The Psalmist turns from his contemplation of God's greatness as seen in his creative power, to God's greatness, as seen in his care for his creatures. He has provided for their needs, from the lowest to the highest. Water to drink, food to eat, shelter in which to live—all these has this good and great God provided for all his creatures from the smallest and lowest to the highest. Furthermore he gives to man that which strengthens and cheers him. Our God is good and generous and gracious. Praise ye the Lord.

God's Greatness as Seen in the Heavens 19-24.

Like another of his fellow-countrymen, this man saw the glory and greatness, and the goodness of God revealed in the heavens, and he praised God for it all. The moon, the stars, the sun—their beauty, their orderliness, their immensity, their mystery, their power awakened in his heart a sense of awe and wonder and praise. "O Lord, how manifold are thy works!" he exclaims. "In wisdom hast thou made them all. The earth is full of thy riches." How little did this man know of the riches in the good earth! Think of the riches of the earth as discovered and developed and exploited by modern man. And the end is not yet, for from earth and water and air, modern man is increasingly extracting the treasures which a good and generous God has put therein. Praise ye the Lord.

God's Greatness as Seen in the Seas 25-26

From the earth and the sky, the Psalmist turns to the sea, and he finds that here, too, God has manifested his greatness and his goodness. We know all too little about the seas. I recently read a book entitled, *The Sea Around us*. It was a thrilling, and at times a hair-raising experience, to read about the great

oceans that surround the continents—their unfathomable depths, their underwater architectural wonders and beauties, their currents and tides, their incalculable power, their forms of life, their economy in the life of the world, their effect upon human life, their undreamed of wealth of materials, to say nothing of their beauty and their changing moods. Another Psalmist wrote, "The sea is his, and he made it." Praise ye the Lord.

Man's Dependence on God 27-32.

"These wait all upon thee: that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thy hand, they are filled with good. Thou hidest thy face, they are troubled. Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." Everything is dependent on God. He is not only the giver of every good and perfect gift; he is the sustainer of life itself. Man is utterly dependent on God. If God should go on a "sit down strike" for even one hour, or for that matter for one minute, disaster would strike, and destroy the earth. How puny is man in the light of all of this. How dependent on God is he for everything. Praise ye the Lord.

Man's Praise to God 33-35.

The thing has mounted with increasing wonder and awe. The earth, the heavens, the seas, man himself reflects the creative, sustaining, redemptive power of a living and loving God. The man breaks forth in a personal expression of the greatness and the glory and the majesty and the power of his God. And out of a deep sense of his dependence on his God, he says, "I will sing unto the Lord as long as I live; I will sing unto my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord. Praise ye the Lord."

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

The senator was covering a rural area seeking reelection. His long winded address had been going on and on, punctuated only by occasional gulps of water. During one of these very brief pauses an old farmer turned to his neighbor and in a loud whisper observed, "First time I ever saw a windmill run by water."

The Problem of African Nationalism

Africa's No. 1 problem is African nationalism. Says one authority on African affairs: "The problem is not that nationalism exists—which is inevitable—but where it is leading."

The world is watching with misgivings and fears the rapid spread of strong nationalistic feeling in Africa. Nationalism, properly directed, could conceivably lead to freedom, democracy and progress for the African—a state of affairs which would benefit not only Africa but the entire world. A democratic Africa would be a tremendous boon to the cause of the free world in its fight against Communism. Economically, too, Africa with her wealth of natural resources and labor is vastly important to the outside world.

Nationalism in Africa could be a force for good. In the Gold Coast, where black and white have an equal voice in government and are working together for a better future for all, nationalism seems to be accomplishing its best goal.

But in the other parts of Africa, nationalism threatens to lead Africa back to the darkness of primitive, barbaric civilization from which it has just begun to emerge.

Nationalism has taken on its most terrifying manifestation in Kenya, where lawless Mau Mau raiders, with the avowed purpose of driving out the white man, have attacked and murdered both white men and fellow natives suspected of being sympathetic to the white cause.

In the Northern and Southern Rhodesias, in Nyasaland, in Uganda and in other territories there are undercurrents of unrest and friction—a chafing on the part of African natives against European rule. In the Union of South Africa, where nine million black natives are ruled by two million whites, nationalist feeling among the Africans is more tangible. Natives, long angered and embittered by the injustices and indignities of white supremacy, have shown their resentment and hatred in race riots, deliberate violation of segregation laws and criminal attacks upon white individuals.

If the European governments which rule Africa try to suppress nationalism, they will almost certainly be feeding fuel to the flames of African hatreds which will explode in violent revolution. If they encourage nationalism, they fear that the nationalist movement will be

taken over eventually by the Communists.

While the world views the situation in Africa with alarm and uncertainty, Christian missions are rolling up their sleeves and going to work as never before. If Africa is to be saved—politically, economically, socially, as well as spiritually—it must be saved before nationalism turns to Communism. It is evident to missionary leaders—if not to the eyes of the world—that the Gospel of Jesus Christ, bringing spiritual salvation and a doctrine of brotherly love, can work the miracle that is needed to save Africa.

With an awareness of the critical shortness of time in Africa, missionary leaders have asked for aid to supplement the existing missionary effort. Through the modern mass evangelistic and Scripture distribution techniques of The Pocket Testament League they will be enabled to reach millions of Africans who need the Gospel. This campaign which will require the wholehearted prayer and financial support of American Christians, will begin in January, 1955.

RELIGION IS EVERY DAY LIFE.

(Continued from page 5.)

me: I was in prison, and ye came unto me."

"Then shall the righteous answer him, saying,

"Lord, when saw we thee hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed

thee? or saw we thee sick, or in prison and came unto thee?"

"And the King shall answer and say unto them,

"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

This, then, was the religion of Jesus, the religion of everyday life. To the extent that our church helps us in living this religion, it serves its proper purpose and justifies its existence. The proper purpose of the church is positive, not negative. It is not the mission of the church merely to keep us out of mischief by keeping us busy. Its mission is to make us better everyday Christians. A layman in India has said it better than I can:

"We must outgrow the habit of thinking of useful laymen as 'pillars of the church.' It is not the layman's business to be a pillar of the church. . . . The main value of a good layman lies in the fact that he can be used outside in a manner in which the clergy cannot be used. He can go out into the world. His main business is to go out into the world and to help to conquer larger and larger areas of secular life for the purposes of God and thus build the Kingdom of God in the lives and wills of men. The efficient layman is not, therefore, just a pillar of the church, but is its vanguard. He is to be used, not as a buttress, but as a battering-ram."

It is not enough to have a goal or purpose but such must be worthy of our efforts.

Meeting Dates of Conferences

It is earnestly hoped that each church will be well represented by delegates to their respective conference. The church report for the Conference Year should be sent in promptly to the conference secretary, and remittances for Conference Apportionments should be paid in full before the conference meets. Send remittances for conference causes to the conference treasurer and for Convention causes to the Southern Convention Office at Elon College, N. C.

The meetings of the conferences of the Southern Convention this fall will be as follows:

WESTERN NORTH CAROLINA CONFERENCE

Grace's Chapel, near Sanford, November 11

Rev. M. A. Pollard, President

Rev. F. C. Lester, Secretary

NORTH CAROLINA & VIRGINIA CONFERENCE

First Church, Greensboro—November 16

Rev. Mark W. Andes, President

Rev. Wm. J. Andes, Secretary

The Orphanage

J. G. TRUITT, *Superintendent*

Dead Friends:

Let us see our reports climb the hill right on until the end of the year. This reports adds \$1,076.80.

How much will next week's report be? Will you help bring it up by your own contribution, and by interesting some friend in making a donation.

A ten year old boy stood in my door just now with the sewing matron and showed me the nice coat someone had sent us which exactly fitted him. It was a good coat, clean, and did not show wear. This morning Jackie Wilson and Mrs. Stadler, the sewing matron, were mighty proud of a suit of clothes which "just fits me, Dr. Truitt."

Good clothes come in well and most of the children are very grateful for them. But it is a waste of time and postage to send adult size ladies shoes with heels and high heels or almost any large adult size clothing. The sewing matron could if she had time make something out of grandpa's britches. but she does not have time.

It was a pleasure to speak the past Sunday morning in our Newport News, Virginia, church. There was a large congregation, a beautiful worship service and a most attentive hearing. I was entertained in the pastor's home and most graciously. The pastor, Rev. A. Lanson Granger, Jr., joined his home church in Norfolk when I was its pastor. As I told his congregation Sunday he was a charming lad then and a charming man now. He came often to my study in those days and ran many errands on his bicycle for me. He and Mrs. Granger have two fine sons, Donald and Larry.

It was a pleasure to attend a portion of the Eastern Virginia Conference. I regretted to have to go before it was over but I had been away from the orphanage and my office for several days and it was imperative to get back as soon as possible.

I wish to thank the editor and managing editor of THE CHRISTIAN SUN for bringing out the special orphanage number. I am very pleased with it, and only wish I had given them more and better material.

Every mail now I am looking for good news from our churches, friends, and Sunday schools. Sever-

al friends have helped to enlarge this week's report. They cannot realize how much their help is needed and how happy they made us feel here to get it.

For every child and every worker here I solicit your prayers and your goodwill.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 4, 1954.

Commodities for the Week.

Clothing:
Mrs. Emma A. Anderson, Raleigh, N. C.
Mrs. Wofford A. Foster, Tryon, N. C.
Mrs. J. A. Herrington, S. Norfolk, Va. .
Coupons:
Mrs. R. L. Gilliam, Sr., Burlington, N. C.
50 copies of "The Upper Room."
J. H. Johnson, Norfolk, Va.

Sunday School Monthly Offerings.

Amount rought forward \$12,193.71
Eastern N. C. Conference:
Christian Chapel\$ 1.00
Mt. Auburn S. S. 7.50

Eastern Va. Conference:
Bay View S. S.\$ 5.00
Bay View, Woman's Fellowship, Special 5.50
Suffolk 37.00

N. C. and Va. Conference:
Mebane\$ 7.50

Western N. C. Conference:
Needham's Grove\$ 20.00
Sophia 20.00

Total \$ 103.57

Grand total \$12,297.28

Special Offerings.

Amount brought forward \$25,406.20
Mrs. Ester E. Jinkens,
St. Paris, Ohio\$ 5.00
Philathea Class, Reidsville Church 10.00

New Hope Christian Ch.,
Roanoke, Ala. 4.54
D. M. McLelland, Elon
College, N. C. 10.00
Mr. & Mrs. Milton J.
Averette, Henderson, N.
C. 10.00
First Cong. Christian S.
S., Roanoke, Ala. 11.00
Thanksgiving Gifts:
A. D. Pate, Burlington,
N. C. 10.00
Mr. & Mrs. H. E. Oller-
head, Chapel Hill, N.
C. 100.00
Rev. Cameron D. Hayes,
Gore, Va. 10.00
Joe M. Byrum, Sun-
bury, N. C. 25.00
L. E. McCoy, Sunbury,
N. C. 20.00
Joseph L. Owens, Suf-
folk, Va. 100.00
In Memory of Walter R.
Sellars 5.00
In Memory of W. H.
May, Sr. 10.00
In Memory of W. H.
May, Sr. 5.00
In Memory of W. H.
May, Sr. 10.00
In Memory of Clarence
Bunch 5.00
Memorial Gift 100.00
Special Gifts 522.78

973.32

Grand total \$26,379.52

Total for the week \$ 1,076.89

Total for the year \$38,672.80

Authentic art is explicitly religious if it expresses the artist's sensitive and honest search for ultimate meaning and significance with the aid of a recognizable religious subject-matter or religious symbols. . . . In the Christian tradition, all Biblical material and such symbols as the Cross are religious in this sense.

—Tillich.

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to be Written) (Address)

Name.....

Address.....

In Memoriam

SAUNDERS.

It is with deep sorrow, the members of Holy Neck Congregational Christian Church record the passing of our friend and co-worker, Jobie Preston Saunders on June 16, 1954. Mr. Saunders spent his entire life in this community and was faithful and loyal to his church and Sunday school, a good neighbor and kind friend to those who passed his way.

We shall cherish the memory of his friendship and try to emulate the good characteristics of our brother.

Therefore, be it resolved:

1. That we bow in humble submission to the will of God realizing that "He doeth all things well," and that God's will should be our will.

2. That we express our deepest sympathy to the one sister that remains, and to other relatives and friends.

3. That they and we too may find comfort and consolation in our Heavenly Father's love and understanding as we mourn our loss.

Mrs. CHARLIE C. BAKER,
Miss ALLIE LEE NORFLEET,
Mrs. JUNE O. DAVIDSON, SR.,
Committee.

Arnold Toynbee, Famous Historian, Visits United States

Arnold Toynbee, world famous historian who has received wide acclaim for his final four volumes of *A Study of History*, recently published by Oxford University Press, arrived in the United States on the Cunard liner Queen Mary on November 2.

He will be in this country until November 27 and while here will visit New York, Boston, Cambridge, New Haven, Baltimore, Washington, Philadelphia, Wooster, Cleveland, and Chicago. His tour of these cities will include lectures, radio and television appearances, and meetings with booksellers and book reviewers.

Mr. Toynbee, who is accompanied by his wife, a historian in her own right and the compiler of the 332-page index to the ten volumes of *A Study of History*, is scheduled to appear on both radio and T. V. programs while here.

In New York he will speak at Town Hall on November 13 and at the Columbia University Institute of Arts and Sciences on November 15. His other lecture engagements include: Cambridge, Massachusetts Institute of Technology and Harvard University; Baltimore and Washington, The Johns Hopkins University and the National Press Club (where he will discuss the problem of "co-

existence"); Philadelphia, the annual meeting of the American Philosophical Society; The College of Wooster; the Cleveland Council of World Affairs; the Chicago area, Lake Forest Public Affairs Institute, South Bend (Ind.) International Relations Council, Chicago Council on Foreign Relations, Sinai Temple Forum, and the University of Chicago.

Mr. Toynbee will also be the guest in New York, at luncheons and meetings, of the Rockefeller Foundation, the Fund for the Advancement of Education, and the Royal Institute of International Affairs. His publisher, Oxford University Press, will give a reception and cocktail party for Mr. Toynbee and his wife on November 4. Mr. and Mrs. Toynbee will return to England on the Ile de France on November 27.

World Council Sends Message to Russian Churches

A message from the World Council of Churches appealing "to the governments and the peoples" to help in the relief of present world tensions is en route to Patriarch Alexei, of Moscow, head of the Russian church. The message, adopted by the Second Assembly of the World Council in Evanston, Ill. this summer, was presented last week in Berlin to Archbishop Boris of the Russian Orthodox Church for transmission to Moscow. It was delivered by Bishop Otto Dibelius, of Berlin, a president of the World Council and Dr. W. A. Visser 't Hooft, Council general secretary.

The five-point document appeals "to the statesmen and the leaders of public opinion and the press to refrain from words and actions which are designed to inflame enmity and hatred," and calls upon church leaders "in those countries between which tension exists to visit one another, so that they may gain a better understanding of one another, and of the countries in which they live, and thus strengthen the bonds of fellowship, and promote the reconciliation of the nations."

It also urges the churches "to bid their members recognize their political responsibilities, and also to ask Christian technicians and administrators to find a vocation in the service of U. N. agencies engaged in meeting the needs . . . of countries, thus bringing a Christian temper of love and understanding to bear upon

the immensely difficult task of mutual assistance in the encounter of different cultures, (and) to unite in a common ministry of reconciliation in proclaiming Christ as the Hope of the World." Finally, the resolution appeals to "all Christians to join in prayer (that God) will guide the governments and the peoples in the ways of justice and peace."

Presentation of the documents to Archbishop Boris is in accordance with a directive by the Assembly that it be sent to all member churches and to a number of churches which are not members, including the churches in the U. S. S. R., and "to invite these churches to consider ways in which they might communicate the statement to the governments of their countries."—*The Religious Newsweekly*.

LET'S SHARE OUR SURPLUS.

(Continued from page 2.)

or father or child in the United States gets seven times that much.

As a result of recent legislation, United States surplus commodities are now being released to volunteer relief agencies, including Church World Service. This interdenominational Protestant agency needs the funds to distribute the surpluses now available. Church World Service calls this the "Share Our Surplus" program. The money is needed to help get this surplus food to the people who need it.

Money given for this program provides almost unbelievable amounts of food. Ten cents gives a cup of milk daily to a hungry child for three months; \$1.00 delivers 400 loaves of bread; \$2.00 will provide 1,600 protein-deficient persons with a ration of cheese; \$5.00 (and what church school cannot give \$5.00?) will supply vital fats for 100 persons for twelve days; \$50.00 delivers 100,000 cups of milk; \$500 delivers the butter for 850,000 slices of bread.

To help church school children visualize this giving-project, a world map poster with stickers, to be applied as money gifts are given, is available (free) from the Missions Council, Room 102, 14 Beacon Street, Boston 8, Massachusetts.

Why not plan to have your church school share in this special "Thanksgiving Project?" Send money to your state conference office or the the Relief and Reconstruction Fund, 14 Beacon Street, Boston 8, Massachusetts, marked: "Relief and Reconstruction—Share Our Surplus."

COMFORT for the SORROWING

A GREAT LETTER OPENING GODWARD

By DR. BORDEN P. BROWN of Boston University

My Dear: My heart aches for you. It is no lonely experience that has come to you. In your special grief, you but enter into the common fellowship of sorrow.

For some time you can only sit blind, dazed and numb from the shock. But by and by faith will again remember the divine promise, and hope will begin to dream of the glad reunion of the better land. Meanwhile, let grief have its way. It is natural and human and Christian to do so. But do not try to explain or understand or be reconciled. Leave all that and fall back on God. Go to God with the pain and the anguish and the overflow and the desolate home and the life that seems worse than death, and wait for his salvation. Wait in the faith that God has not forgotten, and that he was never more your Father than just now. He is the only one that can help you. I pray that the tenderest ministries and consolation of the Comforter may be yours.

It will take time to readjust yourself in any case. Every familiar object and association will long give pain by recalling

“the touch of a vanished hand . . .

The sound of a voice that is still.”

This we have to endure; but here, too, there comes a transformation. The pain becomes something tender and solemn—something at which the heart grieves, but from which we would on no account be divorced. It binds us to our dear ones gone. And gradually they, too, are freed in our thought from earthly limit and imperfection and remain a perpetual treasure and inspiration.

There is only one person on earth from whom I get anything like the inspiration which comes to me from some who have passed on into the heavens. I have reference to them in my work. I expect to meet them again, and I must do it with clear eye and face unashamed.

“My lost, my own and I
Shall have so much to see together by and by;
For I am sure that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in the by and by.”

In the midst of our sorrow, let us also think of them, of their unfading and radiant life, and of the divine revealings which have come to them. God is not the God of the dead, but of the living. They live there to him, and are with him. And I have no doubt they have a knowledge of us which we could not safely have of them. They

“ . . . triumph in conclusive bliss
And the serene result of all.”

And the longest life is short when it is done. If we live faithfully, and then having learned by loss how much we loved them, we meet them again to be with them forevermore, I am sure that then we shall not regret the brief earthly separation.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, NOVEMBER 18, 1954

NUMBER 45

"The Little Brown Church in the Vale"



There's a church in the valley by the wildwood,
No lovelier spot in the dale;
No place is so dear to my childhood
As the little brown church in the vale.

Oh, come to the church in the wildwood,
To the trees where the wild flowers bloom;
Where the parting hymn will be chanted,
We will weep by the side of the tomb.

How sweet on a clear Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
"Oh, come to the church in the vale"

From the church in the valley by the wildwood,
When day fades away into night,
I would fain from this spot of my childhood
Wing my way to the mansions of light.

Chorus:

Come to the church in the wildwood,
Oh, come to the church in the vale;
No spot is so dear to my childhood
As the little brown church in the vale.

—William Pitts.

(See article starting on page 5)

News Flashes

A new, full-length color film titled "Souls in Conflict," has just been produced for Billy Graham Evangelistic Films. The movie is made against a background of the evangelist's recent crusade in London, England.

Each November the C. M. A. of the Eastern Virginia Conference solicits memberships: \$10.00 for organizations and men, and \$5.00 for women. The article on this page by Mr. Caleb D. West, a veteran lay churchman of the conference, gives several good reasons why this organization should be well supported.

While we continue to work toward merger with the Evangelical and Reformed Church, the Southern Presbyterians are having difficulty with their plans to merge with their Northern brethren. A seventh presbytery, in South Carolina, has just rejected the merger by a vote of 51 to 3. The six that had voted previously also rejected the plan. Rejection by 22 of the Southern Church's 84 presbyteries would defeat the merger.

The Managing Editor is responsible for the printing on page eight of this issue of a most interesting account of a most deserving honor received by our new Editor. We would also call attention to one statement in the first paragraph. We did not have the honor or pleasure of welcoming the guests. The Mr. John T. Kernodle mentioned is the son of Mr. Robert Junius and Mrs. Ruth Jones Kernodle, both well known to many older Elon College students, and is an active member of our Durham Church.

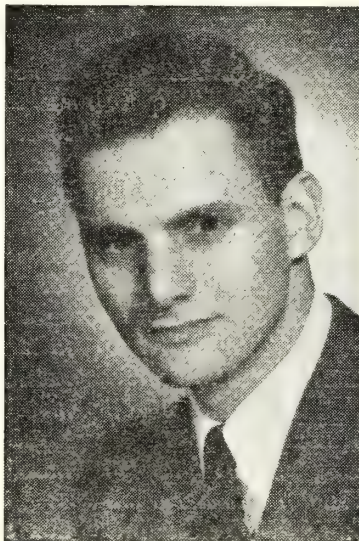
December 15 has been set aside as National S. D. (Safe Driving) Day. On that day, every motorist and every pedestrian in the country is being asked to put the Golden rule to work on our streets and highways with "the objective of eliminating all traffic accidents." In this connection, we are running on our back page an interesting article, "Immortality on Wheels." This article was written by the Rev. Robert F. Royster, rector of St. Paul's Episcopal Church, La Porte, Indiana. Before entering the ministry, Mr. Royster was a practicing safety engineer. We recommend a careful reading.

Rev. Gaylord B. Noyce Installed at United Church, Raleigh

The Reverend Gaylord B. Noyce was formally installed as pastor of the United Church, Congregational-Christian-Friends, in Raleigh, N. C., on Sunday, October 10, 1954. Before accepting the pastorate of the United Church, Mr. Noyce was the associate pastor of the Hancock Congregational Church, Lexington, Mass.

The Reverend Mr. Noyce is a graduate of Miami University, Oxford, Ohio, and of Yale Divinity School, New Haven, Conn. He was born in Burlington, Iowa, in 1926, the son of the Rev. Ralph Brewster Noyce, a Congregational minister now serving in Richmond, Illinois.

After his high school graduation, he entered the U. S. Navy for a 26



REV. GAYLORD B. NOYCE

month period of duty in the V-12 program at Miami University, and he remained on the Ohio campus for the completion of work for his degree in 1947.

Immediately following his graduation, Mr. Noyce went to Istanbul, Turkey, to teach English in Robert College, remaining there for two years. He and Mrs. Noyce were married there in June, 1949. They returned to the United States in the fall and spent the next three years at Yale Divinity School, where the young minister received the Bachelor of Divinity degree in 1952. He was called to the Hancock Church of Lexington, Mass., in September of 1952, and was ordained there in October of the same year.

In addition to his teaching and pastoral duties, Mr. Noyce has participated in work camps in Germany

(Continued on page 7.)

The Eastern Virginia Christian Missionary Association

I have often said, and it represents my considered judgment, that if the Christian Missionary Association, during its more than fifty years of existence, had succeeded only in establishing our church here in Newport News, it can thus justify its own worth!

This is said with no sense of pride, but with humility. The support of this work from its inception through to maturity—and I say with emphasis, its generous support—obligates every member of our local organization to take memberships in the C. M. A. and continue to take them, for that is the only tangible expression we can give of our appreciation. Of course, the C. M. A. has done far more than its support here, for it has started work at other points which are now successful parishes. It has also helped in critical periods some old and established churches needing money to carry forward an enlarged program.

One particular thing about the C. M. A. that makes an especial appeal to me is this: It is a local organization operated by people we know on our own level and in places with which we are familiar and in which we have a natural interest. This makes a situation in which each of us shares definitely in a responsibility to contribute and work. It is a proposition in which each of us, regardless of our influence or lack of influence in the bigger affairs of the church, can have a definite influence, and therefore we have an obligation that we should not shun or avoid. In larger undertakings, and further removed from our locale, we often acquit ourselves of personal responsibilities. I think it is a fine idea to pool our contributions of five and ten dollar memberships—in themselves of little useableness—but with the grouping of these efforts two or three thousand dollars, which make a sizeable contribution to efforts of the Association.

Then, I really believe that the more we contribute to others, or to state it differently, the more we give unselfishly, the better it is for our spiritual development. Unless you are a terribly vain person you can get but little satisfaction in wearing a new suit, but what a joy when you have had a share in dressing some other child of God, the same applies to food, and likewise to such under-

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

North Carolina & Virginia Laymen Meet in Burlington

The North Carolina and Virginia Conference Laymen's Fellowship met in the First Christian Church in Burlington, N. C., Friday, November 12 at 7:00 p. m. A brunswick stew dinner was served to 210 men in the basement of the church. Eugene Gordon, president of the Laymen's Fellowship of the Burlington Church extended a welcome to the group on behalf of the hosts. The response to the welcome was given by T. A. Vincent, president of the Conference Fellowship.

After dinner and before the group assembled in the sanctuary for the principal address of the evening, Robert Walker, of the church at Union Ridge, N. C., announced that he was very interested in the Moonelon project and although he didn't have much money to give he did have a steer which he wanted to donate. W. P. Mahan, secretary of the Conference Fellowship, announced that he and President Vincent had accepted the gift and that the management of the Alamance Frozen Foods, Inc., had butchered the animal, wrapped the various cuts separately, and frozen the meat free of any charge. The meat was then brought out and for a few minutes the stage in the basement of the First Church became a meat market with only men shoppers. Approximately \$100.00 for Moonelon was realized as a result of this generous gift. It will be interesting to see whether this original idea and very successful means of raising money may be the necessary stimulus to set others to thinking of ways they, too, can contribute to the project at Moonelon.

The fellowship reconvened after a short recess in the sanctuary. One hundred seventy-five men from twenty-eight different churches answered the roll call. It was announced that reports of the work of the laymen were to be a part of the conference reports and would therefore be included in the printed Annual of the Southern Convention. Dr. W. T. Scott presented guests including Rev. Guy Veazey who is to assume his duties as resident manager of Moone- lon in the near future. A brief oral

report on the Moonelon project was made by Earl Danieley; a mimeo- graphed report prepared by Dr. Henry Robinson was distributed to all present.

According to Dr. Robinson's re- port, "The main building is ready to go forward; the steel trusses are already on the grounds. Mr. Carl Monroe of Greensboro is construc- tion supervisor. . . . Our building at this time has footing poured and blocks up to ground level. It is lo- cated near the large dwelling on the highest elevation of the property overlooking the lake. . . . The Lay- men have undertaken the develop- ment of Moonelon as their major project over this biennium. . . . It will require \$25,000.00 to develop our major buildings. About \$12,000.00 will be required to complete our main building. Collections for the build- ing fund from January 1, 1953 to September 15, 1954 total \$3,400.70.

"We have a real job to perform. It is an important job. The laymen of this conference need to take the lead and point the way. We can do it! Laymen of every church are asked to help. Has your group respond- ed?"

Supt. Scott read portions of a let- ter from Rev. John Graves, who will direct the religious education pro- gram of the convention beginning on December 1, 1954, in which Mr. Graves outlined many of the possible uses of the Moonelon Conference Cen- ter.

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represent- ed by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and lib- erty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

Segregation in Our Churches

A very animated discussion of segregation engaged the Eastern North Carolina Conference of Congregational Christian Churches in its recent session at Piney Plains, as you will note from the report of the committee on publicity.

A resolution based upon that passed by the General Council at New Haven, precipitated this discussion. The General Council's resolution was as follows: "Be It Resolved That we recommend that local churches, where segregation has prevailed, move towards ways in which they and all churches can open their membership to all persons on a simple basis of faith and character, and that we call on Congregational Christian colleges, agencies, associations, conferences and institutions to practice non-segregation and non-discrimination in enrollment, employment, church extension and church conservation and organizations."

Neither the Southern Convention nor any of its constituent organizations has ever voted any action contrary to the spirit or the letter of the General Council's resolution. This was brought out in the discussion at Piney Plains. All churches of the Southern Convention subscribe to five Cardinal Principles. The fourth of these asserts that "Christian character is a sufficient test of fellowship, and of church membership."

The history of the relations of Negroes and white people in the churches of the Southern Convention may have been written by someone; but your editor knows not by whom, nor where it is recorded. There are certain traditions which we have heard and which we believe can be established beyond any reasonable doubt.

It is the editor's good fortune to have been born of parents who were members of Liberty Spring Christian Church. At the age of 13 he united with Liberty Spring where his membership remained until 1920. He has been told that no members of Liberty Spring were slave owners. Two or three are reported to have had conscientious scruples against owning slaves, but most of them were probably too poor to buy them.

Cypress Chapel and Holy Neck were neighbor churches to Liberty Spring. There were owners of slaves in both of these churches, and most of the adult slaves were members of the church to which their masters belonged. Some of the ex-slaves who were aged remained members of Holy Neck as long as they lived. This writer distinctly remembers seeing them take Communion at Holy Neck.

Most of the former slaves asked for letters of dismissal to organize churches for members of their own race. This request was granted and those who withdrew from Holy Neck were leaders in the organizing of two Negro churches. Their former owners gave generously to aid in the erecting of church buildings. One of the buildings was almost an exact copy of the building in which the Holy Neck congregation was then worshipping.

It was the argument of the Negro leaders that they could best serve the interests and needs of their race in separate churches. They wanted Negro ministers to preach to them. They wished to develop their own organizations. The leading white ministers of the Southern Convention gave encouragement and aid in organizing churches and conferences. The Afro-Christian Convention was organized along the same lines as the Southern Convention and had practically the same territorial boundaries. A fine spiritual fellowship existed between the two groups for a number of years. Within the memory of many people now living there were always fraternal delegates from one Convention to the other.

It is regrettable that the cordial fraternal ties no longer exist. The separation, we believe, is not the result of any one's intent or planning. A generation has grown up knowing nothing of the happy relationships which once were maintained between the church members of the two groups. We believe that the re-establishing of fellowship would work out to the mutual benefit of each group.

There is nothing in Congregational Christian tradition which sanctions separation of the followers of Christ on grounds of race or social status. Such a separation is contrary to the teachings of Christ, and is in direct opposition to his example and spirit.

It is also true that there is a Christian liberty which gives to the individual the right to worship God according to the dictates of his own conscience and to seek the fellowship which affords the better opportunity for spiritual growth and Christian service.

This is written to set forth, as we understand it, the way whereby we have come to the present situation. We are seeking a better way to a relationship more in keeping with the example, teachings and spirit of Christ. In our quest, we need the best light which knowledge, spiritual perception and the guidance of the Holy Spirit can afford.

The Little Brown Church . . .

By DR. ROY C. HELFENSTEIN

Pastor, First Congregational Christian Church
Richmond, Virginia

The gospel song, "The Little Brown Church in the Vale"—sometimes captioned "The Church in the Wild-wood"—is sung by the congregations of many denominations. Its words bring to mind hallowed memories and sacred sentiments associated with every church.

The song was composed many years ago by a young school teacher, William Pitts, who later graduated from Rush Medical School of Chicago, Illinois, and became both a distinguished physician and a prominent layman in denominational and inter-church activities. In his desire to portray "Dream Church" that should later be builded upon the very site where his inspiration for the song was received. The song, though referring specifically to this rural church in Northern Iowa, naturally brings to the minds of all some other church of their childhood and youth.

I have frequently heard religious leaders, who should know better, thus comment when referring to this beautiful song: "The song does not refer to any particular church," or "The author had no specific church building in mind when he wrote it," or "The Little Brown Church referred to in the song is but a symbol of all churches along the country-side, whether brown or white or yellow." Such ignorance on the part of leaders who claim to know, is pathetic and unpardonable.

I have heard people in various sections of the country make reference to the song about the Little Brown Church as if it were actually "nowhere," but might indeed be "anywhere," not realizing that this historic little church associated with the song which bears the title is an actual church of the Congregational Christian Denomination, and that it is located in North Central Iowa in the beautiful Cedar River Valley along a picturesque road-side on a much-travelled highway of Chickasaw County.

Numerous times I have visited this historic church in connection with conference programs and youth gatherings, and as guest speaker down through the eleven years of my residence as pastor in my native State of Iowa.

"The Little Brown Church in the Vale" is very real and very much a part of the community where it is located, filling a large place in the ecclesiastical background and history of the Congregational Christian Denomination in northern Iowa. From its very beginning, it has been especially blessed in having had unusually competent pastors—men of consecration and of scholastic training. The membership, down through the



REV. ROY C. HELFENSTEIN, D.D.

years, has been composed of a high type of sturdy, prosperous rural folk.

The song entitled "The Little Brown Church" has long been one of the favorites at Church Youth camps, and other gatherings of the churches of many denominations. It is sung in many churches at the regular Sunday services, and at church conventions and religious conclaves of every type. It has been voted one of the three most beloved of gospel songs.

I have heard it sung with enthusiasm in England, Wales, Ireland and Scotland—few songs are so universally loved. Its reverent sentiment, its picturesque language, its captivating rhythm and its heart appeal give it high place in the appreciation of children, youth and adults.

The song was given to the world in the early days of the War Between the States, and was "sung by the soldiers of both the North and the South, when in camp and when on the

march, proving to be a great morale builder for the young soldiers away from home," according to the records of that time.

Since the close of the War Between the States, the "Little Brown Church in the Vale," located near the town of Nashua, Chickasaw County, Iowa, has become a denominational shrine for the Congregational churches of the Middle West, because of its uniquely beautiful setting and the history and tradition associated with that church. It is said that more weddings are officiated in the church each year than in any other church in America, not excepting "The Little Church Around the Corner," in New York City. Great prominence has naturally been given the church by the song, written before the church was built, which gave the church its name and its prestige.

The religious-minded young school teacher, William Pitts, wrote both the words and music of the song in response to an inspiration that came to him when he saw the unusually beautiful site where he felt a church should someday be built. This visitor to the town called Bradford, when later returning to his home in Wisconsin, wrote the song portraying his "dream church" for that beautiful site "in the vale" at the edge of the town. Little did the author think when he wrote the song, that so soon his "dream church" would be a reality, or that his simple song would someday be sung around the world.

In the spring of 1857, William Pitts was visiting relatives in the vicinity of Bradford, which was then a thriving prairie town claiming a population of around six hundred. The young teacher was strolling about the town taking inventory of the spots of beauty and interest, and at the edge of the town came upon the open space where the "Little Brown Church" now stands—"a setting of rare beauty," he recorded in his diary. As he wrote later, "There was no church there then, but the spot was there waiting for it." And in his diary was also recorded the following interesting item, "When I returned to my home in Wisconsin, I wrote the song, 'The Little Brown Church in the Vale.' I put the manuscript away. In the spring of 1862 (five years later), I returned to Iowa and settled at Fredericksburg," the home of his wife's people.

Mr. Pitts taught school for several terms at Fredericksburg, which was not far from Bradford, and each

(Continued on page 13.)

General Church News . . .

Will Hold an Interdenominational Institute on Music and Worship

An interdenominational Institute on Music and Worship in the Town and Country Church will be held at Millstone Baptist Church near Nathalie, Virginia, on Wednesday, December 1. This meeting is being sponsored by the ministerial association of Halifax and Pittsylvania counties in cooperation with the Virginia Council of Churches. The Rev. Henry Langford of Chatham is the chairman. Church leaders from surrounding counties are invited to attend.

The morning session at 10 will feature addresses on Improving Music and Worship in various departments of the church. At 2 p. m. there will be simultaneous conferences for ministers and worship leaders, for choir directors and members, and for leaders of children and youth. At 7:30 there will be a Festival of Hymns and Choirs at which time some of the outstanding choral groups of that area will sing. The session is open to the public and choirs will attend in groups.

The leaders will include the Rev. Millard Rewis, Jr., pastor of the Market Street Methodist Church, Winchester, Virginia, a recognized authority in the field of church worship; Professor Galen Stinebaugh, professor of music at Bridgewater College, an outstanding choral director; and Miss Elizabeth Longwell, director of the Department of Christian Education, Virginia Council of Churches.

Annual Meeting of Eastern North Carolina Conference

Meeting at the Piney Plains Congregational Christian Church southeast of Raleigh, over 225 ministers and laymen gathered Tuesday, November 9, as the 129th annual session of the Eastern North Carolina Conference of Congregational Christian Churches. The denomination has 48 churches in the area.

Besides hearing routine reports and transacting regular business, the conference heard Dr. Edward Wilder, of India, reporting on the progress of medical work by all mission boards in that country, and the Rev.

Dr. Sidney M. Berry, of England, executive secretary of the International Congregational Council.

Among resolutions presented at the conference was one favoring recent steps bringing the denomination closer to the proposed merger with the Evangelical and Reformed Church. This resolution passed by a large majority. Another, dealing with segregation, passed only after strenuous debate; it proposed that the conference committee on social action work with local churches to "implement the Supreme Court decision" (on desegregation of public schools); that the churches "reaffirm the historic Fourth Principle of the Christian Church," namely, that Christian character is the only valid test of fellowship and membership in the church; and that the churches study the resolution on non-segregation passed in June by the denomination's General Council. (This resolution reiterated the denomination's traditional stand for a non-segregated church and non-segregated society, and urged further movement toward "non-segregation and non-discrimination" in all Congregational Christian agencies and institutions.)

The appointment of the Rev. Fred Register of Fuquay Varina to the newly-created post of Secretary of Stewardship and Evangelism in the Southern Convention was commended, as was the appointment of the Rev. John S. Graves to fill a vacancy in Christian education on the convention staff.

New ministers given standing in the conference by virtue of their transfer here from other parts of the country were the following:

The Rev. Wofford C. Timmons, minister at Southern Pines.

The Rev. Eugene Talley of Louisville.

The Rev. Gaylord B. Noyce, minister of United Church, Raleigh.

The conference noted the decline of certain rural churches, and the growth of the more urbanized areas. Dr. L. E. Smith, president of Elon College, addressed the meeting, with particular reference to a government loan of \$675,000 for two new dormitories and a dining hall at the college. In response to his challenge,

the conference voted to join the other North Carolina conferences in raising \$150,000 toward the amount.

Plans for the centennial celebration of the Southern Convention's founding in 1854 during the next biennium were announced by Dr. William T. Scott, superintendent of the Southern Convention, an organization composed of the five conferences of Virginia and North Carolina.

Officers re-elected to Conference offices are Dr. Will B. O'Neill, president, of Sanford; Rev. Carl E. Wallace, vice-president, of Fayetteville; the Rev. R. L. Jackson, secretary, of Chapel Hill, and Mr. W. J. Ballentine, of Fuquay, treasurer.

Executive Committee Acts—Moves Toward Merger

The Executive Committee of the General Council of the Congregational Christian Churches, meeting in Cleveland, Ohio on October 12 and 13, took joint action with the General Council of the Evangelical and Reformed Church looking toward the consummation of the merger of the two bodies.

A Letter Missive from the Executive Committee of the General Council has been sent to all pastors outlining the action taken and this will be studied carefully by every church. The action is described in nine specific paragraphs calling for certain progressive actions. We quote paragraphs one and two as follows:

"In accordance with actions of the General Council of Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church, we re-assert the validity of the Basis of Union with the Interpretations as the basis for this merger. We feel that the matter of drafting a Constitution is adequately provided for in this instrument.

"We look forward to the holding of the Convening General Synod in 1957."

The Letter Missive.

The Letter Missive, already sent to every minister, becomes a most important document to all the churches. It now becomes necessary that every church re-acquaint itself with all the processes that have surrounded this venture since 1942 and with the steps proposed to be taken in the time between now and the proposed Convening Council in 1957. Early press notices allowed the drawing of some

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Federal Building Loan Authorized For Dormitories at Elon

By LUTHER BYRD.

Dr. Leon E. Smith, president of Elon College, received on the afternoon of November 12, a telegraphed notification from Congressman Carl T. Durham in Washington of the final approval by the Federal Housing and Home Financing Agency of a \$675,000 loan to the college for expansion of student housing.

The message said the loan was to be used together with \$50,000 of the college's own funds for the construction of dormitories to house approximately 123 men and 80 women.

In announcing receipt of the telegram, Dr. Smith stated that he has been negotiating for the loan for a year.

Dr. Smith said that the new dormitory for girls is to house 80 students and that West Dormitory, which at present houses girls, is to be completely renovated and modernized to house a minimum of 40 additional girls.

In addition, there is also to be erected a modern dining hall, a two-story structure, with the second floor to be used for larger banquets and as a social hall.

These improvements will cost more than \$675, but President Smith said that the college is prepared to furnish the necessary additional funds.

William Henry Dietrick of Raleigh is the architect for the projected buildings, and he was asked some weeks ago to complete the plans and specifications necessary for bids. As soon as plans are ready, building operations will begin. All of the buildings will be constructed on the present main campus of Elon.

* * * * *

The Task Before Us

An application to the United States Government, through the Housing and Home Finance Agency, for a loan for \$675,000 has been approved. We are assured that as soon as details are worked out, all legal matters are satisfactorily and legally adjusted, and the architects have completed plans and specifications required for bids by contractors, that the money will be available in as needed in amounts required.

The above sounds like a lot of details, but really they are not too complicated and will soon be adjusted. Then we shall be ready for the next steps, the opening of bids, the letting of contracts, the breaking of ground, preparing the foundations and the laying of the first brick. We look forward to these days with eagerness and joy. I am sure that the church at large, the alumni, and friends of Elon College are anticipating the beginning of these improvements for our college, so long needed.

The task before us becomes a reality. For years and years we have been thinking of better and more acceptable equipment for our college, but now these improvements seem to be in sight.

Wonderful, you say, but there is a sterner and more sobering side of this undertaking. These buildings and the equipment must be paid for. It will take money, a lot of money, to pay for these improvements. We need not expect some big-hearted philanthropist to come from some place beyond the blue and drop the funds into our treasury sufficient to pay for the construction and equipping of these buildings. These privileges and opportunities are our responsibilities and obligations. There are 35,000 of us who are church members. If we would invest only an average of 60 cents a month for five years, we would be over the top. Surely we can invest two cents a day for so great a cause as Christian higher education in our church.

This is our task; this is your task; this is my task. It is my task not only to contribute my share but my task to espouse the cause, to enlist someone else, to inspire others and others, that many of us can dedicate ourselves to see it through to a glorious finish as quickly as possible. Not many of us like to pay interest, but so long as the debt is owing we must pay interest. Let's finish our task.

* * * * *

Apportionment Giving

The matter of sufficient funds to meet the current needs of Elon College has been an annual and recurring problem from the day of its founding until this very hour. Heat, lights, water, and salaries are month-

ly obligations that must be met, but how and from what sources—from the church, invested funds, gifts and student tuition and fees. The students, as low as tuition is at Elon College, pay approximately eighty percent of the current needs of the college, and this in comparison with our state schools where the student pays only about forty percent of the cost of their education and the taxpayers of the state pay the remaining sixty percent.

From these facts, it is evident that the church, alumni, and friends of the college must keep up their contributions and be as generous as possible. So long as we, the church, contribute our share for the support of the college, it is our college and we have a voice in the affairs of the institution.

To date, and there is but one more conference to meet, we are still nearly \$4,000 behind in our apportionments for the college.

Previously reported \$10,519.29

Eastern N. C. Conference:

Clayton	\$ 33.00
Lebanon	5.00
Mt. Carmel	5.00
Pleasant Hill	15.00
Youngsville	15.00

Eastern Va. Conference:

Bethlehem (Nans.) S. S. .	\$ 37.71
Liberty Spring S. S.	25.00

N. C. & Va. Conference:

Burlington, First S. S. .	\$ 70.17
Durham	408.22
Greensboro, First	61.33
Happy Home S. S.	29.00
Haw River	107.00
Hebron	34.00
Hines Chapel	40.00
Kallam Grove	30.00
Mt. Zion S. S.	5.68
Union (Va.)	22.00

Va. Valley Conference:

Bethel S. S.	\$ 27.46
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970.57

Total to date \$11,489.86

NOYES INSTALLED AS PASTOR AT RALEIGH.

(Continued from page 2.)

and France under the World Council of Churches. For the summers of 1952 and 1953 he and his wife directed work camps for college young people on the grounds of the Fellowship of Southern Churchmen at Swan-anoa, under the auspices of the Congregational Christian Service Committee. While he was attending Yale he spent his summers in pastorates in Oregon and in a ministry-industry program in Pittsburgh, Penn.

There are two daughters in the Noyce family, the second having arrived shortly after the Noyces came to North Carolina.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

YEARLY REPORTS FROM OUR CHURCHES

Hank's Chapel

Highlights of year:

Bought silver for our new kitchen.

Paid for two thousand bricks used in the new Sunday school addition.

Had our study books reviewed by our pastor, Rev. R. T. Grissom, followed by a picnic supper.

Had our Thank Offering service.

Still sponsoring Roy Black at the orphanage.

Attended Rally and conferences.

Our young people have used filmstrips during the year, with the adults attending.

MRS. TOMMIE FARRELL.

* * * * *

Hines Chapel

The Woman's Missionary Society of Hines Chapel has completed another successful year under the leadership of our president, Mrs. Ray Carter. Our programs have been interesting and challenging, and have proved a blessing to all that attended. I will not go into detail and tell everything that we did, but would like to comment on three very interesting items in our year's work:

First—Book review in March on "Within These Borders." We met at the parsonage and had as our guests the Monticello group. The attendance from both societies was about 100 per cent, and the interest was extremely gratifying. This, I think, was due to the marvelous way that Mrs. Carl Dawson presented the book. She is truly wonderful with the knack she has for bringing us face to face with our shortcomings, and also challenging us to be better Christians.

Second—Bible study for the year. This was given by our pastor's wife, Mrs. John P. Littiken. She, too, was wonderful in the way she caused us to do a bit of soul-searching as she held us up before *The Mirrors of the Soul*. She did the study in five meetings and we could hardly wait from one meeting to the next to hear her.

Third—Our August meeting. We had a picnic for our families and

guests. After the picnic one of our local girls, Miss Nancy Pritchett, an exchange student to Germany, carried us on a wonderful trip from her home to Germany and back with beautiful slides and interesting stories about people she came in contact with and the homes in which she lived while there. She brought us face to face with the fact that it is only through understanding of the peoples of the earth and their problems that we can hope to have world peace.

We are very thankful to serve the Master through our small local group. We wish we were larger in number, but we try to realize that it is not always in great numbers that we do our best, but it is the sincerity with which we go about it.

BESSIE ISLEY,
Reporter.

* * * * *

Isle of Wight

The Woman's Missionary Society of the Isle of Wight Christian Church, under the leadership of Mrs. H. M. Wilson, has had a very successful year. We met all necessary requirements, contributed money for a goat and helped in local needs.

The picture "The Hidden Heart" was shown to about ten of our members and several visitors. Both mission books were reviewed by members of the society and we particularly enjoyed "Where'er the Sun."

Trusting that we may be able to do even better work in the next year, we ask the divine guidance of our Lord and Master.

MRS. R. F. WHITLEY,
Reporter.

* * * * *

Pleasant Ridge

The Woman's Missionary Society of Pleasant Ridge Congregational Christian Church, Guilford County, North Carolina, has had another successful year in missionary work under the leadership of our president, Mrs. J. Wright Pegram.

All of our programs have been interesting, inspiring, and well-attended. Our Bible teacher for the year

has been Mrs. P. G. Fleming. Our Thank Offering program was held at the church on Sunday night, November 8. Our Young Women's Society had charge of the program. We were all very grateful for the offering received. The Missionary Conference, World Day of Prayer, and all of the special meetings have been attended. We used both study books in our society, gave to the goat fund, and gave a Memorial for Mrs. Mary Huffine Nelson, one of our charter members who passed away, March 11, 1954.

In September, 1953, we organized the Ladies Auxiliary in our church. Since that time we have met quarterly. Our Young Women's Society has done a wonderful year's work, of which we are all proud.

We want to thank our pastor, Dr. and Mrs. W. E. Wisseman, for their help to us through the many years they have been with us. As we come to the close of another year's work we are thankful for what we have been able to do, and trust that we may be able to do more this year.

Let us not forget as we go about our daily tasks what a little visit, a get well card, or a few flowers may mean to someone who is sick or shut-in. The light that shines the brightest at home shines the farthest away.

MRS. S. F. HUFFINE,
Secretary.

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Damascus Church, Sunbury

Rev. T. Fred Wright, the pastor of the Damascus Church, Sunbury, N. C., has sent in a copy of the report of the activities and achievements of the Woman's Fellowship of that church for the last year, as given at the September meeting by the president, Mrs. E. E. Parker. The information follows:

The Woman's Fellowship met all conference requirements, and sent six delegates to the Woman's Conference.

Supplied literature for the Young People's and Children's groups.

Had Thank Offering program with offering of \$9.90.

Held World Community Day service. Articles contributed to the "Bundles for Peace" project consisted of bedspreads, curtains, sheets, pillowcases, towels, and wash cloths.

Contributed \$30.00 to the "Goat Fund."

Contributed \$50.00 and coupons to the orphanage.

(Continued on page 9.)

Durham Church Honors Dr. Harrell In Recognition of Long Pastoral Service

Dr. Stanley C. Harrell was honored at a reception on Sunday, October 31, at five o'clock, in the Fellowship Hall of the Educational Building. The occasion was in recognition of serving thirty-five years as pastor of the local church. Welcoming the guests were Mrs. Mittie B. Branch and Mr. John T. Kernodle. The Guest Book, which was in the Pastor's Study, was in charge of Mrs. Emmett T. Lee and Mrs. J. O. Kimrey. Mr. and Mrs. Arnis Glenn greeted the guests in the foyer.

Mrs. Robert S. Smith introduced to the receiving line of honor guests—Dr. Stanley C. Harrell, Mrs. Harrell and Miss Mary Ann Harrell. Dr. V. M. Mulholland introduced the special guests. They were Dr. Harrell's family—Mrs. Percy Harrell, Mr. and Mrs. William Harrell, Master Tommy Harrell and Mrs. Lewis Horton from Suffolk, Virginia; and Mr. and Mrs. Jasper Harrell from Norfolk, Virginia.

The entire building was decorated with fall flowers. The refreshment table was covered with a green faille lace-trimmed cloth. In the center was a silver tureen with an arrangement of white chrysanthemums from the R. J. Kernodle garden. This was flanked by white tapers in silver candelabra.

Coffee was poured by Mrs. J. M. Saunders and Mrs. C. C. Mulholland, Sr. Punch was served by Mrs. Walter Hessee, Mrs. Nat R. Hunter and Mrs. D. M. Estes. Others assisting in serving sandwiches, cake squares and nuts were Mrs. Vera Cheek, Mrs. J. L. Crumpton, Mrs. A. T. Crutchfield, Miss Shirley Delionback, Mrs. W. C. Haswell, Miss Jean Hendley, Mrs. J. R. Hutchings, Jr., Miss Lena Munday, Miss Ann Pleasants and Miss Margaret Walker.

The general social chairman for the reception was Mrs. J. R. Pleasants.

Music was furnished during the afternoon by Mrs. W. H. Woody, Mrs. Carl Key and Mrs. Waldo Boone.

The feature of the reception was a presentation program, presided over by Mr. J. O. Kimrey. He read a letter from the Liberty Springs Church, Dr. Harrell's boyhood church, commending him for his outstanding services during his thirty-

five years of ministry to the Durham Church. Miss Clarine Perry then reported that seventy-two families of the local church, representing one hundred and seventy-two members, were subscribers to THE CHRISTIAN SUN, our church paper, of which Dr. Harrell is now editor. A scroll, with these names, was given to the honoree.

A leather bound book of testimonial letters from church members was presented to Dr. Harrell by Mrs. Robert S. Smith.

Tribute and appreciation were expressed to Dr. Harrell and to his family by Mr. J. L. Crumpton. In behalf of the church and church school, he presented Dr. Harrell a sterling silver water pitcher and tray. The tray was inscribed:

STANLEY C. HARRELL, D. D.

*Pastor, Teacher, Friend Counselor
for thirty-five years*

Nov. 1, 1919 - Oct. 31, 1954

*In grateful appreciation
from*

*The Congregational Christian Church
and Church School
Durham, North Carolina*

Dr. Harrell responded with appropriate remarks. He then called on Miss Mary Ann Harrell to speak for the family. She said they wished to leave a tangible gift to the church as a token of their gratitude, and invited the group to the church parlor, where the gift was placed. The gift from the Harrell family is an imported wool, hand-hooked rug. It is 12 by 18 feet, in beautiful pattern and color. The entire membership is grateful to the Harrells and shall continuously appreciate this handsome and generous gift.

Many members of the church, former members and friends attended the reception.

Religion is the center of the present ideological conflict between East and West. The struggle will be resolved by intangible ideals as well as tangible defenses. The moral need of our age is apparent; but something more than a return to orthodoxy is needed: rather a vital recovery of moral and spiritual values.

—Arnold J. Toynbee.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

Gifts to two sick members, and baskets of fruit to two shut-ins.

Had book review of the mission books *Where'er the Sun* and *Within These Borders*.

Observed World Day of Prayer with the Methodist Church.

Served turkey supper that netted \$177.75, and served supper to the Ruritan Club and netted \$40.00.

Sold flavoring extract and purchased a coffee urn.

Observed May Fellowship program and collection was \$7.25.

Had a Cradle Roll party with a collection of \$5.38.

Sent in Life Membership for Mrs. J. H. Carter.

Took a \$10.00 membership in the Christian Missionary Association.

Thank you, Mr. Wright, for sending in this good report!

An Appreciation

The writer must have had in mind the type of the late Mrs. T. E. Brickhouse when he wrote the thirty-first chapter of Proverbs.

My association with her, especially through the old Memorial Temple, and later Christian Temple, prompts me to pay tribute to her memory.

To her church she was loyal, giving freely of her time, effort and means. Her interest was not confined to her local church, but to the larger interests of her denomination as well. Until recent years, when she was not so well, there were few Conferences and C. M. A. meetings that she, with her husband, did not attend.

Those who knew her best like to remember her as the ideal wife and mother, always looking to the interest of her household and the very careful training of her children. The late Dr. N. G. Newman once said: "I remember with pleasure the day I married T. E. Brickhouse and Mary Everette. They represent a type much needed today."

She was privileged to see her five very fine sons grow to maturity, and and realized the worthwhile achievements of her years before she passed on to greater work on September 23 of this year.

Together with her husband, children, and entire family, many feel a sense of loss at the passing of this gracious wife, mother and friend.

MRS. L. W. STAGG.

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

We Go to See the Queen

Breathes their a girl—young or old—who has not spun a fairy-tail dream of being a princess or a queen? The little girls in our family expressed a desire to see England's Queen Mother. A few days later we were talking with Dr. Sidney Berry, the fine English minister who has been visiting our churches, and we were talking about hoping to see the Queen Mother. He said: "By all means do, you will find that she is worth taking a trip to see, for she is a lady of great worth."

On the second day of her visit to Colonial Williamsburg, we made our journey, hoping to see her as she returned from a tour of Jamestown Island. We arrived a few minutes before her Majesty, and as she swept by in her black Rolls Royce with such little ceremony that we had trouble realizing that she was royalty. As the car rounded a curve her eyes fell on a curly-topped little girl with eyes aglow, and she gave her a majestic smile and her graceful wave.

Later we were to see her closer as she walked across the Inn Yard. The old town is so lovely with its shrubs, and special pink brick, and very blue sky—all of these were a perfect background for the petite (but plump) English Queen Mother. We heard her talking to her escort in her fine, Scotch flavored voice. Her pastel blue and light gray costume was just right for her English complexion and blue eyes. She looks and acts like a queen! Her feet were dainty and her walk firm but ladylike.

Queen Elizabeth's accent puzzled the oldest grandson of our Governor. He remarked that she spoke English well after being here so short a time! We heard her gay (yet polite) voice as she passed from our sight. We thought of the special blessings that come to some of us. This beautiful lady was born a commoner and may have dreamed of becoming a princess but hardly a queen! She married a King's son when it was unlikely that he should go to the throne. Her charm, gentle ways and goodliness have won a place for her around the world.

We felt no difference in our attitude toward her because she was the Queen Mother, but we admired her

because she acted like a lady. Her bearing and manner called for our respect. We learned another lesson too, fairy tales and dreams of royalty are fine, but hard to take! The little girls lamented the fact that so many people went with her everywhere, and that so many men were required to protect her. "When is she ever alone?" Not often! Is one alone when one sleeps?

The Mother of a promising young Queen, the mother of a rollickingly happy Princess, and the grandmother of Prince Charlie and his charming sister, Princess Ann, has gone out of our lives—the lives she touched but a moment, and yet we are glad we took our trip to see the Queen! Life is so full of "movements"—this is another to be shared with grandchildren some day.

* * * * *

By Example, Teach Calmness

By JEAN LYON.

Issued by the National Kindergarten Association.

During threatening danger, calmness, such as comes from an unquestioning assurance, establishes a family confidence that prevents accidents, while hysteria destroys confidence and often precipitates the accident that was feared.

There are many times when a child may be guided to safety by the calm voice of a parent in whom the child has confidence. The special need for trust in the judgment of their parents, and faith in what grownups tell them to do, makes it important for parents today to build and maintain this confidence and faith in children at an early age.

At a time of emergency confidence may be assured if the adults recognize a situation calmly. Such calm confidence can be illustrated by the following incident, which happened to a farm family in Iowa.

The father in this case, although calm and usually placid, was a quick-thinking man. The mother, also, thought quickly. She called to her husband one day, showing no alarm in her tone, to tell him that their son Paul, aged four and one-half, was walking around the platform near the top of their seventy-foot wind-

mill. The child was totally unaware of the danger he was in. Had the wind changed it would have caused the millhead to turn and sweep him off of the platform to the ground below. The parents, of course, knew this.

To make the situation more acute, Paul's brother, Bobby, aged three and one-half, was attempting to follow his elder brother but was only halfway up the ladder. This was because he could just manage to span the wide steps in the ladder by slowly crawling onto each rung with his knees. Not until then was he able to stand on his feet and reach for the next rung.

The father quickly approached the tower and said in a voice loud enough to be heard by Paul, "You go too fast for Bobby, Paul; he isn't as old or as big as you are. Come on down now, so Bobby will come, too, and we will see if Mother has some candy for all of us. I'd like some."

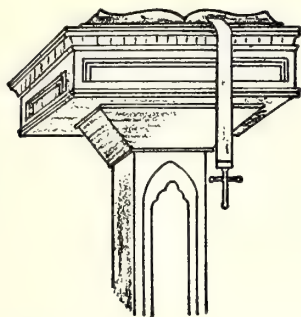
Paul felt that his father was proud of his achievement and was now relying on him to lead his brother down, even as he had led him up. What could easily have been a dual tragedy was prevented by the calm, praising voice and attitude of the parent. Distinctly, he gave instructions to the leader and he made himself part of the activity by carefully directing it.

Paul immediately looked for the ladder, climbed off of the platform and started down. Though handicapped by having to pass Bobby, he succeeded in doing it and then in leading the way down. This was his opportunity to become the leader and his brother the follower, for Bobby, of course, came down, too, instead of continuing up.

Further good judgment was displayed by both parents. The candy was not forgotten and no punishment or criticism was awaiting Paul at the bottom of the ladder for his action, or for his influence in leading his brother into danger. The father realized that he had been himself unwise, for he had allowed Paul to see him go to the top several times. He now removed the lower section of the ladder, which heretofore had extended completely to the ground and had been an open invitation to the boys to climb up as they had seen Dad do.

It is one thing to be moved by even; it is another to be mastered by them. Jesus said: "Be of good cheer; I have overcome the world."

—Ralph W. Sockman.



"Why I Am a Protestant"

A Sermon by

AARON N. MECKEL, D. D., LL. D.
St. Petersburg, Florida.

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . ."

—I Peter 3:15.

These words are a command! They seem to say, "Don't just stand there stammering and hesitating! Get on your feet and speak up for your convictions. Don't apologize for your faith: witness to it."

Ah, but Peter ought to know! He was himself lifted out of the mouldy traditions and shibboleths of ancient Judaism, into a vital, personal, transforming relationship. Living encounter with a living God—that is what he had experienced. No wonder compulsion is upon him.

Indeed, a man should be acquainted with his heritage, and be able to commend it to others. *A man should know.* My friend, do you? It has been said that, if you ask the average Roman Catholic, Jehovah Witness, or Mormon, what he believes, the reply is quite specific, but that Protestants, on the whole, are dreadfully fuzzy and foggy about their faith. I recall the Mormon bishop who spent two hours trying to convert me to his religion. And the Seventh Day Adventist, who said, "If you will just let me bring my Bible, I will show you verse by verse where you are wrong." He was not invited, but I could not but admire his zeal for his religion.

Not that we are to be intolerant bigots when it comes to our religious profession. Not at all! I like the genial Roman Catholic priest, who, when he was asked, if he thought Protestants would go to heaven, replied, "I think they would have as good a chance as some of our Popes!" And the Methodist elder, who, when the Angelus struck in the Roman

church tower, would remove his hat and say, "In my father's house, there are many mansions."

Nevertheless, we *do* need to put the "pro" back in Protestant, as someone suggests. Far too much we know only the negative connotation of that great word. It derives from two words, "pro" meaning *for* and "testes" meaning *witness*. The evangelical Protestant witnesses *for* something. His is a positive avowal of something God has graciously done.

Suppose then today, that we set in array just a few of the distinctive beliefs, or convictions, that make us Protestants. I know you will forgive me if I put this avowal somewhat personally.

I am a Protestant primarily, because I take the Holy Scriptures as my sole dependable guide in matters of faith. In other words, not popes, or priests, or hierarchies, or councils, but the religion of a Book.

While a guest preacher at Boston's Tremont Temple Baptist Church last summer, I ran across the words of a letter written by a convert to Dr. Sidney W. Powell, the pastor. This woman had been reared a Roman Catholic, and in this letter, she expresses the joy and freedom which her new church relationship affords her. This letter was gathered up into a sermon by Dr. Powell, and published in the *Watchman Examiner* of July 8, 1954. She had listened to a sermon on the radio, in which the positive teaching of the Epistle of the Hebrews was stressed. Christ once and for all made offering of Himself that she might know the forgiveness of her sins. This mighty sacrifice of the Cross does not require repetition on the part of merely human priests. What Jesus Christ, our great High Priest, accomplished, and did for mortals, was once and for all. By the shedding of his blood there is remission for all the sons of men.

Now, it was precisely this Scriptural teaching and preaching which gripped and satisfied the hungry heart of this radio listener. Here was a religion with an open Bible, holding forth the word of life, proclaiming a gospel of deliverance. The invitation to become an evangelical Christian and church member was clearly sounded, and she came! It has truly been said, that the Bible of the reformers, Luther, Calvin, Knox, and others, was not chained to the pulpit!

In this searching day in which we live, we should, all of us, be able to

give a reason for the hope that is in us, to those who grope for life-giving faith. Friends, we should know our great text-book. We should be able to point men to the joyous and hopeful words of St. Paul: "If thou wilt confess with thy mouth the Lord Jesus, and believe in thine heart God has raised him from the dead, thou shalt be saved." (Rom. 10:9). And to Jesus' clear teaching to soul-hungry Nicodemus, "I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.—You must be born anew." (Chapter 3, St. John, R.S.V.).

It was the message of God as stated in the Holy Bible that stirred the soul of Luther to a new base. "The just shall live by faith," not by man's work—it was *that* message that became the watch-word of the Reformation. It was like a "shot fired around the world." Protestants (we are referred to as "evangelicals" in Latin America) are the people of a book.

Here now, is a second reason for which I am a Protestant: Protestantism, at its best always exalts Jesus Christ as Lord and Savior of the human heart, and as only head of his church. As a Protestant I find it impossible to accept the claim of Pope Leo VI in the year 1928: "All true followers of Christ will believe—the infallibility of the Roman Pontiff—with the same faith as they believe in the Incarnation of Our Lord." To such a statement the evangelical Protestant has but one reply, "No! A thousand times No!" With a sigh of relief he opens his New Testament and reads, "For there is one God, and one mediator between God and men, the Man Christ Jesus." (I Tim. 2:5). He takes up his hymnal and sings the words of the beloved Gospel hymn,

*On Christ the solid rock I stand,
All other ground is sinking sands.*

With Toplady, in the famous hymn, "Rock of Ages" he says, referring to Jesus Christ,

Thou must save, and Thou alone.

Indeed he joins with the great reformers of all centuries as he repeats the faith-laden words of Martin Luther's hymn:

*Did we in our own strength confide
Our striving would be losing.
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be,
Christ Jesus, it is He.*

(Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"In Time of Trouble"

LESSON IX—NOVEMBER 28, 1954.

MEMORY SELECTION: "*God is our refuge and strength; a very present help in trouble.*" Psalm 46:1.

BACKGROUND SCRIPTURE: Psalm 142.

DEVOTIONAL READING: Psalm 46.

A Date With Trouble.

"*For the test of the heart is trouble, And it always comes with the years.*"

Thus wrote some poet whose name I do not recall. He was no pessimist; he was a realist. Every man has a date with trouble; or perhaps it is better to say that trouble has a date with every man. "Nobody knows de trouble I'se in," goes the Negro spiritual. To be sure, some folks do not seem to have much trouble—life seems to be good to them. And some folks deliberately, or unknowingly, court trouble—they adopt such attitudes or form such habits or do such things that trouble is bound to come. But even in a good and well-ordered life, trouble comes. Jesus said to his disciples, "In the world ye shall have tribulation (or trouble)." So the first thing, and the wise thing to do is to accept trouble as a fact of life. Then we can learn how to face it and conquer it.

Loosing Your Religion or Using It.

A layman said to his minister one Sunday morning, "Parson, I came near losing my religion last week." The minister replied, "Why didn't you use your religion?" Well, why not? What is religion for anyway, if not to help a man when he is in trouble, when he is tempted and tried, when he is undergoing trial? The important fact about trouble is not that it comes, but what we do with it when it does come. One of the most important things in life is to learn how to handle trouble, how to deal with trouble. And religion, real religion in the sense of faith in God and trust in him, and in the sense that such religion can give inward power and peace, is the secret of dealing with trouble successfully.

Man Having "A Heap of Trouble."

The Psalmist was having "a heap of trouble." He was down in the dumps. It seems that his enemies

had ganged up on him, had laid a snare for him, and there seemed to be no help. He had come to the place where he thought that no man cared for his soul. We usually put on our magnifying glasses when we are in trouble. We usually think that our trouble is worse than any trouble that others ever had or could have. "Trouble can become terror; terror can become panic, and panic is nothing more than fear running wild and cheating a man of help that awaits him right at hand. No trouble is final; there is always a way out."

Trust in Trouble.

"I cried unto thee, O Jehovah; I said thou art my refuge, my portion in the land of the living. Attend unto to my cry, for I am brought low; deliver me from my persecutors . . . for thou wilt deal bountifully with me." This man turned to God in his trouble, and although he did not understand, he trusted.

Talking Over Our Troubles.

It helps to talk over our troubles with others. More than once in my ministry, I have had folks to come to me who were in trouble, heavy and grievous to be borne. In confidence, they talked to me about their troubles. I usually let such folks talk and talk and talk and tell me all their troubles. An again and again, as they left, after a brief prayer, they would say in one way or another, "You have helped me so very much." The fact is that I had not done much, if anything. But they had shared their troubles with somebody else. They had "got them off their chest" and they felt better.

How much more does it help to talk over our troubles with God. Do not bother to put them in high-sounding phrases. Just sit down, or get down on your knees, or for that matter, while standing up and going about your duties, tell God all about it in the language of your heart. Cast your burden of trouble on him, and he will sustain you and make you more than conqueror.

A Shaken World and an Unshaken Heart.

"Though the earth do change, and though the mountains be shaken into the heart of the seas, . . . though the

mountains tremble with the swelling thereof . . . therefore will we not fear." Only once in my life have I felt anything like an earthquake tremor; and believe me, when this solid old earth begins to tremble, that is something to get scared about. But the Psalmist says that even if this happens, he is not going to be afraid. Why? Because he knows that God is a refuge and strength, a very present help in trouble. This was not a retreat from life. It was, and is, a very practical way of dealing with life. Because his trust was in the living God, he was not fearful or afraid. The cataclysms of nature might snuff out his life; they could not do anything to his soul. "Therefore," said he, "we will not fear." Faith in God is an antidote to fear.

"Be still, and know that I am God." Some wag has said that the "patron saint of England is St. George, the patron saint of Ireland is St. Patrick, and the patron saint of America is St. Vitus." We Americans are active people. We like to be "on the go." We do not like to be still. We do not like to take time to be quiet. And life is the poorer and weaker for all this. There are times when we must be still and silent if we are to know God and to hear God. Even in prayer, we are, for the most part, talking—we do little listening. The people of America need a "Quiet Hour"—a time when they can be still and know that God is, and that he is a rewarder of those who diligently seek him. Silence is not only often golden; it is often generative of great strength and power and courage. One of the secrets of the Master's great poise and power was his custom of going aside from the busy round of the day and being still, and becoming acquainted with God.

"In the world, ye shall have tribulation. But be of good cheer, I have overcome the world," said Jesus.

Based on "International Sunday School Lessons," Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

One who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or how elegant, can among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our art, our ideals come more from the Bible than from all other books put together.

—William Lyons Phelps.

THE LITTLE BROWN CHURCH.

(Continued from page 5.)

week he held a "singing school" at Bradford, where the church of his song was then in the course of construction. Mr. Pitts interestingly recorded the following in his carefully kept diary: "In the years of 1859 and 1860, the good people of Bradford set themselves to the task of building the church, and did so despite many disappointments, reverses and hardships involved in the enterprise. And the site chosen by the people of the community (for the church) was the identical spot that had inspired me to write the song, 'Little Brown Church in the Wildwood,' which song no one had yet heard sung."

This is the further story of the song, in the words of the author himself: "By the early winter of 1864, the church was ready for dedication (December 29, 1864). While I was holding a singing school at Bradford in the spring, the class went one evening to the church. My manuscript of the song I had brought with me from Wisconsin. It had never been sung before a group by anyone yet. I sang it on that occasion. Soon afterward, I took the manuscript to Chicago, where the song was published by H. M. Higgins and dedicated to 'The Little Brown Church at Bradford, Iowa.'"

The song won a speedy recognition locally, and with the years won its way into the hearts of Christian people of all the world.

The composer further recorded in his diary: "Soon after its publication, the church at Bradford, which had been painted brown (some say for want of money to buy better paint, but likely because the song so designated), became known as 'The Little Brown Church in the Vale.' My hope is that it will stand for a thousand years."

For nearly a century, this small but inviting country-side Congregational Church has been one of the rich heritages of Protestants throughout the world. Celebrities from afar: authors, artists, commentators, and people from all walks of life have made pilgrimages to this historic church for the lift of soul it gives to visitors.

The church is on an excellent paved road, but a few miles off the main highway between the East and the West. The once thriving town of five to six hundred people is now gone. The stores, offices, bank, town hall

and school have now long since been moved (because the railroad was laid two miles away), but the church remains. And thousands of people from every state in the Union visit the church and its beautiful wooded grounds each year. Ample facilities are provided for rallies, anniversaries and reunions, as a courtesy from the church. An artesian well provides marvelously refreshing water to visitors and picnickers; and the delightful shade offered by the huge white oak and hard maple trees is most inviting to all who pass that way. As high as 800 visitors have signed the church register in a single day.

Through all the intervening years, "The Little Brown Church" has been, and is today, an "ongoing church"; and religious services have been maintained by the hundred or more members since 1855. There is now a membership of 120, mostly young people. Each year, on the third Sunday in June, a "homecoming day" is held by the church, with an attendance of two thousand or more. In 1916, the first pastor, Rev. John K. Nutting, aged 84, and Dr. William Pitts, the author of the song, aged 85, both attended the homecoming celebration, each giving an address and the author of the song sang it as he had written it 59 years before. Two years later, both of these noble men of God were called to their reward.

Today, the singing of the song, "The Little Brown Church in the Vale" by churches and over radio and television brings thousands of visitors to the church each year. Some come out of curiosity; many for the sacred rite of baptism; many for the solemnization of holy matrimony; and others for the privilege of silent prayer. The church is always open as "A House of Prayer for All People."

"WHY I AM A PROTESTANT."

(Continued from page 11.)

Is not that precisely what our convert-friend at Tremont Temple found to be true? She writes, "formerly I had only known a wooden Christ who looked down at me from great heights from a wooden cross." Now she discovered a living Christ for her heart, bringing her inward release and a peace that passed all understanding. Surely that is what he should be meaning in all our lives here today.

It is not very often that a Protestant minister quotes from a Roman

Catholic layman in a sermon. But here is such a layman, Dr. Donald Terry, of Chicago, saying in the *Christian Century*, of October 20, 1954, that he is sick to death of the substitution of a Mary-Cult for the true religion of Jesus. Hear him: "How any clergy, claiming to hold in full authority and integrity that faith once delivered to the saints, can let the sublime personality of Jesus play second fiddle, and become a mere walking zombie to a revived deification of the ancient Earth-Mother complex, is beyond mere laical me." And he refers to "the intrusion of a pagan rhythm into the ordered business of Christian life." That is a Roman Catholic layman speaking for the unfettered, Biblical, evangelical insistence upon Jesus Christ as Lord and Savior, and only head of his church.

One remembers Mary, the sainted mother of Jesus, sitting at table with him at Cana, where he performs his first miracle. When they ask her about her Son, she has but one reply, "Do as he tells you to do." In other words, "Don't worship me, worship Him!" And after his resurrection, she is found, faithfully among others, in the upper room, glorifying and praising him.

Protestantism at its best, exalts this Christ, this Lord, this only begotten Son of the living God.

Then, too, I am a Protestant because I believe in the Biblical conception of the church as a priesthood of believers. This very same man who urges us to make a clear witness to our faith, reminds us that we are "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus" (1 Peter 2:5). In very truth, it was this belief of a spiritual democracy within a spiritual theocracy that once went into the founding of our American Nation. Men who had been dictated to in matters of faith, and were sick and tired of it, came to these shores and entered into the Mayflower Compact as a "priesthood of believers" in God. The basic conception of government "of, by and for the people" sprang from that root.

Strangely enough, that conviction needs re-stating within Protestantism itself in this day. Again and again it needs to be said, "Give the church back to the people! No top-heavy brass, please! No little popes or dictators among either clergy or laity. Let the church be the church."

(Continued on page 15.)

The Orphanage

J. G. TRUITT, Superintendent

Dear Friends:

The Christian Orphanage has been an *ad interim* home for many a homeless, helpless little child. Here he has found shelter, food, clothing and love. Here he could lay his little head down on a warm, clean pillow, surrounded by big friends and little folks and sleep once more in peace.

I have never felt the real hunger pains, nor have I really been too sparsely clothed. I have never been without a home, nor friends. But I have seen little children like that.

Neither have I known the peril of a broken home. I have seen parents unreasonably angry with one another. They have either come together or separately to my study during a long pastorate. I know something of how wild folks can get. I have seen the results of anger and cruelty and fear. I have held a little child's hand when it was trembling with fear and compassionately watched its frightened face.

To see such children get a place of refuge when they are deserted and and left lonely and frustrated is to have your heart stirred. We have had them come here like that. There are so many differing circumstances even in our good society to send a little child out to face the world alone. Suppose that were your child and you were helpless to do anything about it. You would appreciate a home such as this one where kind friends and good business men and women get together for two hundred churches and take that little child over.

If we all understood and knew what some of us have learned and know, money would pour in here sufficiently to run this institution in a good manner.

This is an *ad interim* home where a child can find the needed refuge for the number of months or years he stands in need of it. As soon as a better home for him can be found, off he goes to it. Our work is so charitable it is a joy. It is a joy to see the color come back into the little cheeks and confidence come back into the face. It is a joy to see laughter and sunshine where there were tears and terror. It is a joy to see the knowledge of love and home and friends take hold of a little fellow.

It is a thrill to see with what confidence and pride a growing boy

takes his place in his class at public school, properly clothed, properly coached, and provided for. Hundreds of homeless children go into private homes and foster homes, and hundreds more are adopted by worthy parents. But what about the child that does not fall under either of these benefactions? There are enough of them, like that, left to keep pounding away at the orphanage doors to keep it filled. Some of them, perhaps not so many, but some of them will find no better place. To them as well as to the others the orphanage does a good service.

At this Thanksgiving time, this harvest time, will we miss a donation made to the Christian Orphanage? Will we find excuses for not doing a simple act of charity where a needy child's welfare is at stake? To the kind-hearted and the wise-minded we offers an opportunity to render a real service.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 11, 1954.

Commodities for the Week.

Cakes and Pies:
Fisher St. School PTA, Burlington, N. C.
Clothing:
Mrs. J. Osborn, Norwalk, Calif.
Mrs. E. C. Martin, Burlington, N. C.
Socks:
Mr. Theodore Samet, Greensboro, N. C.

Sunday School Monthly Offerings.

Amount brought forward \$12,297.28
Eastern N. C. Conference:
Morrisville \$11.41
New Elam 73.83
85.24
Eastern Va. Conference:
New Lebanon S. S. \$32.44
Windsor S. S. 100.00
42.44
N. C. and Va. Conference:
Bethel \$23.43

Bethlehem 5.00
Concord 23.00
Durham S. S. 30.71
Greensboro, Calvary S. S. 13.00
Mt. Bethel 45.00
Lynchburg 5.00
145.14
Virginia Valley Conference:
Winchester S. S. \$10.00
10.00

Total \$ 282.82
Grand total \$12,590.10

Special Offerings.

Amount brought forward \$26,379.52
State of North Carolina,
Gasoline Refund \$83.25
John Chamberline, Gibsonville, N. C. 10.00
Mary Sue Brittle S. S. Class, Bethlehem (N.) 5.00
In Memory of W. H. May, Sr. 5.00
In Memory of Clarence Bunch 7.50
In Memory of C. C. Griffin 10.00
Thanksgiving Offerings:
A Friend 50.00
Angie Crew Circle, Union Ridge Ch., Burlington, N. C. 25.00
Thomams O. Morrison, Brooklyn, N. Y. 10.00
Ross W. Sanderson, Bricks, N. C. 5.00
Dr. C. D. Johnston, Jr., Jr., Elizabeth City, N. C. 50.00
C. Clarence Stamey, Fallston, N. C. 100.00
Mr. and Mrs. R. O. Browning, Burlington, N. C. 25.00
Mr. and Mrs. M. M. Vipond, Norfolk, Va 10.00
Special Gifts 225.90
651.65

Grand total \$27,031.17
Total for the week \$ 934.47
Total for the year \$39,611.27

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

"WHY I AM A PROTESTANT."

(Continued from page 13.)

The story is told of a minister who went hunting in search of ducks, taking with him a seasoned Maine guide. After a fruitless day, he returned to camp, ate lustily and retired. That night the French guide and his wife were talking together. "Is the domine a good shot, Pierre?" "Yes, I think he is a good shot; but it is remarkable how the Lord does look after those ducks!"

Friends, it is nothing short of miraculous how the Church of Jesus Christ has survived all human interpretations and misrepresentations, down the long centuries! It is a sure proof of its divine founding. And if we have lost our aim, then let us hear again, fresh from his lips, the directive of the Church's Founder: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against her." Founded upon *what* pray? Upon a human being, Peter, for instance? A thousand times no. But upon Peter's confession, as a redeemed and surrendered and humble follower, that Christ is the Son of the living God.

"The Church's one foundation, is Jesus Christ, her Lord." *That* is final and conclusive for the evangelical Protestant.

The place of the clergyman, the minister, in our Free Churches, is one of honor and respect, to be sure; but always as a man among men, as a brother amongst brothers. Christ has made us "kings and priests unto our God"—all and each of us, clergy and people.

One more word: the utter relevance of our religion to every-day living! Let not the church altar be too far removed from Main Street, where people move and breathe and live. Mr. Donald Terry, our Roman Catholic layman, urges the clergy of his church to take a helicopter out of their ivory towers of detachment and to co-operate with all men of good will for the building of a better world. That word should apply to all of us. Protestants and Roman Catholics, and Jews, to the laity and the clergy. Out of our ivory towers! Jesus took three of his disciples up into the Mount of Transfiguration, where he was transfigured before them, yes. But then he also led them down again into the valley below, where human beings suffered and hungered and died. They were to put the vision to work there. Let it be said: God pity the church which

is but a pale reflection of the selfish, secular world around it. It has forfeited its credentials and survived its usefulness.

Recently I read a beautiful incident from the life of William Temple, which sums up what we have been trying to say. It is from the pen of W. Norman Pittenger. A London charwoman, scrubbing the stairs of an Angelican cathedral, fell into conversation with a priest. "Do you know the Archbishop of Canterbury?" she asked. "Yes, I do," was the reply. "Well, you know," said the charwoman, " 'e came 'ere the other day. And 'e asked me 'ow I was, because 'e said I didn't look 'appy. And I told 'im that I could not be 'appy, with two sons in a prison camp in Germany, and the old man not able to work, and me 'aving to do for 'im and not 'aving much to live on. And do you know what 'is Grace did? 'E sat down on that step there, and 'e talked to me for 'arf an hour about Gawd." (*The Christian Century*, October 27, '54.)

The Bible is our guide in faith and belief. The pre-eminence of Jesus Christ. The church as the priesthood of believers. The utter relevance of religion to living. *There*, my friends, is the "faith of our fathers, holy faith." God help us to know it, live it, and pass it on to our children!

EASTERN VIRGINIA C. M. A.

(Continued from page 2.)

takings as the C. M. A. tries to consummate.

So, I appeal to the members and friends of the First Congregational Christian Church to take a renewed interest in this Association; there is time between now and December to accumulate a savings for a membership and I believe it will be most rewarding. What a satisfaction it must be to Dr. I. W. Johnson, who stated at the last annual session that he had been a member for over fifty years thus having contributed more than five hundred dollars to this cause. And remember, part of that came here to establish *our* church!

CALEB D. WEST.

Men cannot live well either in poverty or in abundance unless they see some meaning and purpose in life, which can be thrilling. Lacking the joy which comes from meaning and purpose, we turn to all kinds of wretched substitutes.

—Elton Trueblood.

THE LAYMEN'S FELLOWSHIP.

(Continued from page 3.)

The first National Convention of the Laymen's Fellowship to be held at the Palmer House in Chicago, Illinois, February 25-27, 1955, was announced. Those who plan to attend were urged to contact Earl Danieley so that group reservations might be made.

The speaker of the evening, Dr. Sidney Berry, Executive Secretary of the International Council of Congregational and Christian Churches, was introduced by Dr. Scott. Dr. Berry presented an educational and highly entertaining address telling his audience of the development and the present status of the International Council; of the situation in England as far as the Congregational Churches are concerned; and, of the work of the laymen in Britain. He agreed that the contention that Britain has very low church attendance is true; he hastened to add, however, that that "does not mean that it is Godless." He pointed out some of the difficulties which the churches still experience as a result of the war. "What Britain needs," he said, "is a genuine revival . . . of religion. But, she doesn't need it any worse than you do."

GENERAL CHURCH NEWS.

(Continued from page 6.)

wrong impressions concerning the finality of the action taken at Cleveland. A review of all of the consecutive actions of our General Council through the years is necessary to a full understanding of the Cleveland action. In like manner a review of all other related actions within the churches or by groups of individuals from the churches is necessary to full understanding of our present position concerning the Union. More important than ever is the study of the Report of the Committee on Free Church Polity and Unity as made to the last General Council at New Haven and made available to all our churches.

Churches Interested.

There is no question that all our churches hold a major interest in the outcome of the processes set in motion by this action of the Executive Committee. This is evidenced by the many requests already made for information and the many questions already being asked. There will be lively interest in all of our churches.

—The Michigan Conference News.

Immorality on Wheels

By REV. ROBERT F. ROYSTER

Many who are concerned with the carnage on our highways are beginning to see that behind the fundamental causes of traffic accidents lie real moral issues. For too long people have only been concerned with traffic laws, and have been unconcerned with the moral problems which gave rise to those laws.

We do not like to be told we are immoral, and our favorite way of avoiding it is to attempt to take "right-and-wrong-ness" out of the picture. By such specious reasoning we have arrived, as a nation of drivers, at the conclusion that behavior behind the wheel is a legal matter, not a moral one. When careless, reckless, thoughtless, selfish driving begins to be known as sin, we will all be safer.

You see, sin is still a nasty little word. Even though our modern era tried laughing at it, it wouldn't go away; the era just before had tried to reason it out of existence, with like success. Many a person is willing to be a law violator who would resent being publicly recognized as a gross and unrepentant sinner. In spite of our veneer of amorality, most of us thoroughly detest real wickedness. It is time we faced the fact that most traffic accidents are simply the normal consequence of wilful, wicked acts—acts that are habits of sin, grown used to and committed without a twinge of conscience.

For example, a driver (your normally moral and friendly neighbor) leaves for an appointment in a nearby city too late to be assured of an easy trip and an on-time arrival. After a few minutes of impatience behind another vehicle while oncoming traffic prevented passing, he suddenly decides to pass, well aware that it will be close. THIS DECISION is what should concern us, for it is the sin that may produce death, disabling in-

jury, or may impoverish both the sinner and unknown innocents in at least two other vehicles. It is in essence the same sin that drives dictators to their merciless slaughtering: a wilful pursuit of our own ends, without regard for others. The real question is not whether the decision of the driver was legal or not; rather, it is whether the decision was immoral—wickedly, destructively sinful.

The driver who dawdles along at a pace well below the flow of traffic on a main highway is a sinner as well as a menace to life and limb. His sin is selfishness, reckless and often deadly selfishness. The after-cocktails driver is a gambler, with the stakes his neighbor's life. The sleepy driver is an egoist, assuming that he can safely operate a vehicle with practically none of his senses functioning. Whenever human failure is a significant factor in producing an accident (and that means in nearly every one) the failure can be seen as a violation of God's law, not just man's law.

The effects of these driving sins are always produced by sin. They are outreaching circles of evil consequences, wavelets receding from the initial act. We are so enmeshed in the effects of these sins that the honestly safe driver is often a helpless victim of this mass immorality. We are caught up in a web of sin on the highways, and heroic measures are called for.

It is not enough to advertise and propagandize against dangerous and illegal driving practices: sin has seldom been noticeably affected this way. The best answer to the problem is to recover our moral sense on the highway. For when we begin to see much modern vehicle operation as moral degradation, we can restore safety to our highways as a by-product of restoring morality in our drivers.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, NOVEMBER 25, 1954

NUMBER 46

A Thanksgiving Prayer

By EDWIN MCNEIL POTEAT

Eternal Spirit, accept our grateful thanksgiving for the heritage that is ours in this green and pleasant land; for all those who have been our benefactors and the guardians of our spirits, and for those whose hopes and dreams have come to fruition in our security and our peace. And give to us diligence that will be worthy of them; a renewal of faith in those eternal values for which they wrought, and an undiminished confidence in the final liberation of all those whose enslavement to error is the challenge to our faith—faith in the truth that incarnate in the Son of God will yet overcome the world.

News Flashes

At this Thanksgiving season THE CHRISTIAN SUN is happy to welcome quite a large number of new subscribers to its ranks. It wishes to express to them thanks; and to subscribers, both new and old, to wish for them a joyful time of thanksgiving.

Supt. W. T. Scott christened Rosemary, daughter of Carl and Rachel Wallace, in a very impressive service at the Eutaw Community Church of Fayetteville, N. C., on Sunday, November 14. Dr. Scott later delivered an inspiring sermon on "The Church." The service was supported by the three choirs of the church.

Rev. Carl R. Key of Durham, N. C., who has since 1949 been the State Director of CROP for North Carolina, has been appointed to the new inter-church office for the Southeastern States to direct a project on "The Use and Understanding of the Bible." An article on this appears elsewhere in this issue. We also call the attention of our readers to the article, "Giving Thanks," by Mr. Key, on page 6.

Supt. W. T. Scott was the guest speaker at Liberty (Vance) church on Sunday morning, October 7. This was an Ordination and Installation Service. Two deacons were ordained and one was inducted into office. New officers of the church were installed. Dr. Scott used as his topic: "The Church and You." His sermon was inspiring and challenging. The pastor, Rev. W. A. Grissom, and the people of Liberty were honored to have Dr. Scott as their guest.

Piney Plains Church Host to the Eastern Carolina Conference

The Piney Plains Christian Church was host to the Eastern North Carolina Congregational Christian Conference on November 9, 1954. The congregation had just completed a quite extensive building program in time to entertain the Conference. Three classrooms were added to the church auditorium which was greatly enlarged, and parts of the auditorium can be cut off by movable partitions for church school purposes.

The church plant is just a little way from a hard-surfaced highway.

(Continued on page 7.)

The Rev. Stanley C. Harrell, D. D., Editor, The Christian Sun

Serving as pastor of the Congregational Christian Church of Durham, North Carolina, for 35 years, Dr. Stanley C. Harrell ended his pastorate there on October 31, 1954. Under his long and faithful ministry, the Durham Church has grown to be one of our stronger churches of the Convention. During his ministry the church has doubled its membership, and more than \$100,000.00 has been spent in plant improvement during the past six years. Dr. Harrell and our church in Durham are highly respected in that city.

A native of Eastern Virginia, near Suffolk, Virginia, Dr. Harrell, at an early age, united with the Liberty



REV. STANLEY C. HARRELL, D. D.

Spring Christian Church. He graduated from Elon College and from Union Theological Seminary (Richmond). He holds the honorary degree of Doctor of Divinity from Elon College. Dr. Harrell was a chaplain in the United States Army during the first World War.

At the recent session of the North Carolina and Virginia Conference, a citation was given to Dr. Harrell, which expresses the high esteem in which he is held by that Conference and the Convention at large. The citation, in part, reads as follows:

"In its long history few ministers of this Conference and of the Southern Convention have equalled or surpassed the leadership and devotion of Dr. Stanley C. Harrell. For 25 years he served this Conference as its efficient secretary, and later as its president. For many years he has served as chairman of the Conference

Committee on the Ministry, and as such he has been an inspirer, example, counselor and friend of scores of young men preparing for the Christian ministry. (Two young men from the Durham Church are now preparing for the Christian ministry, one of whom was licensed at the 1954 Conference session by Dr. Harrell.)

"Dr. Harrell has served the Southern Convention faithfully through the years, as one of its able presidents, as the chairman of the important Finance Committee, as a member of the Executive Board, and as a member of the Board of Trustees of Elon College. In fact, there are few interests of our church where he has not served in various capacities, and with distinction to himself and honor to his Lord and Saviour, Jesus Christ.

"Dr. Harrell has served our General Council as a member of its Executive Committee, and as an associate moderator. In interdenominational relationships he has been a useful leader. He served as one of the first presidents of the North Carolina Council of Churches. For two terms he was a Congregational Christian representative on the Federal Council of Churches, and for two years he served on the Commission on Army and Navy Chaplains.

"At the 1954 session of the Southern Convention it was a logical action of the Convention to name Dr. Harrell as the Editor of THE CHRISTIAN SUN. Upon his retirement as pastor of the Durham Church, he is now devoting his energies to THE CHRISTIAN SUN as its editor. Under his capable, wise and devoted service, our church paper will serve our people with increasing effectiveness."

We believe that our whole Convention would wish to join with the North Carolina and Virginia Conference in expressing appreciation for Dr. Harrell's honored and faithful leadership; also, to extend our best wishes to him for continued good health and for much happiness and satisfaction in his new relationship as a servant of our churches as the Editor of THE CHRISTIAN SUN. Let us add to our verbal and written appreciation by giving Dr. Harrell our prayers and assistance in his new responsibilities as our editor.

WM. T. SCOTT,
Superintendent.

Be a philosopher; but, amidst all your philosophy, be still a man.

—David Hume.



Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.



Laymen's Sunday Observed at Liberty, Vance

The men of the Liberty (Vance) Church went "all out" in observance of Laymen's Sunday on October 17. The entire service was planned and conducted by the men. Throughout the preceding week a number of meetings were held in preparation for this special service. More than fifty men participated. The pastor, organist, choir, ushers, even the women who decorate the church, were relieved of their duties for this day. The people of the church will long remember the special music of the morning furnished by the choir of 20 men. The men were in charge.

K. G. Weldon presided at the morning service. I. H. Vickery, a layman of Henderson, was the morning speaker. J. R. Collins, of the local church, served as organist. Twenty men of the church sang in the choir. Tollie Smith, Gill Eaves, and Bennet Ayseue decorated the church.

In addition to those who had part in the service a large number of men served as a publicity committee, whose duty it was to contact every man in the church. They had as their slogan: "Every man in the church present for Laymen's Sunday."

It was a great day!

* * * * *

"Genuine Stewardship"

PROGRAM FOR DECEMBER.

SUGGESTED HYMNS: "The Church's One Foundation; "Work, for the Night Is Coming."

SUGGESTED SCRIPTURE: St. Luke, 12: 22-34.

PRAYER: Our Heavenly Father, we thank Thee again for every blessing which Thou hast given us. Accept the commitment of our lives, all we now have, are or hope to be used solely in Thy Service. Amen.

MEDITATION: Genuine Stewardship.

Christian Stewardship to my way of thinking can be the salvation of mankind. In the New Testament, Christ made many references to stewardship in its various forms and I believe that the very foundation of Christian living is found in the kind

of stewardship "Our Master" exemplified in his own life.

Stewardship is not just sharing some of our material possessions with the Lord but sharing with him our special talents and abilities as well. Too often many of us go to church on Sunday morning, put a few pennies into the offering plate and feel that we are doing something for God. Nothing could be further from the truth. God does not want just a part of us; he wants all of us. He wants us to use all of our special abilities and talents to further the work of the Kingdom here on earth. If we are salesmen, he wants us to go out and sell others on the value of the church. He wants us to go out and be fishers of men. He wants us to live Christian lives so that others may take strength from us and become better Christians. I feel that there is a staggering amount of talent available in all churches that is going to waste because men have failed to realize the very power and ability they have within their selves that for the moment is unused.

Getting men to realize that they have the potential and the ability within themselves to make the world we live in a peaceful one is not an easy task. I know that anything worth while does not come easy and never will. Therefore, I feel it is worth all of the time and energy that Christian leaders can put forth to get every Christian man to use all of his latent ability no matter how great (Continued on page 13.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

- 1. The Lord Jesus Christ is the only Head of the Church.
- 2. Christian is a sufficient name for the Church.
- 3. The Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and church membership.
- 5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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To Church

Address

() Renew, () Enter my own subscription, () 1 year, () 2 years.

My Name Church

Address



From the EDITORIAL *Viewpoint*

THANKSGIVING

At Thanksgiving we look back upon the Pilgrim Fathers, virtuous, grim, and devout; and even as we think of our luxuries with gratitude, we feel that the heroic age is gone, that we are no better than our fathers. Many tend to deduce from this legitimate mood the idea that our own times are hopelessly corrupt and that the past was hopelessly heroic. Dr. Halford Luccock blames this, rightly, on "the haze of distance," and shows that Israel was not exempt from it.

"And there was no straggler in their ranks" (ASV). "Not a weary man among them" (Moffatt). "And there was none among his tribe who stumbled" (RSV). The text is Psalm 105, verse 37, as seen by our contemporary translators. The poet was obviously inspired by his vision of God's leadership, not by historical records.

See Exodus 14:10 and the verses following. At the Red Sea the people complained to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness?" Two months later, free in the wilderness and (let us hope) forgetting former miracles, they "murmured against" Moses and Aaron and said, "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots . . ." Later, when they ran out of water, they said, just as if God had not given them manna, "Why did you bring us up out of Egypt, to kill us and our children and our cattle with thirst?" A generation famed for its faith might well be remembered for its skepticism.

Now, this is not to suggest the Pilgrims said

this sort of thing. It seems probable that they did not, although no doubt even the best of them thought of it sometimes. It is not to cast slurs at the people of Israel, who could not see their future as we do in our well-fed comfort. If the New England colonists had a stronger faith, it was precisely because they pondered the whole history of God's dealings with his people, and instead of indulging in invidious comparisons and pious envy, we would do well to follow their example.

If we do this, we might well begin by thinking over the fifth verse of Psalm 84: "Blessed are the men whose strength is in thee, in whose heart are the pathways to Zion" (RSV). For this season, we may choose Moffatt's reading: "Happy are they who, nerved by thee, set out on pilgrimage." Or McFadyen's: "Men of the pilgrim heart."

Dr. Luccock cites many men whom we honor as men of the pilgrim heart. We honor them all at this season; but at all times we honor Jesus, who knew that the pathway to Zion ended at Calvary, and that the mission of his followers began there. There must be no haze of distance when we look back at that scene.

And if we look back at that scene with no haze of distance, we see also that the vision of the psalmist is not at fault. We read the lament of Psalm 77, the fear that God's promises in history are abandoned, and when we read its conclusion—

"Thou didst lead thy people like a flock

by the hand of Moses and Aaron"—

we remember our ever-present Shepherd.

M. A. H.

A Primary Motive for Giving

Christian people naturally think of the money they give to charitable and religious causes as a tangible expression of their love for God and their thanks to him for his blessings. This is especially true at this season of the year. Gratitude is a noble motive for giving to religious causes.

Other Christians give in response to the appeal of urgent need. They give only when their sympathy is aroused, and what they give is in proportion to the stirring of their emotions. Now sympathy is a Christian grace, and compassion is a great word in the New Testament vocabulary. When the earthly ministry of our Lord is recalled, his compassion can never be overlooked.

Those responsible for maintaining Christian organizations and institutions lean heavily upon the fact of need to prompt good people to give.

Some of us who attended the recent sessions of our Conferences could anticipate the appeals which would be made when certain causes were to be presented. Seldom were we either surprised or disappointed. Needs should help us in determining how much we will give, but not whether we will give or keep it all for ourselves.

The ministers of the Church of the Covenant, recently organized at Lynchburg, Virginia, told the members of the North Carolina and Virginia Conference what is required of the members of that church. A year of intensive training is required before one is eligible for membership. A member promises to read a selection from the Bible every day; to spend at least fifteen minutes in prayer every day; to attend a service of worship every Sunday; to set aside a certain amount of time to

be devoted to specific Christian service each week; and to dedicate a fixed proportion of his income to the work of the church.

They did not state the reason for the last named requirement. It is placed on equality with the reading of the Bible and prayer. We can see no reason for such a grouping except that the giving of one's money is absolutely essential to spiritual growth and spiritual maturity. If that be true, a number of us must re-think our attitudes toward money and the giving of money to Christian causes.

Jesus certainly had a lot to say about money, how those who have it,

and those who do not, should regard it. Much has been said about giving money that the work of the church may be adequately financed. Can it be that Jesus was thinking not about the treasury of the church being filled with money, but about the hearts of believers being filled with the grace of God?

It may indeed be that this matter of giving to the Church of Christ involves the very wellspring of one's own soul. One of the Proverbs says: "The liberal soul shall be made fat: and he that watereth shall be watered also himself." There are issues involved here which every Christian should investigate.

landed, as at first they expected to be, in the territory of the Virginia Company, is not known. For some reason their course was deflected to New England, where the Pilgrims landed on December 21, 1620.

This mere handful turned fearlessly to the conquest of the wilderness, and in time paid off their English debt through trade in furs. They had defied the neighboring Indians, and then made friends with them. The Pilgrims, in their first Thanksgiving Day, revived the autumnal celebration of the fruitfulness of the earth. Elder Brewster announced in a Sunday Service of Worship that beginning the following Tuesday and continuing until Saturday, the colonists would enjoy a festival of thanksgiving similar to that which they had been accustomed to in northern England.

There was an interesting harvest ritual connected with the gathering of the last shock of corn. Artistically inclined maidens of the colony found the largest wicker basket in Plymouth and festooned it with ribbons of many shining colors. To the beating of a drum, the colonist then proceeded, column formation, to the corn field, singing a Psalm: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Arriving at the field, Governor Bradford gave the word for each person to pick an ear of corn, one at a time, and place it in the basket. This done, the company marched from the field to the granary. By order of the governor they then knelt in a half-circle in front of the granary. Elder Brewster led the company in a prayer of gratitude. One by one, each man and woman present transferred an ear of corn from the festooned wicker basket to the granary. Priscilla Alden was chosen to carry the last ear of corn and lock the door. As she presented the key to Governor Bradford, the Pilgrims bowed their heads and sang: "The Lord shall preserve thy going out and thy coming in, from this time forth and forever more."

While we reflect with gratitude upon the material prosperity which has been ours, we cannot wholly forget those who lack the material abundance usually associated with Thanksgiving. How will Thanksgiving fare in other lands? To what extent can we contribute to the experience of Thanksgiving in other lands? When there is famine in India, while malnutrition grows

(Continued on page 9.)

God's Cornucopia . . .

The cornucopia, usually referred to as the horn of Amalthaea or the horn of plenty, is an emblem of abundance, and therefore a fitting symbol of the Thanksgiving festival.

The cornucopia symbolizes the historic and continuing relationship of God with his people. Palestine is described in Deuteronomy 8:7-8 as "a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." Historical data and archaeological finds furnish abundant evidence of a remarkable period of prosperity in Palestine which lasted for more than a thousand years before the decline began in the seventh century A. D. Two thousand years ago, Palestine, with its neighbors, Egypt and Syria, represented one of the most advanced economic areas of the Roman Empire. The olive, vine and fig have been described as Judaea's staff of life. They "not only sustained her inhabitants, but by their surplus supplied them with the means of exchange for foods in which their own land was lacking." Trans-Jordan grew considerable surplus wheat for export, and Palestine produced sufficient wheat and barley for local use. The fruit crop was abundant. The produce of the fields in good years seems to have been sufficient to enable the population to bear the heavy taxes imposed upon them by foreign rulers. The breeding of sheep and goats is known to have been a contributing factor to the economic independence of Palestine. W. C. Lowdermilk gives this descriptive paragraph: "The mountainous lands of Lebanon and Palestine, lying along the eastern shore

of the Mediterranean, served as a highway between Mesopotamia and the Nile Valley. Their lofty hills condensed on their shoulders copious rain out of the moisture-laden storms that swept across the land from the Mediterranean in the winter. These rains supported forests which supplied timber to the empires of Mesopotamia and Egypt, and provided abundant ground waters that issued forth as perennial springs in the valleys." No wonder the Psalmist cried out, "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Again, "The Lord is my shepherd, I shall not want, . . . thou preparest a table, . . . my cup runneth over." There in the Old Testament and in Palestine we find the perfect picture of God's eternal cornucopia.

When we turn to the study of our own earliest national festival, Thanksgiving Day, members of the Congregational Christian Church should find it especially fascinating. That little group of English nonconformists, who had their own form of religious worship in the village of Scrooby; who, because of their religion had become objects of royal animosity; many of whom suffered imprisonment for conscience's sake and later stole away secretly to Holland; and at last decided to settle in America—these people are our spiritual forebears. It was in 1620 that these Pilgrims, having obtained a patent from the Virginia Company and borrowed money from English capitalists, assembled at old Plymouth. Thence the ship, Mayflower, bore them westward. Its passengers numbered 102. Why they were not

Giving Thanks

By REV. CARL R. KEY

The Pilgrim Fathers first held a Thanksgiving festival in 1620 after a good harvest. The New England Colonists have continued the practice ever since. Abraham Lincoln proclaimed the last Thursday in November as a day of national thanksgiving in 1864. Since that time the whole country has observed it with appropriate festivals and worship in families and churches.

Thanksgiving to the Lord God should not be taken lightly. Paul combatted this attitude in his day. Many forms of religion, especially among the Dionysians, regarded intoxication as a means of communion with the Divine. In our meditation we find that Paul offered something as an antidote for this practice, something high and holy, that any Christian would be proud to do. *"And be not drunk with wine, where in is excess; but be filled with the Spirit; Speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."*—Ephesians 5: 18-20.

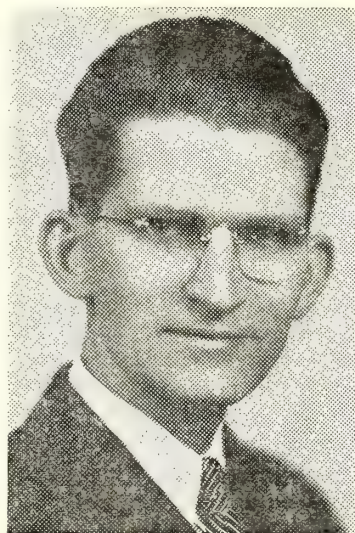
We join Paul in this heart-felt desire, in the hope that greater reverence and respect may be shown toward God and much more gratitude expressed in adoration and praise for his manifold gifts and mercies. It is then our task to discover what Paul is saying to us in these few sentences. How should we give thanks?

I.

As a Christian people we ought to give thanks. We have plenty of precedent for it. Our spiritual fathers, the Hebrews, held each year the "festival of ingathering." It was one of their national holidays when the people made prayers of thanksgiving and offerings to God out of the deep gratitude of their hearts. It is an experience that all shared alike and out of it came the famous saying of the Psalmist: "It is a good thing to give thanks unto the Lord and to sing praises unto his name." It was Paul's feeling that a person filled with the Divine Spirit would sing praises to God when he wished to give thanks for his loving kindness and abundant mercy. The Psalmist and Paul agreed here.

Since the beginning of Christianity it has been the custom of all believers to give thanks. The Pilgrim Fathers treasured this heritage in the life of the colonies. We should be grateful to them and to God that such a beautiful season has been preserved for us. Today, America is the only nation outside the scattered Jews, that celebrates a day of thanksgiving once a year.

At times the river of life flows swift and sweet. At others it leaps about from crevice to crag, and we, like pebbles, are being crusher in one degree or another. How hard it is to



REV. CARL R. KEY

give thanks when things are difficult. Yet, "All things work together for good—evil days as well as good days. Nothing comes altogether amiss to the child of God. In the harvest loss, the severest pain, the sharpest sting of injury—'in everything,' the ingenuity of love and the sweetness of patience will find some token of mercy. If the evil is to our eyes all evil and we can see in it no reason for thanksgiving, then faith will give thanks for that which we 'know not now, but shall know hereafter.'"

Evil days are upon us now. The world has forsaken the way of love in setting its difference and turned to force as the way out. Those who follow such a path find themselves lost in the deep wilderness in a far-off dawn. There seems to be no way out of such misery and distress. We have a right to be thankful that we have avoided the holocaust so far. Then let us see to it that all future

thanksgiving will not be marred by such dreaded destruction. God, help us to make this our national prayer.

II.

How often should we give thanks? *The Apostle Paul would have us give thanks always.* His letters to the churches are filled with admonitions and examples of thanksgiving. He praised God in the Philippian Jail. After four years of Roman imprisonment he writes the text of the day to the Ephesian church. Likewise he has reminded the Corinthian and Colossian churches of this great virtue in much the same manner.

It is good to be constant in our cultivation of giving thanks. Our churches provide regularly for thanksgiving through meditation, through hymns, through Scripture and through their prayers. Daniel found this practice so rewarding that he would not give it up even while in captivity and under penalty of death. In spite of the king's decree he continued his daily custom. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks unto his God, as he did aforetime." What more could we expect from a loyal and devout soul like this one?

How many of us, like Daniel, could purpose in our hearts to give thanks each day for life, health, happiness and peace? Many of us have already determined to do this. By our "Thanks-With-Giving" this day we make it possible for others to share this spirit and this attitude with us. By so doing we join hands with a great host of Christians, past and present, who give thanks always.

III.

It is not enough to give thanks always. It is not enough to give thanks for only a few things. Paul would have us give thanks always for *all things*. That goes deeper yet. The deeper it goes the more difficult it gets. He, no doubt, would include as much as one of our Litanies of Praise contains. We praise God, in it, for the day, the earth, the sky, our food, our shelter, our fathers and mothers, the gift of children, good friends, for joy, for mirth and for health. Chrysostom would thank God for disease, poverty and even hell. The one sweetens life. The other disciplines it. Only the negligent or ungodly would forget such an important act of de-

(Continued on page 13.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Conferences Vote Approval of Campaign

All the conferences constituting the Southern Convention have had their usual annual sessions. At these annual meetings of our people, we endeavor to take a look at what we as a church have accomplished during the past year. Also, we would take a look into the future and see what there is that should be done and what we as a church should undertake to do. We have speeches and exhortations and resolutions. We are a little long on resolutions. Some of these resolutions are passed unanimously and are unanimously forgotten. Others are forgotten and there continues to exist a difference of opinion regardless of the seriousness or the necessity of the matter under consideration.

The writer sincerely trusts that there is one resolution passed by all of our conferences, with the exception of the Valley of Virginia Conference to which the resolution was not offered, that will not be forgotten. This resolution in question has to do with a united effort upon the part of our people to secure necessary funds for the proposed new buildings on the campus of our college, Elon College. The resolution calls for definite action upon the part of Convention, conference, and college officials. It will take a definite and united action to implement this resolution. In the resolution we commit ourselves to certain undertakings in behalf of the college.

That the readers of THE CHRISTIAN SUN may have the opportunity of reading and considering the resolution that seemed to be of sufficient importance to be brought to the attention of the entire church through the several conferences of the convention, it is herewith published in full as requested. In the interest of clarity of thought, universal understanding and united action, officials designated have certain definite instructions and should assume these responsibilities and take steps toward the discharge of the responsibilities assumed for us all.

The Resolution

Whereas the Southern Convention has previously authorized the raising of the Two and One-Half Million Dollar Fund for Elon College, and

Whereas the task of raising this fund has not been completed, and

Whereas the ministers of the Southern Convention at a meeting in Henderson, North Carolina, on January 5, 1954, approved the campaign and voted unanimously to undertake to raise in the churches of the Southern Convention the sum of \$300,000—\$150,000 from the churches in Virginia as part payment on Virginia Hall, a dormitory for girls, and \$150,000 from the churches in North Carolina as part payment on Carolina Hall, a dormitory for boys, therefore,

Be it resolved, that the North Carolina and Virginia Conference accept the recommendation of our ministers and authorize the Executive Committee of the North Carolina and Virginia Conference, in cooperation with the Superintendent of the Southern Convention and officials of the college, to proceed with plans and a campaign to secure its pro-rata share of the \$150,000 for Carolina Hall, a dormitory for boys.

* * *

This resolution was submitted to and was approved by all the conferences in the Southern Convention with the exception of the Valley of Virginia Conference.

* * * * *

Apportionment Giving

The last annual session of the conferences of the Southern Convention has been held. There seems to be a difference in the accounting of receipts in the Southern Convention Office and in the college office. The Southern Convention office endeavors to keep contributions according to conferences, their beginning and closing dates. Since these conferences all meet and close on different dates, more careful accounting is required to keep funds accurately. The college has, for a number of years, endeavored to record contributions from local churches by calendar dates. That is, the new year at the college begins January 1 and closes

December 31. Contributions for the college from the Sunday schools and churches of the convention, according to the college's records are running nearly even with the contributions of last year. Last year on November 20 we reported to THE CHRISTIAN SUN that \$12,455.95 had been received from the churches and Sunday schools of the convention. This year, as of this date we have received \$12,216.37 or a total of \$238.58 less than that received of last year. There are a number of churches, of course, that have not paid their apportionments in full. It may be that some of these have a generous idea and will make additional contributions on the conference year that is closing. Elon College wishes to express grateful appreciation of the generous support given the college by the Sunday schools and churches of the Southern Convention. The college feels under renewed obligation and pledges faithful efforts to serve the church during the ensuing year.

Previously reported \$11,489.86

Eastern N. C. Conference:
Wake Chapel \$111.24

Eastern Va. Conference:
Newport News S. S. ...\$ 27.85
Oakland 32.17

N. C. and Va. Conference:
Berea\$ 42.00
Bethel S. S. 5.00
Bethlehem 30.00
Concord 5.00
Elon College 327.00
Gibsonville 61.00
Long's Chapel 31.00
Salem Chapel 10.00

Western N. C. Conference:
Antioch (R)\$ 8.00
Providence Chapel 3.00

Virginia Valley Conference:
Mt. Olivet (G) S. S. ...\$ 8.25

726.51

Total to date \$12,216.37

PINEY PLAINS HOST TO E. N. C. CONFERENCE.

(Continued from page 2.)

It makes a very striking picture as seen from the highway. It is near enough to be readily accessible to the road and far enough away that traffic noises do not disturb. Everything about the church reflects credit upon the congregation that worships there.

The Piney Plains people matched the beauty of their building with a heart warming hospitality. Those of us who were privileged to attend the Conference session are deeply indebted to those who entertained the Conference. THE CHRISTIAN SUN awaits the report of the Publicity Committee.

S. C. H.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Response to Articles About Bible Study

I have discovered that people do read the Woman's Page in THE SUN! Several have spoken to me concerning the articles on Bible Study published a few weeks ago on this page, and several have written to me. Following are some of the ideas which have been expressed:

Effective Bible Study Plus Devotionals.

My personal reaction to the article was that Mrs. Jackson was saying that not enough time and thought were being given to Bible study, and that the Bible study book should be used only during a special period set aside for it. In other words, it was my impression that Mrs. Jackson was advocating more serious study. However, I feared that some would not get the idea she was trying to convey.

And now, even though I am three hundred miles away, reverberations are coming in. Quotations are to the effect that the study of the Bible is being abandoned by our women's groups.

It will help to clarify the situation, I think, if we understand that Dorothy Jackson was urging more effective Bible study in addition to the devotionals at all the meetings.

* * *

Thoughts on Bible Study.

Most of us, I suppose, will agree that Bible study in our society meetings is not done as thoroughly as it should be. But I must ask, what about our methods of doing the other 14 things that make us "Superior"?

It seems that the sales, suppers and money-raising projects are ever with us. At times we must put them first. We are indeed busy! Where is the woman who attended our *three special days* in 1954? Do we even know the *names* of the magazines we are supposed to promote? How many of us look between the pages of our *Study Books*? We at least carry our Bibles to circle meetings when we attempt to study the Bible.

As I have observed the women of the Asheboro church, I sincerely believe that they enjoy Bible study as

much as any of the material we receive in our packets. I am *all for* dropping something, but, please, not Bible study.

MRS. ROY MOORE, *President, Asheboro Society.*

* * *

A Member of a Rural Society Writes.

Mrs. Jackson says we should not use the Bible study as a part of our regular meeting. She has a shade of a point there. It certainly isn't the ideal way to study the Bible. But

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A Woman's Prayer of Thanksgiving

I thank thee, God,

For children three, who mean so much to me;

For husband dear, who helps me them to rear;

For an old car, in which to travel afar;

For a good home, to which we like to come;

For church that's small, to which we bring our all;

For faith in Thee, whom one day we hope to see;

Father in heaven, I thank thee.

Amen.

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what do you do if that's the only way it can be managed?

I do not mean just to count the points to report on. I consider the society and what it means to its members and the church community of much more importance than is any number of "points" to go on the annual reports. A society can do some extremely fine work in the community and still barely get by as an active group on reports. Reports of any group—be it woman's missionary society, Sunday school, or pastor's report—can never tell anywhere near the whole story.

But back to the Bible study idea. Do we abandon all Bible study because we can't get together for special studies? Do we say it isn't any use at all if we can't do it ideally with a well-educated person to conduct such studies? What if many of the group work at various hours in mills? What if many are elderly and can't get out much at night? What if many are young, with young children, and can't leave home in

daytime while the husband is working? What if only a few of the group can drive? What if all are widely scattered? Do you abandon Bible study or do you abandon the society? There are small societies where all of these conditions exist.

Should we abandon Bible study for Sunday schools because many schools have only half an hour for study and with poorly educated people to teach? I don't think so and I also think that if the societies can arrange for a qualified teacher to teach a series of Bible studies for the society or the church as a whole, then they should do so. Our aim should be to do our best. But if our best is the 20-30-minute Bible study period along with our regular meetings, then that is what we should continue to do until conditions are such that we can do better.

* * *

A Minister Expresses His Views.

One minister has given this as his opinion: The Sunday school exists primarily for Bible study. In our area most of our adults attend Sunday school. The church service provides a place for the worship of God and interpretation of the Bible by the minister, who translates its ideas into everyday living. The missionary society is the one place where women of our churches are supposed to find out something about the missionary enterprise of our denomination, and of the world church.

When a group devotes thirty minutes to Bible study, a similar time to business, and has a little social activity, there seems to be no time left for mission study. Therefore, it would seem that the rural society, having one meeting a month, should specialize in programs having to do with the needs of our country and other countries and our concern for them in response to Christ's Great Commission, "Go ye . . ." Prayer and Bible reading will be a part of the meeting, as they are a part of the worship in the Sunday school, but the major emphasis should be on *missions*. Bible study should be done through the Sunday school, the church service, and (where possible) in a special series of meetings for that special purpose.

* * * * *

Society Organized at Bayside in Norfolk

The Bayside Women's Fellowship was organized in October. The first meeting was well attended, and the

following officers were elected for the coming year:

Mrs. David Smith, Sr., president; Mrs. E. F. Caldwell, vice-president; Mrs. Paul Crawford, secretary, and Mrs. G. R. Callender, treasurer.

The Fellowship is taking an active part in the plans of the new church, and the outlook seems most promising.

We welcome this new organization.

* * * * *

Thank Offering at Rosemont

On Sunday evening the combined Women's Missionary Society of Rosemont held their annual Thank Offering for Center Church in South Boston, Virginia. Mrs. Melvin Dollar opened with a call to worship. A hymn "The Church of God is Established" was sung. Scripture, II Corinthians 9:6-11 was given by Mrs. A. H. Maynard. Talk: "Relating Our Project, Our Theme and Ourselves" by Mrs. C. A. Delong. Poem: "I Love the Nation's Churches" by Mrs. H. Fisher. Talk: "The Urgent Need for New Churches" by Mrs. H. R. Morrison, Sr. Duet by Mrs. H. Gilbert and Mrs. R. Gallup. Talk: "Our Center Church in South Boston" by Mrs. W. R. Skelly, Jr. Hymn, offering, and benediction.

MRS. CY DELONG,
Reporter.

GOD'S CORNUCOPIA.

(Continued from page 5.)

worse in China, while children are hungry in every country in Europe, we, Christian Americans, go blithely on with our industries, many of which are "super," but unessential. Some American Christians will keep a clear conscience and will mingle "thanks-with-giving." The price of a turkey dinner may be given to the Committee on War Victims and Services. Incidentally (or is it?) turkey was used by the Pilgrims because it was the cheapest meat which could be obtained, costing no more than the shot and powder required to bring it off the wing.

There is much that we can learn from the example of the Pilgrim Fathers. It is our custom on Thanksgiving Day to list the blessings where-with we were favored during the past year. The enumeration of these gifts, of course, is meant to serve a good purpose. It is intended to stimulate within us a spirit of thankfulness. But just as often it does the opposite.

In the years of our prosperity it tends to breed a self-complacency and even a greediness in our hearts. But in the early days the emphasis was not upon the GIFTS but upon the GIVER of those gifts.

Countless thousands of people have visited Plymouth Rock and read these words inscribed on the Bradford obelisk which stands in the graveyard of the Church of the Pilgrimage: "Under this stone rest the ashes of William Bradford, a zealous puritan and sincere Christian governor of Plymouth Colony from April 1621 to 1657. *Qua patres difficillime adepti sunt nolite turpiter relinquere.*" The last words—"What our fathers with so much difficulty secured, do not basely relinquish"—have double significance for us today (in 1944, and possibly a still greater one in 1954—M.E.). First, we owe an immeasurable debt to the past. We stand in the line of a great tradition. While democracy did not have its inception here, it did receive a new setting on an advanced basis by these crusaders for God, the full fruition of which yet remains to be seen. Second, the same vision and tenacity will extend that heritage, plus contemporary gains, into the future. Dr. Fosdick insists in his latest book that this is "A Great Time to be Alive." He says: "What makes an era seem great or small is the man's own eyes, his capacity of insight and vision. Put some people in a great generation and they will only cry, 'Who will show us any good?' But from Moses in the desert at the burning bush, seeing in an enslaved Israel in Egypt the hope of the future, to our own founding fathers, seeing in the thirteen disunited colonies the possibility of a great venture in free living, men with eyes to see possibilities in times of travail and change have created the most hopeful advance in man's history. That is what we need to pray for now—eyes to see—for if we have this will be for us a great time for great living."

As Marshall Jan Smuts has so eloquently put it: "Mankind has struck its tents and is on the march in a vast unending trek of pioneers into a new civilization of which only the distant outlines lie before us, indistinct, but shining, far away." The modern Pilgrims have it within their power to begin the world over again and bring to realization the ancient hope of an enduring world peace.

With Rupert Brooke, the soldier-poet, who gave his life on the way to the Dardanelles, let us cry: "God be

praised, who hath matched us with this hour!"—Editorial by the late Robert Lee House, from the issue of November 23, 1944.

"This Nation Under God"

"If this nation is not brought more fully under God, its own future will be in peril and the peace of the world jeopardized," Bishop William C. Martin, president of the National Council of Churches, declared in a statement addressed to the more than 2,000 church leaders who will attend the Council's Third General Assembly which convenes for a week in Boston, Mass., beginning November 28.

"According to the world's measure of power, our country has only recently emerged as the most powerful nation in history," Bishop Martin said. "It confronts unprecedented opportunities and at the same time moral hazards. Real power must be morally responsible. The significance of the role of 'This Nation Under God' cannot be overestimated.... So our responsibility—the responsibility of our churches is great. But it need not be overwhelming, because God's power is available to us if we are obedient and faithful. By his power, and by his power alone, we may be enabled."

Bishop Martin pointed out that the delegates of the 30 member communions of the National Council represent "the major aggregation of religious forces in this country, and as such have the heaviest responsibility for its spiritual welfare."

Delegates will concern themselves with a review of the progress and new plans for the four-year-old cooperative agency whose programs range from the resettlement of Iron Curtain refugees to teaching U. S. migrant workers how to read.

Thank God for America!

When I review the story of our country's beginnings, the framing of the Constitution, and the sturdy advocacy of civil and religious liberty by such gallant leaders as Jefferson, Madison, Roger Williams and others, I am deeply stirred and profoundly grateful.

In this trouble hour, with so many of the nations of the world having lost the boon of civil and religious liberty, who among us is not moved to exclaim, "Thank God for America!"—*Edgar Dewitt Jones.*

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Our minister was telling us as we prepared for Thanksgiving services that our gifts of dollars would aid hungry boys and girls abroad—one of our dollars will do the work of twenty. Think of it! A note from Mrs. Ralph Galt tells about \$16 given for milk to be served hungry youngsters abroad. The boys and girls of Bethlehem and Concord Churches (Valley) meeting together in Bible School brought their gifts of money to help through Church World Service. We think this is a wonderful Thanksgiving message to all—for we in America have the *plus* of our world. We have food, clothes, parents, TV, movies, radios, refrigerators, bathtubs, toys, schools, teachers, churches and ministers. We will sit to overflowing tables today and play with many wonderful gadgets and toys after dinner. Be thankful and share as the Pilgrim Fathers shared with their Indian neighbors. I can imagine that some of the boys and girls, especially the girls, felt the chills creeping up their little spines as they saw the tawny savages approach their tables. What do you think?

* * *

Thank you for the many kind responses to two of my letters recently—the one about Hurricane Hazel and then about the Queen Mother. There was an error in the last part of that account. It said “Life was full of movements”—it should have read “Life is full of moments.” There were some other errors too, mostly grammatical, and we would like to think they were made by the typesetter and not by the writer! And we know full well how busy and rushed the typesetter and proofreader are. One of these days we will retell the busy time it takes to bring you THE SUN each week. It is always good to hear from readers (even if they disagree) for we know someone reads one’s work. The Editor wrote to the big folk about that not long ago. He writes and the others write, and then we all wonder: “Who reads it?” “Do they care?” “Has it helped?”

* * *

Sunday begins another Advent Season. Please remember it in some

special way in your home—with a prayer and song, four candles to light—one a Sunday—until all four stand brightly burning, or a quiet time to think of the season that tells us of the Precious Babe born in Bethlehem.

A peaceful Thanksgiving Day to you and your parents and a wish that you may have no tummy aches but joy and thanksgiving.

* * * * *

Are All “Comics” Comical?

By MABLE-RUTH JACKSON.

Issued by the National Kindergarten Association.

“I don’t remember seeing all these ‘comic books,’ as they call them, when you were growing up, Richard.”

Hymn of Thanksgiving

Great God of Nations, now to Thee
Our hymn of Thanksgiving we raise;
With humble heart and bended knee
We offer Thee our song of praise.

Thy name we bless, Almighty God,
For all the kindness Thou hast shown
To this fair land the Pilgrims trod—
This land we fondly call our own.

We praise Thee that the Gospel’s light
Thru’ all our land its radiance sends
Dispelling shades of error’s night,
And heavenly blessings round us
spreads.

Great God, preserve us in Thy fear;
In danger, still our Guardian be;
Spread Thy truth’s bright precepts here;
Let all the people worship Thee.

—Anonymous.

Mrs. Hardin, a trim, brown-haired woman, was visiting her married son and his wife, Virginia. “What do you think of them, Virginia?” she asked.

“Well, I don’t know,” her daughter-in-law returned vaguely. “I just know all the boys and girls are crazy about them. It seems as though almost any time I go into a drugstore, several youngsters are sitting on the floor by the magazine racks, reading them.”

Mrs. Hardin turned to her son. “What do *you* think about them, Richard?”

Richard grinned at his mother. “What are you getting at now, Mom?

Some bee in your bonnet, I know. Well, two or three times I’ve picked one up and read through two or three pages, but they bored me. For the life of me, I don’t understand what’s so fascinating about them to the youngsters.”

“Perhaps you would if you really set yourself to find out,” observed his mother. “Richard, I don’t know that I ever told you, but when I was growing up I was rather a lonely child and I read a good deal of the time. I read everything readable that I could get hold of—some of it was good, some was trash. No one paid any attention to *what* I was reading; all they said was that I always had my nose in a book or that I would ruin my eyes. So, when I had you, Richard, I made up my mind to get you into the habit of reading good literature only, if I could, hoping that then the other kind wouldn’t appeal to you. While you were little I picked out all your books—the ones we bought for you and the ones from the library. Of course, when you were older your choice of the subject was considered. One Christmas, I remember, you were given a couple of boys’ books—books that were written just to sell. You glanced through them but didn’t read them, and I heard you say to one of your friends that they weren’t worth reading. That was a proud moment for me.”

“And now, I take it,” said her son, smiling at her affectionately, “you’re leading up to suggesting that I pursue the same method with Richie in regard to the comics.”

“Richard and Virginia,” his mother was not smiling as she answered, “I ask you to take this seriously. I’ve just recently read two articles on the comics, describing some of the dangerous stuff that’s in many of them. You wouldn’t let Richie eat infected food. Then don’t let him read these poisonous things. One article I read was by a famous woman columnist. She said many of the comics depict ‘violence, crime and sexuality in the lewdest, most brutal form.’ Those are her exact words. They’re evilly exciting, and she said that, almost without exception, they are the principal reading matter of juvenile delinquents.”

Richard was not smiling now, any more than his mother, and Virginia looked deeply concerned. “I didn’t dream there was anything like that in them,” she said. “I thought they were just funny—like Mutt and Jeff used to be when I was little.”

(Continued on page 15.)

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

"Tips from Tom"

The postcard request for news from the Youth Groups is doing fair. We have received several replies. More cards are going out the first of each week. As you receive your card or as you have news, will you please reply promptly?

* * *

The "Trick or Treat" idea for Clothing to Korea, conducted by the Rosemont Youth, is a very excellent Christian project. If more youth groups would take heed, this could replace delinquent mischief now going on.

* * *

From the Western North Carolina Youth Rally Program: "The more friends you have, the richer you are. Why not be wealthy?"

* * *

Philosophical Note: "Men may take the atom apart, but it takes God to keep it together."

* * * * *

"Trick or Treat"

The young people of the Rosemont Christian Church, Norfolk, Virginia, had a "Trick or Treat for Korea" program on Halloween. Instead of asking for treats for themselves, they collected warm clothing for the people of Korea. After they had made their rounds, they returned to the church, on Saturday night, October 3, and had a party and packed the clothing they had received. In this drive, the young people were led by Mrs. Larry Milteer and Mrs. Elsie Hewitt. It is a pleasure to report that the drive was very successful.

MRS. CY DELONG.

* * * * *

Western Carolina Youth Meet

The Asheboro Congregational Christian Church was the meeting place of about 250 young people registering for the afternoon session of the Western North Carolina Youth Rally.

The program began with a worship service, the Union Grove Youth in charge. Tony Smith, president of the Asheboro Pilgrim Fellowship, gave a welcome to the church. Those present were divided into four inter-

est sections. These discussion groups were led by several adults: Problems, by Rev. S. E. Madren; Leadership by Mrs. F. C. Lester; Projects by Rev. Winfred Bray. Rev. Bill Simmons led the Program group. At 4:30 these several groups came together and gave reports on their discussions.

The afternoon program was concluded with a Questionnaire Period, led by Rev. F. C. Lester followed by the Rally business session.

The group shared together in supper, which was served in the social room of the church.

The attendance trophy, given at each rally, was won by the Liberty Young People.

The Asheboro Youth Group led the worship which opened the evening session. A movie, "The Beginning of the Rainbow," was the highlight of the evening session. Following this the group gathered to sing "Blest Be the Tie That Binds"; and the rally was adjourned with the benediction.

* * * * *

Elon College Youth Report

We of the Elon College Community Church Pilgrim Fellowship have Mrs. N. R. Franks as our leader, and the following officers: Kay Hughes, president; Tommie Boland, vice-president; and Jean Loy, secretary and treasurer.

We plan to rearrange our system of programs into the three commissions: Faith, Action and Fellowship. We will have one over-all program chairman and a chairman of each of the commissions. These chairmen will appoint different members of our group to conduct the programs. We hope in this way to get the members more interested and make our programs more inspiring.

Our group is hoping to have another successful "Work Day for Christ" this year. Last year we had a bake sale and made \$27. We have no definite plans as to what type of work we will do this time, but it has been suggested that we follow the general plan set up by the National Council and that each member do some type of work on this day, and set aside the money they make to go to help others.

We hope, with the assistance of our new minister, Rev. Mr. Andes, and our leader, Mrs. Franks, that we can have a very eventful and inspiring year.

JERRY FUQUA,
Reporter.

* * * * *

Church, a Vital Influence in Lives, Youths Say

The great majority of young people who have participated at one time or another in church activities are convinced the church has been a vital influence in shaping their lives.

In general, too, they think the church has been effective in doing its traditional jobs such as teaching Bible content and church history—but could improve in newer areas such as the development of Christian attitudes on social issues, counseling on problems of marriage and dating and in helping with vocational decisions.

These are the results of a poll by the National Council of Churches of 1,300 young people in 188 local churches from coast to coast. The survey was conducted over the past several years by the Department of Research and Survey in cooperation with the Division of Christian Education.

Half of the persons interviewed were no longer considered active in church work—but of these, seventy-two out of every hundred affirmed the church's influence in their lives. Of the half still active ninety-three out of every one hundred said the church was important to them.

The young people were also asked what activities had provided "rich and lasting experiences." Only one-third of the total group reported activity in a fellowship group. The church school was mentioned by 21. One out of five mentioned Sunday church worship, and only two out of every one hundred said they found lasting value in the communicant's class—the special class giving preparation for church membership, usually conducted by the minister. On the other hand, of the two percent who had participated in interdenominational programs, all reported that they had found rich rewards for their time and effort.

A high percentage indicated it had been their adult leaders and teachers who had interested them in the church. The importance of this influence was mentioned by 81 percent (Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

A Cry Out of the Depths

LESSON X—DECEMBER 5, 1954.

MEMORY SELECTION: "Thou Lord, art good, and ready to forgive, and abundant in lovingkindness unto all that call upon thee." Psalm 86: 5.

BACKGROUND SCRIPTURE: Psalms 86 and 150.

DEVOTIONAL READING: Psalm 51:1-13.

A Man at the End of His Rope.

"Out of the depths have I cried unto thee, O Jehovah; hear my voice." This man was about down and out. He was down "in the depths." He may have been sick of body, which is bad. He may have been sick of soul, which is worse. In either case, he was in trouble, and he felt that he had struck bottom. He was at the end of his rope—he was facing discouragement, despair, perhaps even death. Then he turned to God and called upon God for help. Out of the depths he calls for God's help. Perhaps he was like so many men—he did not pray except in some great emergency or crisis. It is just too bad that men make a convenience of God. When things are going well, they give little heed to God, but when they "get in a fix" or have trouble, they call on him for help. To be sure it is better to call on him in a time like that than never to call upon him at all. But to say the least, it is poor sportsmanship. If God weren't so good and so gracious, he would let us stew in our own juices, when we treat him like that. We ought to bless God in times of sunshine, as well as to bombard him in times of shadow.

All in the Same Boat.

"If thou, O Jehovah, shouldest mark iniquities, O Lord, who could stand?" Who, indeed? Even the best of us? Who is there of us who has not sinned and come short of the glory of God. There is none righteous, no not one. If any man says that he is not a sinner, he does not tell the truth. There is none who can stand before God in his own goodness. If God shouldest mark iniquities, none of us could stand before him. Get this straight—every man needs forgiveness for his sins.

Forgiveness.

"But there is forgiveness with thee, that thou mayest be feared." What can a man do about his sin? He cannot forget it, cover it up, get away from it, cleanse himself of it, ignore it. The only thing that he can ultimately do with it is to confess it, forsake it, and seek forgiveness for it. And the glorious gospel, or good news is, that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Yes sir, that is the assurance which God himself gives us in his Word.

But something needs to be said about forgiveness. It is no easy thing. It does not ignore sin. It does not condone sin. It does not do away with the penalty and punishment of sin. But it does restore the broken relationship that is caused by sin. Sin estranges men from God, breaks the bond of fellowship with God. But when a man sincerely seeks forgiveness for his sins, God forgives him of his sin and restores him to fellowship again. God takes the sin upon himself. Christ on the Cross revealed what it costs God to forgive sin.

There are people who are suffering from all kinds of mental and emotional ills who need more than anything else a sense of God's gracious forgiveness. To know that one has been forgiven, to know that the burden of guilt has been taken away, to know that the breach has been healed, to know that one has been taken back into the loving fellowship of God—this indeed is healing for the mind and soul. This can give a peace of mind that the world cannot give or take away. God forgives sins—this is the good news, this is the gospel. Men cannot go so far from the Father's house, or stay away so long, or behave so badly, that these things will cause him to close the door against them, or refuse them forgiveness, if they sincerely and earnestly seek forgiveness and meet the divine conditions of it.

Mercy, Not Justice.

"Be merciful unto me, O Lord." The story is told of an elderly Negro who was in court for some minor infraction of the law. He kept break-

ing into the proceedings. The judge finally said, "You will have to keep quiet, or I will have to fine you for contempt of court. I will see to it that you get justice." "Law's a mercy, Jedge," said the Negro, "I don't want justice, I wants mercy." Is there one who reads these "Notes" who wants mere justice? To be sure we want justice, but we want more than justice; we want mercy. And God does not deal with us according to our iniquities, nor reward us according to our transgressions. "God be merciful to me a sinner," is the cry of every sensible, sincere man.

The Goodness of God.

"For thou are good, and ready to forgive, and abundant in lovingkindness to all them that call upon Thee." The goodness of God—some doubt it, and scoff at it. And there are many things in life that raise questions about it. Or granting his goodness, questions of his power arise in their wake. But the heart of the Eternal is most wonderfully kind, as the hymn-writer puts it. God is good. He is perfect goodness. The evil that is in the world is not of his making, nor is it his will. One suspects that a man can assert the goodness of God only by an act of faith. But let a man believe this, the goodness of God, and he has a touchstone for all of life's problems. When and where he cannot understand, he can trust. Whittier's poem, "The Eternal Goodness," puts the goodness of God in language of beauty and power. It is a classic expression of faith in the goodness of God. Our God is not only great, he is good; and he is not only good, he is great.

The School of Life.

"Teach me thy way, O Jehovah, I will walk in thy truth. Unite my heart to fear thy name." One reason why we do not know more is because we do not want to know more. We are not hungry for righteousness. We do not want to be taught. We are not eager to learn. But if any man will do, he shall know. When one is willing to walk in the light of the truth he has, he will always have more light. Obedience is the organ of spiritual knowledge. Would you know more about God? Would you walk in his ways? Ask him to teach you. Listen to his voice. Walk in the light of what you already know. Obey the truth you do understand. For he that does the truth, comes to the light.

(Continued on page 15.)

LAYMEN AND THE CHURCH.

(Continued from page 3.)

or how small to the end. That by doing this the Kingdom of God will truly inhabit the earth. How can this be accomplished? I feel that if one man in every Christian church would dedicate himself to the task of developing and training two men in Christian Stewardship and having those two men train two others we would have, in a short space of time, churches composed of men who would truly be stewards. The program would take time and effort but with God's help it could be done.

I mentioned earlier that the giving or sharing of our material possessions with God is also a part of Christian Stewardship. It is difficult to believe that there are thousands of Christians who really believe they are giving the Lord his rightful share when in truth they are only tipping him. When we pray "Our Father who art in Heaven" we must really mean it. I believe that God owns all and like a captain of a ship, who must report to the owners, we as captains of God's ship must report directly to God. The world today has become too materialistic for its own good. Too many people put all of their faith in their ability to make money and acquire property. These individuals will learn one day the hard lesson that learning how to live as Christians and learning how to share with others is more important than placing their faith in acquiring wealth and possessions. Christ pointed this fallacy out in his story of "The Rich Fool."

I believe that Christian giving is an educational process. Some people learn almost at once its importance to themselves and to the church. There are others who learn the principle over a period of a few years and some who never do. I feel that dedicated Christian leaders and teachers can accomplish a great deal in the business of teaching others to give by setting an example to others. If we have the will and the enthusiasm to see the job through, it can be done. I am an idealist in the sense that I feel someday all Christian men will learn to give proportionately to God of their time, talents and possessions. What a wonderful day it will be when all men become stewards of God. It will mean an end to war and the beginning of an era of peace. The road ahead is steep and rocky. There are many detours along the way. It will take courage, determination and fortitude to accomplish

our objective but with God's help it can be and *must* be done. This I Believe.

Questions for Discussion.

1. Why is stewardship most generally thought of only in terms of money?
2. What is real Christian stewardship?
3. How is the Old Testament Tithe related to stewardship?
4. When can a good steward feel that he has given sufficiently?
5. What can be done to improve general stewardship of laymen?

Special Note.

Edward J. Sickles, Jr., of Park Ridge, New Jersey, was the author of this meditation. Mr. Sickles, Chairman of the Laymen's Fellowship for the Middle Atlantic Conference which includes New Jersey, Delaware, Maryland and Washington, D. C., is a Marketing Assistant for the Socony Vacuum Company in Newark, New Jersey.

GIVING THANKS.

(Continued from page 6.)

votion to God and appreciation to our fellowmen.

Too few of us are like the one leper who returned to Jesus to express his gratitude for having been healed of a dread disease. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine?" How many of us have been ungrateful by mere neglect and lack of devotion?

"So thoughtless and thankless men can be, and no one knows this human weakness of ours better than does our Heavenly Father. We accept his gifts but forget to thank him! Only one of the lepers retraced his steps to thank Jesus for his healing. Shakespeare was right when he said: 'How sharper than a serpent's tooth it is to have a thankless child.'"

IV.

Out of the depths of this great soul of Paul this expression of gratitude has risen. The sweep of his imagination and the power of his spirit pulls the curtains of heaven back and we are in the presence of the Almighty. Amid the splendor of it all we hear him say: "Give thanks always for all things *unto God and the Father.*" In his presence this

day we stand, trying in our feeble way, to give humble and hearty thanks for the many mercies that have been ours during the year. At this time we are not asking God for something. It is our high privilege to praise him. "Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." "Oh that men would praise the Lord for his lovingkindness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." "O give thanks unto the Lord for he is good: for his mercy endureth forever."

Henry Word Beecher expresses the same spirit in a most pertinent way. "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings, only the iron in God's sand is gold!"

V.

We should "give thanks unto God and the Father in the name of our Lord Jesus Christ." Paul was speaking out of experience when he uttered these potent words. The Roman Christians had suffered all types and kinds of abuse, persecution and death for their faith. It was their perseverance which provoked thanksgiving in the heart of their spiritual father. "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

Again, Paul advises the Colossian Christian to use the same method of thanksgiving. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

"Drink to your fill of the Spirit; and when you want to sing, sing praises unto God."

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies:
Lord of all, to thee we raise
This our hymn of grateful praise.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you one and all for the good report this week. Breathe a prayer that we may have a spirit of charity and goodwill throughout our Southern Convention for the outstanding need at your Orphanage. Our heavenly Father can touch resources we know not of, if we humbly and faithfully look to him in prayer and are willing to obey his direction in our efforts. If we do this, this home for the homeless will not suffer.

Many kind friends who have been patient with us during the summer and fall months are now rightly looking to us for payment of their past-due bills. Your liberal gifts, in compassion given, will help us at this time to do just that.

This week I had an interesting report from our Durham Church. Coy Franklin, one of the "boys" of the Christian Orphanage was asked by that church to tell them about the orphanage. This he did, and he did it well. He could do so because he was greatly served, he and the other helpless children of his widowed mother. He and they found the orphanage a real home. He and they loved the orphanage as a home and responded to its training and care. He went out into the world to make good, and he did. He has a lovely home in Durham, a lovely family and a good job. As a hobby, he raises flowers and he won several prizes at the recent North Carolina State Fair. He and his wife are Sunday school teachers.

Coy Franklin was elected president of the Orphanage Homecoming Society at its annual meeting this fall. He is compiling a list of alumni in Durham and elsewhere and bringing the records of the alumni to light. He tells me that the orphanage did so much for him and his folks that he wants, in turn, to do much for the orphanage. He is proud of what he is learning about those who have lived here.

Coy himself made a most excellent record in World War II. His love for birdhunting and his ability to train bird dogs was used in the American forces for training combat dogs for duty in strategic places at the battle front. Did you know that 56,000 dogs were loaned to the government by boys and girls and their parents across the country for such

service? More than 27,000 of these dogs did service at the front in the dark and in the light, and helped greatly to hasten the end of the war. Coy Franklin has a thrilling story to tell about his part in that performance. He has the government documents to substantiate the record. He is only one of the many "boys" and "girls" from the church's childrearing institution who have made inspiring records and who are living good lives in their communities. I can safely say that money contributed to the orphanage of your own church is a very worthwhile investment in life. Besides its charitable aspect, it starts a chain of blessings which only eternity can fully realize.

For instance, a lively new church now stands atop a ridge overlooking Burlington primarily because Louise Duke lived at the orphanage. A corps of Sunday school teachers appear every Sunday before their various classes, a minister every Sunday preaches the Word of God, and men and women every week put their hands to active tasks in the Lakeview Church—Congregational Christian—because this lovely girl grew to be a homemaker and mother in a pretty home that is now next door to the two-acre lot on which this church stands.

Why cannot we make our orphanage so right and good that many of the young people we are rearing there may give their lives in active service to the church? We can. We will. We do. There is one high school boy already avowedly headed toward the Christian ministry. Others in the grace of God will follow. We need to give him help and encouragement so

that others will follow, and in order that his own career may become outstanding. Every church within the Southern Convention should rally to the needs of the Christian Orphanage now.

Thank you for reading this simple letter, and thank you most humbly for the part that you will play in helping us to do what we should do for the children in our care.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 18, 1954.

Commodities for the Week.

Bananas:
Pate-Dawson Co., Burlington, N. C.
Coupons:
A friend, Sanford, N. C.
Mrs. J. Osborn, Norwalk, Calif.
Woman's Aux., Holland Christian Church.
Damascus Christian Church, Chapel Hill, N. C.
C.
Philathea Class, Suffolk Christian Church.
Mrs. E. W. Vickers, Elon College, N. C.
Mrs. Frank Brandon, Milton, N. C.
Clothing:
Mrs. James A. Carr, Jr., Holland, Va.
Mrs. John W. King, Suffolk, Va.
Mrs. M. O. Spence, Suffolk, Va.
Mrs. T. B. Henley, Norfolk, Va.
Coats:
Miss Christine Harris, South Norfolk, Va.
Miss Vera Gilliam, Greensboro, N. C.
Coat:
Miss Bessie Thomas, Burlington, N. C.
Mr. Joe Morris, Burlington, N. C.
Miss Wilma Holt, Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward \$12,580.10
Eastern N. C. Conference:
Clayton \$ 33.00
Mt. Carmel 5.00
Lebanon 18.00
Piney Plain 30.00
Pleasant Hill 11.09
Youngsville 15.00

112.09

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Office on Use and Understanding of the Bible to Open

A new inter-church office for the Southeastern States to direct a 3-year project on "The Use and Understanding of the Bible" will be opened in Durham, N. C., with the Rev. Carl R. Key as staff executive, according to a joint announcement by B. Tarrt Bell of Greensboro, chairman of the North Carolina CROP Executive Board, and W. Arthur Kale of Durham, chairman of the Christian Education Commission of the North Carolina Council of Churches. In accepting the new position, Mr. Key is resigning as State CROP Director, a position he has held for the past three years. In his new capacity, he will serve under Dr. Philip C. Landers of New York, national director of the project, which is part of the program of the National Council of Churches.

The Durham office will serve North Carolina, South Carolina, Virginia, Georgia, Florida, West Virginia, Delaware, Maryland and the District of Columbia.

Mr. Key is a native of Robbins, North Carolina. He received his A. B. degree at Elon College in 1933, has B. D. degrees from Vanderbilt and Yale Divinity School, with graduate studies at Hartford Seminary. He has served pastorates in Virginia, Connecticut, Ohio and Michigan, and for nine months was the director of the North Carolina Council of Churches before joining the CROP organization in 1949, first as regional worker and later as State director.

The new Bible project was inspired by the widespread reception given the Revised Standard Version of the Bible in 1952. It is designed to offer practical ways of teaching the use and understanding of the Bible by the use of community inter-church programs.

Mr. Key will divide his time in traveling over the area served by his office, beginning with an extensive itinerary in North Carolina. The new office will be formally dedicated on December 14, in Durham, when Dr. Landers and Dr. Gerald E. Knoff of the National Council of Churches, will be present.

FOR OUR CHILDREN.

(Continued from page 10.)

"There are just funny ones," said Mrs. Hardin, "and some that are educational. But they're mixed up with the ones that depict horror, and

a child doesn't discriminate. It's the parents' responsibility to do that."

"You've convinced me Mom," said her son soberly. "I'm going to investigate them for myself."

"We'll do it together," said Virginia, "and I'm going to talk to the mothers of the boys and girls with whom Richie plays. Why, maybe we can even get the stores to stop carrying the poison comics!"

"That's what some towns in Connecticut did," said Mrs. Hardin. "If one town can do it, another can. And remember, don't go against *all* comic books, because some of them are all right."

"Yes, we shall have to be specific," said Richard. "You can trust me, Mom. Virginia and I will go over them carefully and we'll note down the writers and publishers of the harmful ones, and we'll spread the word to other parents. I imagine many of them will be just as surprised and shocked as we are."

CHURCH A VITAL INFLUENCE IN LIVES, YOUTHS SAY.

(Continued from page 11.)

of active young people and by 70 percent of the inactive. Ten out of every hundred interviewed considered the adult leadership ineffective, but still reported that the church had had a favorable influence on their lives.

The young people made some concrete suggestions for strengthening church programs. They urged the churches to pay more attention to age levels and interests when planning programs, (they cited as frequently inadequate the activities for older young people, married youth, college students and employed young people); to make greater efforts to relate program content to everyday relationships; to provide better and more attractive adult leadership; to introduce better recreational activities; and to increase its efforts in youth evangelism and make more opportunities for youth to exercise initiative and participate in policy-making and program.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Eastern Va. Conference:
Bethlehem (Nans) S. S. \$37.88
Liberty Spring S. S. 20.00

N. C. and Va. Conference:
Burlington, First\$50.00
Greensboro, First 55.45

57.88

Happy Home S. S.	46.70
Hebron S. S.	10.00
Kallam Grove	18.00
Monticello, Special	40.00
Union (Va.)	44.00
	246.15
Western N. C. Conference:	
Pleasant Cross S. S.\$	11.48
Pleasant Union	22.77
	34.25
Virginia Valley Conference:	
Bethel S. S.\$	2.00
	2.00
Total	\$ 470.37
Grand total	\$13,050.47

Special Offerings.

Amount brought forward	\$27,031.17
In Memory of H. P. Murphy	5.00
Lawrence S. Holt Trust Fund	150.00
In Memory of Walter R. Sellars	100.00
In Memory of W. A. Bell	2.00
In Memory of Gov. Wm. B. Umstead	10.00
In Memory of Mrs. Lois Saunders Pierce	5.00
Thanksgiving Offerings:	
Alfred W. Haywood, New York, N. Y.	50.00
Mrs. Anna Lee Johnson, St. Petersburg, Fla.	5.00
Tire Sales Co., Burlington, N. C.	50.00
P. W. and Mary Iseley, McLeansville, N. C.	25.00
Mrs. Dora E. Steele, Durham, N. C.	5.00
J. H. Webster, Pittsboro, N. C.	10.00
Mr. and Mrs. W. C. Dofflemyer, Luray, Va.	25.00
Mrs. Clarke F. Cullers, Front Royal, Va.	10.00
Charles E. Miller, Graham, N. C.	17.50
Miss Georgia Bradley, Mebane, N. C.	20.00
A Friend	5.00
Mrs. Mamie K. Perkins, Wise, N. C.	10.00
Mr. & Mrs. Victor Murchison, Winston-Salem, N. C.	10.00
	514.50
Grand total	\$27,545.67
Total for the week	\$ 984.87
Total for the year	\$40,596.14

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Praise Ye the Lord.

"I will praise thee, O Lord my God, with my whole heart; and I will glorify thy name forevermore." He whom God has delivered from the depths, should sing praises unto God and glorify him forevermore.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"All Things Come from God"

(A THANKSGIVING MEDITATION)

By REV. H. H. SMITH

An aged Christian man was traveling in California and came upon one of those wonderful scenes in the Yosemite Valley. Overcome with emotion, he fell upon his knees, clasped his hands and exclaimed, "Mercy, mercy, mercy! Have I lived seventy-six years to see this great glory? God made it all."

Only a man of a devout spirit could be so moved by the sight of God's wonders in nature, and think only of the Creator of it all. Multitudes, no doubt, look upon the same entrancing scene day after day without a thought of the One who brought it into existence. Let us read again those wonderful chapters in the Book of Job, depicting the omnipotence of God—the God who alone could create these things: "The earth, the sea, the stars, the light, the rain, the snow and the frost, the lightning, the variety of marvelous instincts and powers possessed by the animals."

God speaks to us impressively in the opening words of the Bible: "In the beginning God created the heavens and the earth." But we do not go far in the Bible before we discover that the God who made this world is not running the world without man.

While it is true that "all things come from God," there is a divine-human partnership, or cooperative spirit, between God and man—and for this we should be devoutly thankful. Someone has said that whenever a man plants a hill of beans, he enters into partnership with Almighty God. God has made the soil and the seeds and sends the sunshine and the rain, but man must plant and cultivate or there will be no harvest.

God never made a telegraph, telephone or radio instrument, but he created electricity, electrical waves and magnetism, and gave man the intelligence necessary to use these forces of nature and construct the instruments which have brought great benefits to mankind. While giving due credit to man for his diligence, patience, skill, which have resulted in marvelous achievements, it is still true that "all things come from God."

It is reported that a little boy who had been operated upon by a great surgeon, said, as he came out from under the anesthetic: "My mother will never get done talking about you." This feeling of deep gratitude toward those who have helped us during some crisis of illness is understandable. When someone was overly-enthusiastic in his praise of his family physician, the doctor said something like this: "You are too generous with your words of praise. A doctor is only God's instrument in healing the ills of his patients. God has given the human body the power to heal, under the proper conditions, and the doctor helps nature do its work, perhaps with the aid of drugs which God has created." The devout psalmist offered praise and thanksgiving to the One "who heals all your diseases."

As we pray, Give us this day our daily bread," let it be an acknowledgment of our dependence upon him from whom "all things come," and be thankful.

"Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and
the shower,
And the sun and the Father's will."

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, DECEMBER 2, 1954

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NUMBER 47

“’Twas a Sheep That Strayed”

’Twas a sheep, not a lamb, that strayed away

In the parable Jesus told—

A grownup sheep that had gone astray

From the ninety and nine in the fold.

Out on the hillside, out in the cold,

’Twas a sheep the Good Shepherd sought;

And back to the flock, safe into the fold,

’Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long

And as earnestly hope and pray?

Because there is danger, if they go wrong,

They will lead the lambs astray.

For the lambs will follow the sheep, you know,

Wherever the sheep may stray.

When the sheep go wrong, it will not be long

Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,

For the sake of the lambs today;

If the sheep are lost, what terrible cost

Some lambs will have to pay!

—Author Unknown.

News Flashes

The North Carolina and Virginia Conference ministers will meet at Elon College Monday December 6, for the monthly meeting. This is one week earlier than the usual time. The Committee on Ministry will meet at 1:30 in the afternoon.

A long-promised Navajo New Testament is now in the hands of the printer according to information received from the American Bible Society. The complete manuscript was prepared by Mrs. Etta Dalton, a Navajo Indian. The Navajo language is exceptionally difficult, and the recording of it has been complicated by several different orthographies. There are almost 75,000 Navajo Indians living in Arizona and New Mexico, so the need for the New Testament is very great.

During her stay in New York recently, Her Majesty Queen Elizabeth, the Queen Mother, visited the offices of the American Bible Society. During a short ceremony, while she was there, Queen Elizabeth was presented with one of the society's regular King James edition of the Bible. In receiving the Book, Queen Elizabeth said: "It gives me the greatest pleasure to accept this Bible as a gift. . . The work that you are doing . . . is an inspiration to Christian people everywhere. I can truly say that the King and I found great comfort and strength from our reading of the Bible."

Students Supply at Durham

The three ministerial students from the Congregational Christian Church of Durham conducted the morning worship Sunday, November 21. Rev. Carl R. Key who is supply pastor for the month of November was on a plane trip to Haiti for CROP, delivering a load of thoroughbred live stock.

Clifton Walker and C. C. Mulholand conducted the service and Curtis Young preached the sermon, using as his theme: "Give Thanks to God." The sermon was excellent and the entire service carried a high spiritual note. The congregation was deeply grateful for these three young men of the church who gave promise of fruitful ministries.

S. C. H.

Radio Talks on the Bible

Dr. Francis C. Stifler of the American Bible Society will present a series of broadcasts on Radio Chapel over Station WOR for the four Sundays in December. Dr. Stifler has chosen Christmas as his general subject for these broadcasts. The program is:

Dec. 5—"The Coming Glory of Christmas."

Dec. 12—"The Bible's Big Day."

Dec. 19—"The Bible Gave Us Our Christmas."

Dec. 26—"How Use Your Christmas Bible."

The broadcasts will be heard on each Sunday, from 9:30 to 10:00 a. m., Eastern Standard Time. The program is especially prepared for those who are unable to attend Sunday school at that hour.

Bishop Arthur Moore Named Man of the South for 1954

Methodist Bishop Arthur J. Moore of Atlanta, Georgia, was recently named "Man of the South" for 1954, his name being chosen from a list of 200 leading Southerners selected by the editor of *Dixie Business*. This list of leaders has been referred to by the magazine as "The South's Hall of Fame for the Living."

Bishop Moore is the ninth person to be so honored. The title is bestowed upon some outstanding person each year.

Bishop Moore quit a job as a railroad brakeman forty-five years ago to enter the ministry. After two years of study, he became a circuit rider in South Georgia. Then he went to preaching revivals in a tent. Several years later he became the pastor of Travis Park Methodist Church in San Antonio, Texas, and one of his successors was among those casting a vote for Bishop Moore. Rev. K. W. Copeland, the present pastor at Travis Park, said in voting for the bishop, "I know of no one as worthy to receive the title."

THE CHRISTIAN SUN extends congratulations to Bishop Moore.

Housing Meeting Sponsored at Raleigh

The Committee on Peace and Service of our United Church at Raleigh, N. C., sponsored a public meeting on "Better Housing and Residential Neighborhoods" Sunday evening, November 21. The meeting may be the beginning of a movement to clear

(Continued on page 7.)

National Safe Driving Day Will be Observed on December 15

December 15 is to be observed as Safe-Driving Day—a 24-hour period when every motorist and pedestrian in the country is being asked to put the Golden Rule to work on our highways and streets with the objective of eliminating all traffic accidents.

Governors and public officials of all states are issuing Safe-Driving Day proclamations in cooperation with the President's Action Committee for Traffic Safety, a volunteer group of citizens appointed by President Eisenhower to help cut the toll of traffic accidents and deaths.

On S-D Day every driver and walker in the country is being urged to accept full personal responsibility in doing these three basic things:

1. Observe the letter and the spirit of all traffic regulations.
2. Be courteous to every driver and pedestrian; practice sportsmanship.
3. Give full attention to driving and walking.

"S-D Day will demonstrate that the place to attack the traffic safety problem is in the community, and that the responsibility rests on each individual," the President's Action Committee declared. "It will implant in the minds of all motorists and pedestrians the realization that if they can greatly reduce accidents on S-D Day, they can do it every day in the year."

In 1953 there were nearly 10 million traffic accidents. One person was killed in traffic accidents on the average of every 14 minutes, around the clock and throughout the year. The total death toll last year was 38,300. Injuries in traffic occurred approximately every 23 seconds, with a total of 1,350,000 persons being disabled beyond the day of the accident.

For every fatality, one or more persons was totally and permanently disabled, thereby becoming a financial burden either to his family, or to the community, or to both.

The price of traffic accidents in 1953, in terms of money, is estimated to have been \$4 billion, including medical expense, property loss and other costs.

All knowledge is lost which ends in the knowing, for every truth we know is a candle given us to work by. Gain all the knowledge you can and then use it for the highest purpose.—John Ruskin.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Some Outstanding Features of the Coming Laymen's Convention

The first nation wide meeting of men—laymen, ministers and women—will be held under the auspices of the National Laymen's Fellowship, at the Palmer House, Chicago, Illinois, February 25-27, 1955.

Some of the things promised those who are fortunate enough to be able to attend include nationally known speakers, a warm fellowship, powerful singing, outstanding exhibits, inspiring devotionals, and good rooms and fine food.

There will also be a series of vocational seminars which will present a challenge to all delegates. Experienced leaders will preside over the groups, helping with the answers to the question, "What does it mean to be a Christian in your vocation?" Groups will be provided for accountants and bookkeepers, administrators, advertising, architects, bankers, doctors and dentists, engineers, farmers, government workers, graphic arts, hotel, motel and inn keepers, insurance, labor leaders, lawyers, manufacturers, merchants, ministers, politicians, retired people, salesmen, and teachers and professors.

The following are given as the convention purposes:

1. Enable participants to feel the power of a large gathering of our Congregational Christian churchmen, receive inspiration through addresses, fellowship and discussion.
2. Challenge men to look at vocations with careful Christian analysis to see if Christianity is being applied effectively, to understand through participation the Christian ethics involved in specific vocations.
3. Raise informational levels above local or state viewpoint and on high spiritual plain in a modern city, demonstrate church is at work and witness that Christianity is a full and complete answer.
4. Send men home with greater appreciation for Congregational Christian heritage, on fire to improve local church, the home, business and community Chris-

tian contacts and to keep well informed as to our changing world.

Those who are making plans to attend this meeting should contact the editor of this page immediately.

* * * * *

"Religion in Everyday Life"

By COMDR. F. LEE EDWARDS.*

Upon being informed that the subject for my talk upon this occasion of Laymen's Sunday, was "Religion in Everyday Life," I pondered the matter, trying to decide just what it means. Religion in everyday life is *not* what we know of the Scriptures or our philosophies about Christianity. It is how we practice religion. It is *Applied Religion*.

Allow me to illustrate what I mean. The University of North Carolina and other institutions of learning offer various courses of instruction that are described with the word "applied." There are courses in Applied Mathematics for those persons who are familiar with the theory of mathematics, but need more experience in using such knowledge. There are similar courses in Applied Psychology. Applied Harmony is taught by the local Music Department; and a member of this very church teaches a

(Continued on page 11.)

*Commander Edwards is the Executive Officer of the N. R. O. T. C. at the University of North Carolina. This talk was delivered before the United Church of Chapel Hill upon the occasion of Layman's Sunday.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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From the EDITORIAL *Viewpoint*

Prayer

Prayer is first of all an attitude toward God. Jesus was emphasizing that in his saying: "When ye pray, say, Our Father." Prayer is based on the assumption that God is as anxious to give good gifts unto his children, as his children are anxious to receive them. There can be no real prayer until we accept the love of God as the basic reality of life. This is not a light or unwarranted assumption. This is one of the facts of religion about which to doubt is to fail.

Prayer is the way to maintain a vital relationship with God. One never hesitates to ask a favor of an old and trusted friend. It is easy to discuss one's problems and difficulties with such a friend. If help is needed, there is no hesitancy to ask it because of the intimate relationship that has existed through the years. So it is when the right relationship has been established with God through the habit of prayer.

The real difficulty in connection with prayer is in the mind and the heart of the person who is conscious of the need of prayer. It is easy to

assume that the difficulties center around what God may or may not do. Most people are conscious of their spiritual needs, but a bad conscience makes it difficult for them to come boldly to the throne of grace and to ask of God that which they know they desperately need.

The issue is further complicated by the fact that the deep needs of the soul can be met only as the needy one can open the door of his heart for the grace of God to come in. Too often his heart's door has been closed to God for a long time. Hopes that have centered around the material and the human all of a person's life cannot be shifted to the spiritual and to God with readiness and assurance.

What we are saying is that the effectiveness of prayer is dependent upon the ability of man to receive. Prayer is an act of faith. Prayer must be based upon assurance. In the final analysis, prayer is an act of conformity to the will of God. Real prayer is not always easy, but it is indispensable if one is to grow in spirit.

Teaching the Bible

The church school teacher faces an opportunity and a challenge every Sunday morning. If the class members are children, it is an opportunity to influence developing life. If the class members are young people, they need authoritative guidance, for they are already aware of the perplexing problems which they face. Adults have come to grips with the issues of life, and are seeking help in meeting the issues.

The Bible is preeminently the book of life. It records man's temptations and sins. It pictures the tribulations of those who surrender to the baser things which men desire. It also relates the story of those who heed the call of God to walk in the ways which are ordained for men. It tells the story of the forgiveness of sins, and the lifting power of God which comes to those who seek it. All these truths the conscientious church school teacher can help other people to understand and to profit thereby.

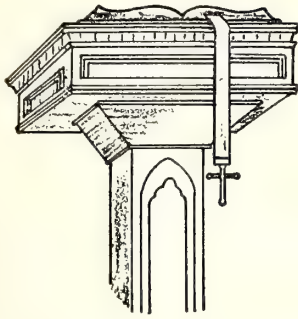
That is the goal for which the teacher is striving. It is a long-range program which requires faith, patience, understanding, and love. Sunday brings the opportunity for which he has been preparing all the week. A lesson should mark one step toward the purpose for which the teacher is

working. There are certain things that should always be done.

The first is to make sure of the message in the lesson of the day. That is not always easy to do. It must be studied in the light of the circumstances under which it was spoken, by whom it was spoken, and to whom it was spoken. There are other portions of the Bible which deal with the same subject. These must be compared with the material of the day's lesson, that one may be sure the message of the lesson is comprehensive.

The second step is to put the teaching of the lesson in terms of the present time, that the class may clearly see how it applies to life as the members are living it. It must become God's truth for each member, pointing up individual needs, and what ought to be done in the light of what God is saying through that particular lesson.

In order to thus get the lesson across to the class members, the teacher must first have thought it through as suggested above and then rethink it with the class. If in the rethinking the class members can be brought into the process, and their thoughts and suggestions woven into the discussion, then the conclusions will be the conclusions of the class.



"It's Later Than You Think"

A Sermon

By AARON N. MECKEL, D. D., LL. D.
St. Petersburg, Florida.

(I Cor. 7:29).

A friend was telling me about a relative of his, recently. This man has only a short time to live, but is making the very best use of the days that remain. He is letting his friends know how much they have meant to him, and in many other ways is letting his love and goodwill for human beings be known.

Today we want to think of the brevity of time, the swiftness of its passing, the careless use we often make of it. Seldom do I take the words of a popular ditty for a sermon title. Today however, let us do so. I've listened as the young folks gather around our piano at the manse, and sing,

*Enjoy yourself, enjoy yourself,
It's later than you think!*

One of the finest sayings of Emerson has to do with the value of time: "One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day of the year." And he continues, "No man has learned anything rightly, until he knows that *every day is Doomsday.*"

That in essence, is what Biblical, Christian living is: It's buying up the time, treasuring it over against eternity, stamping the Cross on each moment as it passes. It's "eternity fixing the conception of a single hour." Consider the urgency of this saying of St. Paul's in I Cor. 7:29: "But this I say, brethren, the time is short—". Those first Christians felt the very ages had come upon them. They lived with a sense of crisis. The time was short!

Not that we wish to preach a scare sermon! Not at all. But each and every one of us, regardless of his age bracket, ought to put to himself the question, "Suppose that I had but a

month or a year to live. What difference would it make in my life? How would I use the precious time that remained?" And then we ought to live each day and hour in terms of that new resolve. Stephen Grellett should speak to us all when he says, "I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any fellow human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

For one thing, I would want to go out and look at the beauty God placed in this world, as I have never looked at it before! I would open, not only my eyes, but my mind and heart to take it all in. "Brethren, the time is short."

Some years since, Helen Keller wrote an article for the Atlantic Monthly which she entitled, "Three Days to See." I have never forgotten it. It might be a salutary thing, she suggests, if all of us were stricken deaf and blind for a few days of our adult life. The darkness and the silence would teach us the lesson of gratitude and appreciation. As Jesus long ago said, "Having eyes they see not, and ears they hear not." We fail to take in the bounty and beauty all around us. What would this great soul want to see if she had but three days of vision? First, she would call her dearest friends together, those who have made life worth living for her, and look deeply into their faces—and hearts. "The subtleties of expression, the quiver of a muscle, the flutter of a hand," none of these would escape her. Helen Keller wonders if we "seeing people" can describe at all accurately the faces of five of our close friends. Can we?

Then, too, she would want to see the face of a baby, and to look into the loyal trusting eyes of her Scottie and Great Dane dogs who have meant so much to her. After a walk through the wonder of the woods, she would pray for the glory of a colorful sunset. It would so thrill her that she could hardly sleep that night! Then the glory of "the magnificent panorama of light which the sun awakens the sleeping earth,"—a sunrise! These are just a few of the sights she would wish to see. "Oh, the things that I should see if I had the power of sight—for just three days!" And we who walk with dull eyes and slumbering senses through so much of this beautiful world, let this counsel of Helen Keller prod us wide awake:

"I who am blind give one hint to those who see: Use your eyes as if tomorrow you would be stricken blind."

There you have it! "live 'as if'—the time is short."

Again, if I possessed this crisis—sense of time, I should have a deeper, tenderer insight into the lives of my fellowmen. Let me begin *now* to see them for what they really are, the children of God, in various stages of advancement, true, but all of them needing the word of encouragement and love and forgiveness I can give. For the "time is short." It's later than I may know. Said Disraeli, who knew so well the taunts of hatred and abuse, "Life is too short to be little."

When I took the time to thank a teacher for the good she is doing our children, she made a very characteristic reply: "Your word of appreciation means more than you know. We get a lot of criticism in our work, but very little thanks." Why, my friends, are we so niggardly about expressing the gratitude we must often feel in our hearts?

With time at a premium I would, with God's help, be big enough to go and ask forgiveness of any to whom I have been unkind. Yes, and to want to forgive any who may have been unkind to me. How we would, all of us, seek out opportunities for reconciliation! The things which in our hectic lives, loomed so large would suddenly become small. And many of the things that formerly appeared small, would become big.

Have you ever read Whittier's poem, "Forgiveness?" Get it out and memorize it. It will help you cultivate the spirit of inward graciousness, and tenderness and forgiveness toward your fellows.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul
wrong;
So, turning gloomily from my fellow-men,
One summer Sabbath day I strolled a-
mong
The green mounds of the village burial-
place;
Where, pondering how all human love
and hate
Find one sad level; and how, soon or late,
Wronged and wrongdoer, each will meekened
face,
And cold hands folded over a still heart,
Pass the green threshold of our common
grave,
Whither all footsteps tend, whence none
depart,
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling
I forgave!

—John Greenleaf Whittier.

(Continued on page 13.)

"It Shall Be Upon Aaron to Minister"

By REV. RICHARD K. MORTON
Jacksonville, Florida

Those who receive and respond to a call to minister in any capacity, to the beloved community in the name of Christ, have both a solemn obligation and an exhilarating opportunity.

"And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not" (Exodus 28:35). In these and other words we find the description of what Aaron must wear and do, in fulfillment of his appointed ministry, and how he and his sons are to be consecrated to their task.

In our day we need no thought of altar sacrifices and what garments the priest must don to be prepared to exercise his office. But we do need to give serious thought to what the modern Aaron's obligations and functions are in the ministry of the Lord.

Who would not tremble and be humbled at the words Paul heard (Acts 26:16): "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee."

Through a tremendous experience he is commissioned and given a task to do, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power" (Ephesians 3:6-7).

Paul likewise reminds Timothy (and through him, others) not to shirk from being a "partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Timothy 1:8-9). Of this he was "appointed a preacher, and an apostle, and a teacher of the Gentiles" (verse 11).

In the Epistle to the Hebrews (chapter 5), it is stressed that the high priest, "ordained for men in things pertaining to God," ought to

offer for sins, "and no man taketh this honor unto himself, but he that is called of God, as was Aaron" (verse 4).

It is upon us, right now in some appointed place, to minister. And this ministry is not confined, by any means, to that of clergymen in the pulpit and parish. If we are to have the needed restoration of New Testament faith and life, we must once more create a sharing among all when it comes to ministry. We have lost much because we too lazily turned over to a special class or group what we tried to represent as their responsibility only. It is with real purpose that the Methodists and others have "lay preachers."

There are those who are ordained, after special training, for special service, but the hand of the Holy Spirit is laid upon all of us to perform some ministry.

It is upon us to minister, in the first place, by radiant and powerful witness to the truth that is in us. Our Christian faith is as strong as what we are willing to do about it, from hour to hour and from situation to situation. It is also ours to witness and minister through our active membership in the Church of Christ. This involves giving ourselves—our money, time, talents, interest, fellowship, love. It means connecting up with everyone and everything that can increase the depth and value of the spiritual life within.

Our ministry also must mean steady searching of the Word of God

for truth and power and steady, humble petitioning at the Throne of Grace for the inflowing of divine power. We often see so little because our eyes are so seldom closed in prayer, and we often walk so falteringly in the faith because we so seldom bend our knees in prayer.

It is ours to minister by serving as well—doing something highly exacting and sacrificial or some little service which everyone else has forgotten or belittled. The altar is set up, and has fire upon it, and the vestments of priestliness are ready. But what of the inner desire on our part really to serve as a minister of Jesus Christ, in pew or pulpit?

All spiritual sons and daughters of Aaron should rejoice at the call of God to service. There is a ministry to which each of us may be ordained. There is no greater power in life today than that possessed by a humble but devoted servant of our Lord going forth in His Name to perform some needed service. It must be upon us all, today, to minister. No special group, set apart, can do the tasks that await the Church of Christ. Many more must have ears to hear a call like that which came to Paul: "stand upon thy feet: for I have appeared unto thee . . . to make thee a minister and a witness."

You are a minister of your church, and you have an ordination in the service of Christ. It is up to you to minister. Churches do not, in the long run, grow by their keenness in observing how the Holy Spirit guides their minister. They grow in being clean, humble, ready servants to carry the vessels of the Lord. They grow as they respond to the Holy Spirit acting within themselves.

"And it was upon Aaron—and upon you and me—to minister."

"Christmas and the Good News"

No. 1 of Three Articles

By W. R. CULLOM

People generally understand that the word "gospel" means "good news." A popular gospel song of some years ago said, "Tell me the old, old story." The word "old" as used here means that the gospel story has been tried through the ages and found to be thoroughly trustworthy and satisfying. In this sense, the word "old" is of course a most worthy one and one that is in complete harmony with the facts of long repeated and well tried experience. There is another sense, however, in

which the story of the gospel is perpetually and even eternally new. I mean to say that it is a love story, and that *love* is always new, and grows more so with age. It is ever fresher and more meaningful with the passing years. This is true in the case of love between a man and a woman, and the love between parent and child. When responded to by faith and personal surrender, it is infinitely more so in the case of a personal human soul and its Father

(Continued on page 15.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Winter Quarter

Today, Monday, November 22, students are taking examinations ending the first quarter's work at the college for the year 1954-55. At Elon we have had the very best quarter in the past twenty years. The total enrollment for the quarter is 916. The students have done good work as I am confident the examinations will prove. During the quarter we have had no serious misunderstandings between the students, faculty or administration. We have had cooperation by everyone on all sides. All in all, it has been a fine experience on our campus.

In a student body of between 900 and 1000 there must of necessity be a number who enroll and drop out. We have had only one person to leave school because of homesickness which is very unusual. Then, too, there are those who realize that they are not going to pass and rather than take examinations and fail, they leave rather than face the test and, of course, there are those who take examinations and fail. It is estimated that from our present enrollment we will probably lose somewhere between 40 and 60 students. The Field Secretary's Office reports that we will have between 40 and 50 new students to enroll for the Winter Quarter. In all probability, the enrollment for the Winter Quarter will be about the same as it was for the Fall Quarter. There are a number of classes, of course, that must be taught. It has been necessary to employ an additional faculty member for the Winter Quarter.

We are happy to report optimistically for the college as we face the remainder of this year and the opening of another year in September.

* * * * *

Athletics

The Elon College football team has had a very successful season. It has been the most successful that an Elon team has had since 1951. Last year we tied one, won one, and lost seven. This year we lost three, tied one, and won five. We lost only one game in our athletic conference. The other two that we lost were to two South Carolina teams. One is a member of the Southern Conference and the

other a South Carolina team. The final game on this year's schedule was with Davidson College. Davidson is a member of the Southern Conference. The score was Elon 14—Davidson 6. The Elon boys played smart football from the kick off to the whistle. It was an exciting game to watch.

The Elon team is coached by Sid Varney. Varney is a graduate of the University of North Carolina and played football at the University for four years. He was assistant coach at Presbyterian College in South Carolina until two years ago when he resigned to take the position as head football coach at Elon College. Coach Carney is a good student of the game, works hard, knows his football, and is cooperative in every way at the college. He has a good spirit and is a fine character. We are fortunate in having Sid Varney as a member of our faculty and coaching staff at Elon College. He has done an excellent job these two years and we are all looking forward to a more successful year during 1955-56.

The basket ball team is working hard getting in good shape. We have a good schedule and are looking forward to a successful year with our basketball team. Doc Mathis is the basketball coach and line coach for the football team. Doc does an excellent job of training and coaching the boys. He has been at the college for a number of years.

Scott Boyd is head of the Physical Education Department but does not coach any of the teams. The Athletic Department at Elon is moving along with the rest of the college in a satisfactory way.

* * * * *

Apportionment Giving

The annual conferences for this year have all been held. Our churches are now operating in the new conference year. For a number of years Elon College has listed contributions within the calendar year. Our records show that we have received to date in 1954 a total of \$12,350.25. The offerings received this week will leave the college far from the total amount apportioned. There are, of course, five more weeks in this year. It is entirely possible that we will re-

ceive enough from our churches to make the total receipts equal to the amount apportioned—\$15,000, but it is not likely that we will.

The convention holds the college strictly to the amount asked for THE CHRISTIAN SUN. It would be of much assistance to the college in making this payment if the amount asked of the churches for the college could be paid. Otherwise the requirements tend to work a hardship on the college.

I am sure that all our churches are aware of these facts and that they will do their best to see that their apportionments are paid.

Previously reported \$12,216.37

Eastern Va. Conference:	
Norfolk, First	\$ 5.00
Rosemont	51.00
N. C. and Va. Conference:	
Danville	\$ 31.00
Shallow Ford	20.00
Virginia Valley Conference:	
Newport S. S.	\$ 26.87
	133.87

Total to date 12,350.24

RALEIGH HOUSING MEETING.

(Continued from page 2.)

or renovate certain neighborhoods of the city where poor health, crime and delinquency, and various other social problems accompany exceedingly poor housing conditions.

The committee invited the City-planner, Mr. Herbert Stevens to present the conclusions of studies made of delapidation in housing, fires, over-crowding, and poor sanitation and their correlation with such burdens as tuberculosis, crime, venereal disease, welfare case load. Various other city officials commented on the charts presented by Stevens, and the president of the Raleigh Board of Realtors reported the efforts of his board to work out minimum standards for housing which the city might adopt.

The sponsoring committee was asked by the meeting to sponsor a second such gathering with reports on the social costs of the deplorable housing conditions which had been revealed. The feeling was expressed that the public needed to become informed and aroused over the issue. Research is also to report details of possible Federal guarantees for private capital if urban redevelopment is attempted in the slum areas which are the worst. Certain enabling legislation is needed from the State Legislature if such aid is to be used by North Carolina cities, it was understood. GAYLORD B. NOYCE.

Missions at Home and Abroad

Centenial of Modern Nursing

Just one hundred years ago this month of November Florence Nightingale launched the modern nursing movement when, in cold, filth and suffering she ministered to sick and wounded soldiers of the Crimean War in Selimiye Barracks, Uskudar, Turkey.

This month she is being gratefully remembered all over the world, especially in Turkey, and from that land a New England nurse writes of what has been done there this year in memory of The Lady of The Lamp.

She is Miss Ethel Lovatt, R. N., daughter of Mrs. Mary R. Lovatt of Lubec, Maine, a Congregational Christian nurse in Gaziantep, Turkey under the American Board of Foreign Missions.

Born in New Bedford, Mass., Miss Lovatt holds her R. N. from the Peter Bent Brigham Hospital, Boston; a B. Sc. from Boston University School of Education and has taken special work in modern nursing at B. U. School of Nursing. She is a graduate also of the Maine State Teachers' College, Farmington, Maine.

The huge Selimiye Barracks still stand in Uskudar, once called Scutari. It is a massive white rectangle topped by towers on the corners but now its long corridors are bare. Today on the wall of the northwest tower there gleams a new marble plaque with the inscription "This tower has become the cradle of modern nursing through the undying service of Florence Nightingale in 1854-56."

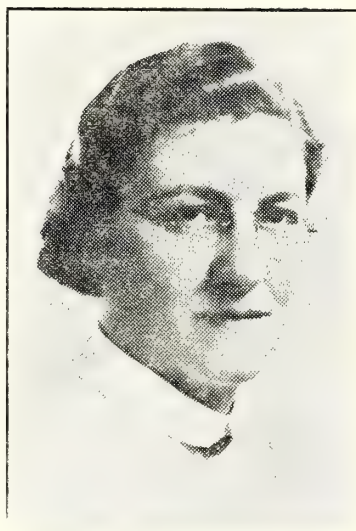
Each year Turkish nurses make a pilgrimage to Uskudar to commemorate the day Florence Nightingale arrived on the VECTIS in 1854. This year Miss Lovatt made this visit with scores of Turkish students and graduate nurses. The celebration took place in April which had been designated as "Nurses Week" in Turkey.

The World Health Organization of the United Nations invited the Turkish Nurses' Association to join them in observing April 7 as "World Health Day." There were exhibits of pictures showing student nurse life and nursing books. There were displays of the variety of nursing

caps worn in Istanbul. There were films on nursing and health and in several schools of nursing plays were given depicting scenes from the life of Florence Nightingale and present day nurses.

A Red Crescent School of Nursing student was a cover girl on the Turkish Pictorial magazine and the newspapers printed many articles on nursing.

At the Barracks in a special ceremony the Mayor of Istanbul welcomed the nurses; the Turkish army



MISS ETHEL LOVATT, R. N.

of Florence Nightingale was presented by Miss Duff Grant, visiting president of the National Council of British Nurses from St. Thomas Hospital.

"Nurses all we were that afternoon. Turkish nurses, British nurses, band played the British and Turkish national anthems and a bronze statue American nurses, proud to belong to a professional that is respected, honored and needed in our world. We are 'modern' nurses today only because Florence Nightingale had the vision and undaunted courage to pursue what she believed a nurse should become," writes Miss Lovatt.

A book in Turkish on Florence Nightingale has just been published by the Publication Department of the American Board of Foreign Missions in Istanbul, Turkey, to aid in a better understanding of the need and the dignity of the great humani-

tarian service of nursing. To this cause of nursing in Turkey American Board doctors and nurses have made great contributions since 1842.

Miss Lovatt, who began her career overseas as a Christian nurse under the American Board in China in 1940, was forced to return home by the Sino-Japanese war two years later after serving as superintendent of nurses in Lu Ho Hospital, Tunghsien, North China.

Undaunted by this experience she went back to China in 1946 and had what she described as a "ring side seat" when North China was "liberated" by the Chinese Communist. Then in 1951 she again had to leave China as a "displaced missionary" because of the Communists.

She served for a time in the Salem Hospital, Salem, Mass. But in 1952, with the zeal and adaptability of the true missionary, she resumed her overseas career under the American Board in Turkey thus adding Turkish to her Chinese and English vocabulary. Miss Lovatt served in the Azariah Smith Memorial Hospital in Gaziantep, Turkey.

Before Miss Lovatt enlisted in 1940 she was Surgical Teaching Supervisor in the Maine General Hospital for a year.

Right now the American Board of Foreign Missions is looking for six nurses to go into overseas Christian medical service: two to Angola, Africa; one to Rhodesia, Africa; two to Madura, India, and one to Turkey.

Behind The Iron Curtain—A New Voice

There'll be a new voice in the strife torn land of Korea after December 1—a voice crossing the Iron Curtain barrier to bring the message of "peace on earth to men of good will" to men not only on the south side, but for the first time since Communist invasion, to men in the north.

It will be the Radio Voice of Christian Korea, the only evangelical radio station in the Far East, with the exception of the Philippines, and the first privately operated station to be granted a permit by the Korean Government.

Programs featuring straight forward gospel messages, and all types of music, dramas, English classes, Bible classes and a wide range of cultural and religious subjects will be beamed across the country. And in hundreds of south Korean country

(Continued on page 11.)

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

That Annual Report!

Each society makes an annual report to the District Superintendent, who, in turn, reports on those activities to the Conference superintendents and the Convention superintendents. But how many of our society presidents ever give a complete report of the year's activities to the women of their own church? The Chapel Hill society is one that does. Because it shows what a comprehensive report of the year's work for a society might contain, and because this might give an idea to some president of a society for this year, it is being printed in full. (Incidentally, a report of the activities of the women's organization should also be given at the annual business meeting of the church.)

* * * * *

Annual Report of The Woman's Fellowship, United Congregational Christian Church of Chapel Hill, N. C.

In September, 1953, the Woman's Fellowship of the United Congregational Christian Church of Chapel Hill had a membership of forty-seven. Ten new members were added to the roll, and eight members were discontinued.

The activities, projects and programs during the year were as follows:

Conferences and Meetings Attended.

Fall Conference in Greensboro—9 women attended.

Spring Rally at Liberty, Vance—7 women attended.

School of Missions, Elon College—1 woman attended full-time, 4 women attended part-time.

World Day of Prayer, Chapel Hill.
Peace Workshop, Chapel Hill.

Friendly Service.

Remembered four needy families at Christmas with gifts of food, toys and clothing. Names furnished to us by the Chapel Hill and County Welfare Department.

Collected and turned over to the Welfare Department good used clothing throughout the year.

Managed the "Empty Stocking" booth one full day before Christmas.

Remembered each ill member of our church with flowers, fruit, book or toilet articles.

Missions.

Sent gifts of soap, vitamins, powdered milk and books to Puerto Rico at Christmas.

Sent more than enough money for a goat to Puerto Rico.

A \$25.00 Share Package was ordered from India and sold. Two more of these packages have been ordered.

For the second year, we have cared for three orphans, one in Lebanon, one in Korea, and one in India. At Christmas we remembered each of these children with a Christmas package.

Participated in the annual Clothing Drive for overseas relief. For this project, our women helped with planning and drive and made the posters to be used as an advertising medium. The drive was sponsored by the Chapel Hill Council of Churches and the Community Club.

Special Activities.

Served a luncheon to the Executive Board of the Conference.

One circle served refreshments after a church business meeting.

Contributed and served the student supper in September.

Prepared and served the second student supper.

Served a Father-Son banquet for the men and boys of the church.

Baked cakes for the Men's Fellowship for three ice-cream socials.

Served a dinner for the "Peace Workshop," held in our church and Hillel House. This was interdenominational and inter-racial. The workshop was sponsored by the Friend's Service Committee and the Chapel Hill Council of Churches.

Served dessert and coffee after the movie, "The Hidden Heart."

Programs.

Many of our programs have been from the packet, a very interesting one being "The Family Tree."

Read and reviewed both of the study books, "Where'er the Sun" and "Within These Borders."

Observed National Family Week by urging our women to visit new people in the church. Each family

sat together the Sunday ending the week. After the worship service, a picnic lunch was served in the Hut, with several new church members as guests of honor.

Planned a program in conjunction with the showing of the movie, "The Hidden Heart."

Read and used THE CHRISTIAN SUN, Guide Posts, and Church Woman.

Used the Devotional Program material in the packet and supplemented when desired or needed.

Cradle Roll.

Mrs. Cherry, our Cradle Roll chairman, has kept a record of all children under three years of age. She has entered all babies at birth, visited all new mothers and remembered each child on his birthday. She held a party for the children and mothers at her home in August.

Special Honors.

Mrs. R. L. Jackson has served as vice-president of the North Carolina Conference for the past two years. Mrs. Jackson will serve as district superintendent for the Raleigh district for the next year.

Your president has served on the Nominating Committee for the North Carolina Conference and also on the district nominating committee.

We gave two Life Memberships during the year.

CORIELLE (Mrs. J. R.) ELLIS,
President.

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Pleasant Ridge Has Two Special Programs

The World Community Day service's theme "Let the Children Come to Me," was presented in a program held at Pleasant Ridge on Friday night, November 5, 1945, with the Pleasant Ridge and Spoon's Chapel societies sharing in the program.

Spoon's Chapel was in charge of the worship, with Miss Edith Stout as leader. Mrs. S. H. Pell was pianist. The congregation sang "Come, Holy Spirit"; and Mrs. Max Vestal led in prayer. "Where Cross the Crowded Ways of Life" was sung by the group, and Spoon's Chapel society gave a responsive reading.

The Pleasant Ridge society presented a pageant, "Light from the Lamp." Speaking characters were: Mother, Kittly Cox; grandmother, Mrs. J. C. Newell; a public health nurse, Mrs. Max Vestal, and public health visitor, Welma Allen. Pantomime characters were: Mrs. Colbert

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Thanksgiving is a real American holiday. Christmas belongs to all the world, but Santa Claus is rather special with us. Santa is for the "For fun" part of Christmas. It is really the birthday of the Christ Child that we keep.

One mother told about the smallest child in her family saying: "What is Christmas?" Rushing from one kitchen chore to another she said: "The birthday of Jesus, the little Christ Child." The smallest in the family thought for awhile and said: "You always make us a birthday cake, does Jesus get one?" Although she was very busy, the mother stopped and made a cake by her usual birthday cake recipe, she decorated it in white and wrote "Happy Birthday" in pale green. Later the family placed a small green (larger than birthday size) candle on the top and lit it. The father told the family how the Christ child grew to be a man who helped all the world and that he was described as "The Light of the World." The lighted candle reminded them of the growing life and light of Jesus. The cake was cut and each member of the family had a piece. When visitors came to the home they were given a piece of the birthday cake for the Christ Child.

The wise men who came from the East brought their best gifts to the Birthday Child and laid them at his feet. Today we give gifts too, for they remind us of love and sharing. The Bible tells us that "It is more blessed to give than to receive." As you grow older you will find that is true.

The Christ Child himself knew nothing of Christmas or special gifts. What did we know? His special time was probably the Hanukkah or Feast of Lights. It is an eight day festival that comes about the time of our Christmas. Those of you who have studied some Bible history know that the Jewish people had a long struggle to free their country from enemies. In 164. B. C. an army under Judah Maccabee (called "The Hammer") had defeated forces under Antiochus. As a people they gave thanks to God with the rededication of their Temple and the lighting of the Temple candles.

Today our Jewish friends will keep this happy time by a ceremony of lighting the candles. The family will read from the Book of the Macabees, and use the same hymn of praise and prayer for survival as used in those ancient times. The happiest part of this custom is the exchange of gifts and the little folk received a gift each night until the seven Menorah are lit. Let us never forget that our religion came from the Hebrews and they gave us our Christ Child. Even though we do not worship God alike, they do believe the Christ Child grew to be a great teacher, and we can share this blessed season.

O, Hanukkah, O Hanukkah, come light the Menorah!

Let's have a party, we'll all dance the horah.

Gather 'round the table, we'll give you a treat,

Svivonim to play with, levivot to eat.

And while we are playing, the candles are burning low.

One for each night, they shed a sweet light,
To remind us of days long ago.

* * * * *

What Does the Father Do?

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

When a family name, new to my dad, was mentioned, he would ask—I can still hear him—"What does the father do?" And, too, when I was a young schoolteacher discussing my pupils, if he heard an unfamiliar name he would ask the same question. What a child's father did was, in truth, not very important to him. His desire was merely, to establish a means of identification.

I, for one, am glad the era of judging those we meet by their ancestors is, more or less, in the dim past. Now, when a name is mentioned, the question is, "What does your friend do?" Today's adults and young folks alike admire the up-and-coming person who is self-reliant and emotionally mature—one who is making a worthwhile social contribution to the world about him.

My neighbor's grandsons placed this want ad in one of our town's newspapers:

"Two competent, trustworthy boys are interested in baby sitting, odd or lawn jobs, to earn for joint boat proj-

ect. Fair fees. Call 6-3848." These energetic youngsters are learning, and learning fast; to stand on their own feet.

In the business of growing up, children need to learn the satisfaction that comes from achievement. As an eight-year-old friend of mine pointed out, "We like to do whatever we do well!" Yes, one learns to do by doing, and the egos of our growing-up Americans hunger for encouraging assurance, but they know such assurance must be earned.

Our nephew Don, now seventeen, wrote that his parents had bought him a new car to drive to and from home while attending junior college. A relative threw up her hands. "An expensive car at his age!" She exclaimed. "But wait a minute, Myra," another aunt expostulated. "Don has helped in his parents' super-market since he was nine. He has assumed responsibility like a man. Today, when not in school nor doing extra studying, most of his time is spent working at the store. *He has earned the car!*"

Parents need to start early and to work continuously at this job of teaching their boys and girls to meet life with happiness and stability. A spoiled, pampered child is neither happy nor self-sufficient. Even young children need small responsibilities, which should become larger as the child develops.

One way of developing self-reliance and, also, a sense of belonging is to encourage the children to take part in family discussions and to share in budget planning. Where such procedure is customary, it is not difficult for them to understand when Mom and Dad explain why "we can not afford the new bicycle." Every young member of the family feels complimented by being invited to share in the financial confidences.

Our children do not learn to be adults in ten easy lessons. They learn by climbing the ladder of life rung by rung. They need to identify themselves with the church and school activities, Junior Red Cross, boy or girl scout organizations, and other worthy causes. Doing this will help them to stand firmly for the right. As one authority puts it: "He joins, serves, persuades, and stands firm."

And so, Mother, Dad, *your* young-citizens-in-the-making **must learn to stand alone.** No longer do people ask, "What does his father do?" They want to know about the child himself.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Tips from Tom

Probably a number of our churches had a Youth Work Day for Christ. If yours did, please write us about it; if not, use the suggestions made below for next year's project.

* * *

Some answers have come in from our postcard requests for news; but quite a few more have remained unanswered. Who is falling down on the job, the minister to whom they are mailed, or the youth to whom they are given?

* * *

Note of philosophy: Some one has said that the reason a dog is man's best friend is because he wags his tail and not his tongue.

* * * * *

First Christian Church, Burlington

On Sunday evening November 21, the Pilgrim Fellowship and Junior Missionary Society heard an illustrated talk by Dr. Harold Kernodle of the European tour which Dr. and Mrs. Kernodle took in May and June of this year. Color slides, many of them taken by Dr. Kernodle showed the historic points as well as gorgeous flowering gardens in evidence in late spring in England, France, Holland, and Belgium. Some fifty young people of the two societies were present.

The above groups are planning a special Christmas program to which the parents will be invited on Sunday evening, December 19. The Pilgrim Fellowship is also planning a service with distribution of treats at the Prison Camp in Garham during the Christmas season.

* * * * *

Valley Planning Committee Meets

A meeting was held by the Valley Conference Planning Committee on Sunday, November 21, 1954. The purpose of the meeting was to plan for the coming rally to be held at Bethlehem Church on Sunday, January 30. The spring rally will be held on the fourth Sunday in May at Mount Olive Church. Some plans were made for the rally programs.

It was decided to try and get at least one car-load of young people to go to Richmond for the state rally.

It was urged that more young people attend these meetings.

KAY KAGEY,
Secretary.

* * * * *

Work Day for Christ

The Junior High Youth Fellowship had a Work Day for Christ on Saturday, November 20. In this project, they did odd jobs such as raking leaves, cleaning out garages, baby sitting, house cleaning, etc., for forty cents an hour. They will give this money to their project of sending a Japanese student to college for one year.

Richard Miltter and Billy Phillips were the boys in charge of receiving calls for workers to report. Mrs. Larry Milteer is in charge of the group.

MRS CY DeLONG.

Note.—Mr. Madren or Mrs. DeLong failed to give the name of the fellowship. We are sure, though, that it is the fellowship of Rosemont Church in South Norfolk.

LAYMEN AND THE CHURCH.

(Continued from page 3.)

course in *Applied Multivariate Analysis*—whatever that is!

Perhaps we need a course in *Applied Religion*.

We give plenty of lip service to the philosophy of religion, but do we apply this as we should? We try to learn the history, the pitfalls and the errors of the people in Biblical times, but do we profit as we should from their mistakes? We *act* like Christians, but *are we really as Christian* as we pretend? We need to apply our religion.

Too often we practice our religion in the same manner that we carry out traffic rules and regulations on the highways. Sure we know how to drive—we demonstrate how well we can every time we renew our driver's license, *but* what is our performance on the state highways and on the highway of life? We know what to do but fail to do it.

We console ourselves with the thought that no one else does the right thing all the time and proceed to do as we please, thereby setting a bad example for the other fellow. Our mutual bad example is unfair to both of us.

When I was growing up, I could never understand why my parents kept repeating that I should be a good example for my younger brother. I never did understand exactly what they meant until I had children of my own. Now I understand it very well.

Our example is frequently followed by our associates whether they are younger, or older, or contemporaries. I can almost assure you that any man in this church today who will grow a moustache, will have some of his friends growing one. And any lady who comes out with an absurd little hat will soon find another lady with one equally unique.

Our examples in religion are followed more than we will ever know. We should make sure that they are a help not a pitfall to our fellowman.

Religion in everyday life is Applied Religion, it is the working religion, it is the end product, our knowledge of religion and its ethical, social and individual aspects is worth nothing unless we apply these precepts to our personal actions and serve God and our fellowman.

In the words of Gibran, "Who can separate his faith from his actions, or his belief from his occupation?"

BEHIND THE IRON CURTAIN.

(Continued from page 8.)

areas people for whom radio is a unique experience will be listing with the help of pretuned battery receivers and farm pack battery sets provided by the station. A special hour-long program in English is also planned on Sundays for GIs in the country.

The radio station is the joint product of the Korean National Christian Council and of the various missionary groups which together raised more than \$130,000 to launch the project. Additional funds for operating expenses are now being sought from church groups in the U. S. Station studios are in Seoul and a 5,000 watt transmitter is located just west of the city.

All that is necessary for the triumph of evil is that good men do nothing.—*Edmund Burke*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Yearning for the Living God"

LESSON XI—DECEMBER 12, 1954.

MEMORY SELECTION: "This God is our God for ever and ever." Psalm 48: 14.

BACKGROUND SCRIPTURE: Psalms 42, 84, 102: 25-27.

DEVOTIONAL READING: Psalm 63: 1-8.

Homesick and Heartsick.

This man was homesick and heart-sick. He was a devout Hebrew, exiled from his own land, somewhere in the north country. He was among strange people in a strange land, surrounded by pagan people. And a great homesickness and a great heart-sickness came over him. He was homesick for the Temple and its services of worship; he was heartsick for God. He puts all this in striking and vivid language. "As the hart (the stag) panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." It is the picture of a stag, pursued by hounds, tired and famished for water, desperate for any water that might be found near at hand. Or is it the same stag, looking for water during the summer season when the rains had not come, and the water courses had dried up. It is bad enough to be hungry; it is worse to be thirsty. The pangs of hunger pass away and one loses his appetite for food after a season; but thirst becomes more acute all the time. It is often said, "You never miss the water until the well runs dry." This man, perhaps, had not realized what it meant to him to go to the Temple to worship, until he was deprived of this privilege. And now he was hungering and thirsting for God, for the living God. Alas, there are those who have lost the appetite for God. They do not hunger and thirst after his righteousness. But there are those who do hunger and thirst after righteousness, and, thank God, they are filled.

Where Is Thy God?

It did not help the man much to have these pagan strangers taunt him with the question, "Where is thy God?" If this man cared so much for God, and if God cared so much for this man, why didn't God do something about it? Why not? That

is the question which not only the skeptic asks, but which the believer himself asks. Why doesn't God do something about these matters anyway? Why doesn't he do something about my case in particular?

Where is thy God? Where indeed? This man thought that God was in the Temple in Jerusalem. He knew he was, for he had found him there. But evidently he did not think that God was with him in his exile. But, of course, God was right there, as well as in the Temple. Where is thy God. Is he in the little church back home in which you used to worship before you moved to the city or to another community? Is he only in your church? Is he with you when you are in the company of your friends? Is he completely absent from you when you are away from home, or among enemies or unbelievers? Come now, my friends, where is your God? Is he "up there in heaven"? Or is he right down here on earth, among men, alongside of you, and inside of you? This question gets right at the heart of religion. Where is thy God?

Tender Memories.

"These things I remember, and pour out my soul within me, how I went with the throng, and led them to the house of God, with the voice of joy and praise, a multitude keeping holyday." He thought about "the old times," "the good old days." Perhaps it was of his boyhood. He remembered how he had "gone to church" and how he had sung songs of praise and thanks. And the memory was too much . . . he broke into tears. Have you ever stood in a strange church and sung some old hymn that you sang in your childhood, or in your old home church "back yonder," and felt that wave of emotion and homesickness sweep over you? Some of us know how this man felt.

Why Art Thou Cast Down?

"Why art thou cast down, O my soul, and why are thou disquieted within me? Well, why? Is your faith dependent upon your unstable emotions and feelings? Because the day is dark and gloomy, have you lost your religion? Because times are hard, do you think God is dead? Do

you think your salvation depends upon good works? Does the fact that you have doubts mean that there is nothing to religion? This is a good question. Why are you cast down, anyway? To be sure, if you are disobedient to God, if you are clinging to your sins, if you have not asked for forgiveness, you may well be cast down. But it will help if we ask ourselves once in a while why we are cast down. God never forsakes us, nothing can separate us from the love of Christ, either in this world or in the world to come.

Be of Good Courage.

"Yet Jehovah will command his lovingkindness in the daytime, and in the night his song shall be with me, even a prayer unto the God of my life." It may be night, but the day cometh. And even if it is night, he who keeps us neither slumbers nor sleeps. We are to live by our faith, not by our doubt; we are to count our highest moments, our truest moments.

The Source of Inner Strength.

"Blessed is the man whose strength is in thee; in whose heart are the highways of Zion." There is a power, a strength which does not come from things, or from outside a man; the strength which comes from faith in and fellowship with Christ. Happy is the man who, by waiting on the Lord, lays hold on that strength. As has been said so many times before, the important thing is not what comes to us, but how we handle that which comes to us. And no man can handle life adequately in his own wisdom and strength. Blessed, indeed, is the man whose strength is in the Lord, in whose heart are the highways to Zion, who has the inclination to walk in Jehovah's ways, and who seeks in all his ways to acknowledge him. Such a man shall go on from strength to strength.

Security.

We all instinctively seek security. But there is nothing secure in this world. The world will pass away. The very "foundations of the earth" which God did lay, and "the heavens" which are his handiwork, shall pass away. They shall wax old like a garment, and like a vesture they shall be changed. "But thou (God) art the same, and thy years have no end." From everlasting to everlasting he is God. He, therefore, is our refuge, and underneath are his everlasting arms.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

"LATER THAN YOU THINK."

(Continued from page 5.)

Then, there's that "piker feeling" I would want to get rid of! It is the feeling that I have been living a selfish, little life in so great and needy a world as this. Yes, I'd want to be rid of that with the time so short. I must find out how the "other half" lives.

There was the Scotch deacon with a very dutiful sense about his church but who had trouble getting along with others. He came to his pastor, one day, delighted at the prospect of taking a trip to Palestine. "When I arrive, I'm going to climb Mount Sinai and read the Ten Commandments from its top." The minister reflected quietly for a moment and then replied, "I can think of something better. Stay home and live them." The writer recalls a young man who finally made up his mind to come and unite with the Church. Once he had received baptism and partaken of the Lord's Supper, he said to his pastor, "Do you know, it surely is a relief to be rid of that 'piker feeling.' I should have taken this step long ago."

But do you know, friend, you can have your name on a church membership list and still live a smug and selfish life? You can live in a tragic and challenging world and still be a "rick shaw Christian," as Halford Luccock has suggested. Why speak of evangelism if I have never seriously attempted to lead a single soul to Christ? Why refer unctuously to Christian World Missions if the hunger and lostness of the millions leaves me unstirred? Why speak of social service if ordinary need passes from my door unheeded? In this day, so many moan and murmur about juvenile delinquency. But they have never had a share in extending to the youth, what Ella Lyman Cabot referred to as, temptations to right-doing. Said Jesus, "Why call me Lord and do not what I say?"

In a small, rural village a committee of deacons had gathered to pray about the plight of a certain home. All except one member were present in this needy home, and he was looked upon with disfavor by some. They regarded him as just a little worldly. Surely, those deacons thought, the Lord would send food and clothing to this home as a result of their petitions. And he did, but in a strange way! A large wagon rumbled to the front door of that home. The tall awkward son of the absent deacon got out and knocked at the door.

This was what he said: "Dad said to tell you that he was sending over his prayers in this wagon." And then he proceeded to unload food and clothing, something tangible, that would help keep body and soul together through the long, hard winter.

The lesson to be gained from such a homely incident is not, that we should forsake prayer in the time of need. It is rather that we should not besiege the Dear Lord to do things for others that we can do ourselves.

Is it not startlingly true, that we can live such smug, "religious," selfish lives in a world of suffering and woe? We need to launch out positively, to take the initiative in building a better, more livable world. But we are hamstrung by negatives. We know what we are against, but not sufficiently what we are for. Said Sir Alfred Zimmern, famous historian, "the greatest obstacle in the way of building a just and lasting peace in the world is the small-scale individual." In much the same vein, Dr. Adolph Keller has said, "It is five minutes to twelve on the clock of the world's history." Brethren, it is later than we think. The time is short.

One more thing: Somehow I would want things right between God and my own soul. I'll admit that when I first entered the ministry as a mere lad, I used to scoff at the red letter sign of the Gospel tent: "Prepare to meet thy God, O Israel." These were the religiously *queer* people, with weird ideas in their heads about the end of the world. They were always trying to frighten people into repentance with their strange prognostications about the coming of Christ. This was the lunatic fringe.

That was what I said and what I thought, then. Today I am no longer so intolerant toward these sects. They teach an element of truth we need to heed. If time is of the essence, in the Christian scheme, then God knocks on my reluctant heart saying, Are you ready? Are you living a life that is deserving of the gift of Eternal Life, here and here-after? I'm done laughing at "fox hole" religion. It was Seneca who said, "Let me live every moment as though it were to be my last." And none other than Jesus teaches us to have our loins girt, and our lamps trimmed, and to be as servants, to whom much has been entrusted, ready for their Lord's return. (Luke 12:40.)

If it could be dinned in on my mind that time is of the essence, I

would seize on the mighty and sovereign commands and promises of the Bible and, with God's help, make them my very own. I would take time by the forelock! I would stop dawdling and postponing in matters of life and death, affecting my eternal destiny.

When Mr. Daniel S. Ford, former editor of the *Youth's Companion*, died, they found on a conspicuous place on his desk, much worn with frequent handling, the following poem. It was a fitting epitome of one who had done so much to lift the burdens of others, and to be kind and helpful towards all men.

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live:
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
Faith to conquer crowding doubts and fears,
Beauty for ashes may I give a way:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

"Brethren, the time is short."
It's later than we think." "We shall not pass again this way!"

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Allen, Clarice Newell, Emma Allen, Susan Pell, Johnnie Beane, Butch Newell, Mrs. Earl Lowdermilk, Evan Cox, Elaine Beane and Mrs. Hilton Beane.

Miss Stout led another responsive reading. The offering was then taken and gifts of clothing for overseas relief for children were brought to the altar and dedicated with prayer by Miss Stout.

* * *

On Sunday night, November 7, 1954, the Pleasant Ridge Society had their Thank Offering service, with Mrs. S. H. Pell as leader. Mr. S. H. Pell and Rev. Max Vestal had part on the program. A film, "The Beginning," was shown. This film told of the Stryker family, who learned the importance of tithing. An offering was then taken for home missions. This offering will go to help a church near South Boston, Virginia. Rev. Max Vestal closed the program with prayer.

VELMER ALLEN,
Reporter.

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Our report this week brings us to \$43,229.71. Our goal is \$70,000.00. Well, to the top and over the top is a long ways, but prayer and hard work of the part of 35,000 church members ought to make it not too difficult. There are some of that 35,000 who are really working at it—a good many of them in fact—and I hope we shall make it.

If your church and Sunday school has not yet received the Thanksgiving offering for the Orphanage please get busy and receive it. It will be a joy for the people to have a share in supporting these children. Tell them that most of the year we have had 83 boys and girls here, that right now we have 79, 38 of whom are boys. They are all 79 of them a happy, healthy lot.

You will not have to argue with them, but just let them have a chance to make a contribution along with their fellow members and you will rejoice with them in the result. If every church in the Southern Convention "passes the plate" and tells those to whom it is passed that the offering will go to the Christian Orphanage, and means it, the results will be sufficient and everybody will be happy. Everything depends on giving the people a chance to contribute. If I could see all the people, or if you could see them all, and ask them for a donation our problems would be solved; but neither you nor I can see them all. However there are enough of us reading these lines to influence our churches to "pass the plate" either in Sunday school or church or both. For these children's, and for the church's sake let us receive an offering during November or December for the orphanage. Thank you. And God bless you.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 25, 1954.

Commodities for the Week.

Coupons:

Mrs. Howard Hensley, Elkton, Va.
Mrs. L. A. Logan, Elberon, Va.
Mrs. J. K. Landrum, Vernon Hill, Va.
Smithwood Christian Church.

Cloth:

Cone Mills Corp., Greensboro, N. C.
Columbia Mfg. Co., Ramseur, N. C.

Clothing:

Mrs. H. G. Ballinger, Guilford College, N. C.
W. T. Simpson, Burlington, N. C.

Canned goods:
St. Mark's Evangelical & Reformed Church,
Burlington, N. C.

Sunday School Monthly Offerings.

Amount brought forward \$13,050.47

Eastern N. C. Conference:

Bethel \$ 68.70

68.70

Eastern Va. Conference:

Antioch S. S. \$ 7.59

7.59

N. C. and Va. Conference:

Berea \$ 24.00

Bethel S. S. 11.71

Bethlehem 1.00

Burlington, First 50.00

Concord 5.00

Elon College 107.74

Gibsonville 44.00

Mt. Zion, S. S. 5.04

Salem Chapel 10.00

258.49

Western N. C. Conference:

Antioch (R) \$ 8.00

Grace's Chapel 50.00

New Center 20.00

Providence Chapel 2.50

Zion 30.00

110.50

Virginia Valley Conference:

Mt. Olivet (G) S. S. ... \$ 3.00

3.00

Total \$ 448.28

Grand total \$13,498.75

Special Offerings.

Amount brought forward \$27,545.67

Ladies' and Men's Bible

Class, Winchester Ch. . \$ 10.00

Young People's Class,

Reidsville Church 20.00

Burlington Asso. of In-

surance Women 32.00

H. O. Byrd, Suffolk, Va. 12.00

Cong. Christian Sunday

school, Colummbus, Ga. 5.79

In Memory of Mr. & Mrs.

H. V. Simpson 10.00

In Memory of W. O.

Petrea 7.50

In Memory of Fred Sellars 15.00

In Memory of Walter R.

Sellars 15.00

In Memory of W. H. May,
Sr. 15.00

Thanksgiving Offerings:

Miss Vera E. Gilham,
Greensboro, N. C. .. 50.00

S. G. Womack, Greens-
boro, N. C. 100.00

O'Kelly Bible Class,
Greensboro, First Ch. 50.00

Mr. & Mrs. C. M. Fields
and family, San Le-
andro, Calif. 10.00

Mr. & Mrs. H. B. New-
man, Henderson, N. C. 10.00

Mrs. & Mrs. R. C. Jarrett,
Hampton, Va. 10.00

John H. Vernon, Bur-
lington, N. C. 25.00

Mrs. Belle F. Robinson,
Albany, N. Y. 25.00

Mr. & Mrs. J. A. Rus-
sell, Suffolk, Va. ... 50.00

C. B. Ellis Music Co.,
Burlington, N. C. ... 25.00

Mr. & Mrs. Doyle Me-
Farland, Sanford, N.
C. 200.00

Mr. & Mrs. A. D. Moore,
Burlington, N. C. ... 25.00

Mrs. J. Penn, Reidsville,
N. C. 25.00

R. O. Strange, Vernon
Hill, Virginia 35.00

Bernard Cone, Greens-
boro, N. C. 25.00

Mrs. W. M. Downey,
South Boston, Va. ... 20.00

A. D. Pate & Co., Bur-
lington, N. C. 10.00

Ed M. Hicklin, Burling-
ton, N. C. 5.00

A. V. Beck, Burlington,
N. C. 10.00

Hugh L. Holland, Suf-
folk, Va. 25.00

A. L. Curling, South
Norfolk, Va. 10.00

Mr. Marion H. Huber,
Cincinnati, Ohio ... 5.00

Sykes Foundry & Ma-
chine Co., Burlington,
N. C. 25.00

Mr. & Mrs. J. P. John-
son, Richmond, Va. . 20.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift
sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name

Address

"White Christmas"

PICTURE OF THE MONTH.
(Paramount.)

Those remembering "Holiday Inn" will make inevitable comparisons with this amusing, colorful and spirited musical romance which it may have inspired. Those who have no such recollection may well enjoy this sprightly extravaganza on its own merits. It has a plot combining enough sentiment and pathos as well as comedy, singing, and dancing to hold interest. Some well known songs by Irving Berlin are included, and new ones which have already become popular are offered, such as "Count Your Blessings" whose sane philosophy is refreshing.

Two entertainers with hearts of gold and an eye toward romance—Bing Crosby and Danny Kaye—have become a famous team since they were war buddies. They cooperate in reviving the lagging resort hotel owned by their old division general, who seems to have joined the "not wanted" ranks since the close of the war. Calling the Army esprit de corps to the rescue, they restore the inn to prosperity and the general to self-confidence. A "sister act"—Rosemary Clooney and Vera-Ellen—is helped along and "White Christmas" undoubtedly leads on to the "Wedding March," the girls contributing their own talent to this elaborate confecton.

Beautiful Technicolor in bright hues embellishes this Paramount presentation with Vistavision giving depth and panoramic prospective to lavish production numbers, elaborate settings and scenic effects which compete with one another for visual enjoyment.

Good Holiday fare for the family.

Protestants Studying Papal Statement

An extensive study of the implications of the recent statement of Pope Pius XII that the authority of the Roman Catholic Church is not limited to purely religious matters is being made by Protestant and Orthodox Church leaders in this country.

Dr. Claud Nelson, executive director of the Department of Religious Liberty of the National Council of Churches, said last week that many Protestants share the conviction expressed by the Vatican as to Christian rights and responsibilities in the political realm, but would be seriously concerned with the way in which they are exercised, and particularly

with the role of church authorities.

Pope Pius discussed the church's jurisdiction in temporal realms at a special audience to 900 prelates and theologians assembled in Rome. He declared that all of natural law. "its foundation, its interpretation and its application, so far as moral aspects extend" is within the sphere of the church.

Important differences are apparent, said Dr. Nelson, between positions taken by Protestant churches and those indicated in the Pope's address. "Among those readily observed," he said, "are the direct responsibility of the individual believer as affirmed by Protestants, different means and degrees of exercising social and political influence, and ideas concerning the nature and responsibility of the state as a secular institution. Clarification of these and other differences waits not only on further study, but on observation of the specific effect given in practice to Pope Pius' declaration of principles."

Dr. Nelson said the papal pronouncement also will be studied with regard to areas of thought and action in which parallel efforts by Protestants and Roman Catholics may be persued.

He emphasized that reactions are only tentative pending further clarification. The text of the Pope's statement, he said, will be sent by the National Council to representatives of its thirty-member communions in the United States.

"CHRISTMAS AND THE GOOD NEWS."

(Continued from page 6.)

Creator. This must be what the Sainted Augustine had in mind when he cried out in his *Confessions*, "O God, thou has made us for thyself, and our souls are restless until they find rest in thee."

The essential Christmas story announces an indescribable climax in the approach of God to man, a love story whose depth, whose height, whose richness, whose power, whose glory can never be known or expressed. The person in whose soul this story comes to be stale, dry and mere sing-song should never try to tell it to another. Such a soul should stand before Rafael's Sistine Madonna and meditate upon its lovely and loving significance until his soul is quickened and made to thrill with joy at what is here announced. The curtain between the spirit world and the ma-

terial world is unfolded, the Virgin is entering our world bearing the Son of God upon her arms; the Pope, the saint, the cherubs and the angels are giving response as best they can with a wonder and amazement that no tongue can tell nor any pen describe.

The same type of response is given by the angelic song which shouts, "Glory to God in the highest, and on earth, peace among men in whom I am well pleased." The aged Simeon takes the babe into his arms and cries, "And now lettest thou thy servant depart, O Lord, according to thy word in peace, for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples: A light for revelation to the Gentiles, And the glory of thy people Israel." (Luke 2: 29-32.)

A turning point in the history of the universe had come. Henceforth and forever after this, God's operations with men will be divided into two sections—B. C. and A. D.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Mrs. W. H. Ayscue, Henderson, N. C. . . .	10.00
Mt. Bethel Cong. Christian Ch., Summerfield, N. C.	36.00
Woman's Missionary Society, Randleman Cr. Earl Russell, Suffolk, Va.	5.00
Shallow Ford Christian Church	100.00
Mrs. W. C. Wicker and Mrs. Ruth Rogers, Elon College, N. C. . .	10.00
Baker-Cammack Hosieri Mills, Inc., Burling- ton, N. C.	100.00
Mr. T. M. Stroud, Sr., Greensboro, N. C. . .	5.00
Mrs. J. L. Burford, Winston-Salem, N. C.	10.00
W. C. Mull, Burlington, N. C.	100.00
Mr. & Mrs. Philip W. Faucette, Brown Sum- mit, N. C.	5.00
"A Friend to the Or- phanage"	1.00
A. C. Shearer Co., Chap- el Hill, N. C.	50.00
Mr. & Mrs. Thomas W. Cates, Burlington, N. C.	5.00
Mr. & Mrs. J. R. Carter, Ruffin, N. C.	10.00
Burlington Rotary Club	664.00
Mrs. Eugenia G. Wilson, Burlington, N. C. . .	100.00
Special Gifts	20.00
	2,185.29
Grand total	\$29,730.96
Total for the week	\$ 2,633.57
Total for the year	\$43,229.71

ABUNDANT LIFE

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

Without God, there is death—the death of sin. Saint Paul writes of this state: "And you hath he quickened, who were dead in trespasses and sins." (Ephesians 2:1.) There are the dead among the living, people who have immortal souls but without spiritual life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is, indeed, "The Way, the Truth and the Life." It is wonderful that in Christ we find life. The deaf found life coming into their ear drums, the blind found life in their optical nerves, the lame leaped as a hart as life flowed through their helpless limbs, and the dead come forth alive. All who believe in Christ with a saving faith, find life—joyful life—blessed life—that makes the heart rejoice in its new-found love.

Since there is life through Christ, there is also abundant life. "Even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it." (Ephesians 5:25, 26.) There is a second installment of life in salvation, realized in cleansing and the power of the Holy Ghost. The cleansing is permanently received, but the anointing of power, or of abundant life, must continue to be received. One cleansing—many re-fillings. Heart purity has to do with our character and entrance into heaven, power has to do with our service, accomplishments and reward. Unless we continue to be filled with the Spirit, we will never accomplish very much. Abundant life, or power, must continuously be received, or we dry up. The church is dying for lack of food and power.

The Bible says: "Saul increased the more in strength." (Acts 9:22.) D. L. Moody once said: "We are leaky vessels and must stay under the fountain to keep full. I would rather say 'pouring out vessels.'" Christ said to Peter: "Feed my sheep." How can we give out unless we receive, and we must tarry, wait on God, to receive. The one hundred and twenty tarried in Jerusalem until their hearts were purified and they were filled with the Holy Ghost; then abundant life flowed like rivers over Jerusalem, and three thousand souls drank and rejoiced because the river of life reached them. If the early church had stopped "tarrying" the Acts of the Apostles would have had a short record.

Do we want to be successful? The only way is by having abundant life. It is God's plan. We are to be channels for the Holy Ghost to flow through. God so created us that we give out what we possess in our souls. The devil is continually trying to fill us with himself, or with evil spirits. Let us keep filled with the power of the Holy Ghost, thereby transmitting for God. Do not economize on the power of God. Let the ocean of omnipotence have you as a channel, then God can use you as an instrumentality in his hands to reach thousands with the water of life—S. H. Oakes.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, DECEMBER 9, 1954

NUMBER 48

Elon College Library X

A Prayer

God, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith,
Give me the heart to fight—and lose.

Ever insurgent let me be,
Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit—
But let me always see the dirt,
And all that spawn and die in it.

Open my ears to music; let
Me thrill with Spring's first flutes and drums—
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half-done,
Keep me, with stern and stubborn pride;
And when, at last, the fight is won,
God, keep me still unsatisfied.

—*Louis Untermeyer.*

News Flashes

Rev. Bill Simmons is the new pastor of Hanks Chapel and Turner's Chapel churches.

Supt. Scott conducted services at New Elam Church on Sunday, November 28. Rev. E. M. Powell is the new pastor of New Elam.

The Christian Temple, Norfolk, is presenting its Annual Christmas Pageant, "The Beauty and Pageantry of the Birth of Christ," at 5:00 p. m., on Sunday, December 19. The program will be presented in the church sanctuary.

Rev. Fred P. Register, Evangelism and Stewardship secretary, and Rev. John S. Graves, Christian Education secretary, began their services for the Convention on December 1. They may be addressed at Elon College, N. C.

The Rev. Earl T. Farrell, for five and a half years the pastor of the Cypress Chapel Christian Church, submitted his resignation, Sunday, December 5, 1954. Mr. Farrell has accepted a call to the pastorate of Wake Chapel, Wake County, North Carolina.

Last night we worked late. As we were driving home, we decided to turn on the radio. There was beautiful music coming in over the air, but soon it stopped, and "the announcer" spoke: "You are hearing this broadcast of after dinner music by courtesy of the Bla Bla Brewing Company," and proceeded to tell the many virtues of Bla Bla Beer. We didn't stop to listen, but switched to another station—just in time to hear someone say, "We are bringing you the news through the courtesy of"—another brewing company. We tried a third station, and then turned the radio off in disgust. We suppose if we had listened long enough, we would have heard them wishing us an exciting and a dangerous Christmas season.

Foreign Students in North Carolina

For the second year the North Carolina Council of Churches has carried out a survey of the foreign students enrolled in our state's colleges and universities, according to

the Reverend Morton R. Kurtz, Executive Director.

The results of the survey reveal that 461 students from 63 nations and territories outside the United States are enrolled in North Carolina institutions of higher learning. Thirty-two of the 35 schools replying to the questionnaire sent out indicated that they had one or more foreign students, and only 3 reported none. Schools reporting the largest number were: North Carolina State College, Raleigh—144; University of North Carolina, Chapel Hill—79; Duke University, Durham—68; Warren Wilson College, Swannanoa—42. Results of the survey were sent out to the denominational bodies constituting the North Carolina Council.

It is expected that churches will increase efforts already being made to welcome these students into the community in which they are located, as well as inviting them to visit various homes and churches. "The presence of these young people in our midst," said Mr. Kurtz, "affords all of us a welcome opportunity to acquaint them with the best features of our country and thus make new friends for us around the world. We, in turn, can learn from them and gain broader understanding of our friends and neighbors."

Rev. Earl T. Farrell Offers His Resignation to Cypress Chapel

To the members of Cypress Chapel Congregational Christian Church: After much thought and prayer, and counsel with friends, I have come this morning to give to the church a decision that on faith I have finally made. It is not easy to make this statement, because our relationship has been friendly and you have been helpful to me and to my family during the years of my ministry among you.

The church, I believe in all humility, has during the years of my ministry among you, made some progress, for which it is a source of satisfaction to me. Five and one-half years I have served as your pastor, three of which has been full-time. The church is out of debt, interest is keen, attendance is good, and the spirit of the church is healthy. Your opportunity has never been greater, the church is ready to move forward with a greater service to this community, and to take a larger share in our denomination's work both here and abroad.

(Continued on page 7.)

Advisory Council of the American Bible Society Meets

An estimated budget of \$3,544,000 for the work of the American Bible society for 1955 was unanimously approved at the 36th annual meeting of the Advisory Council of the Society, meeting on November 30 and December 1 at the Society's headquarters in New York City. Seventy-four members and guests, representing 54 different communions were present. This is the largest group that has attended these annual sessions, representing, as they do, those churches that place the Bible Society in their yearly budgets as their recognized agency for Scripture translation, publication and distribution.

The session was opened with a memorial service for the late Dr. Frank H. Mann, general secretary of the Bible Society, who died on October 11. The service was conducted by Dr. J. A. Aasgaard of Minneapolis, official representative of the Evangelical Lutheran Church and Dr. Francis C. Stifter of the Bible Society. Dr. Mann inaugurated and was responsible for the program of the Advisory Council. Before his death he had chosen as the theme for these meetings, "These Are the Lively Oracles of God." Dr. Robert T. Taylor, who had worked closely with Dr. Mann on the program, presided at the meetings.

The Rev. Richard H. Ellingson reported that Bible distribution in this country last year rose to almost ten million volumes in 81 different languages. In every state, and often county by county, trained people are now at work distributing Scriptures as representatives of the Bible Society. Twice during the Society's history a nation-wide effort has been made to supply whole Bibles for every Bibleless home. Of recent years, Mr. Ellingson said, such efforts have been state-wide or city-wide on a rotating basis so that every section of the country will be covered periodically.

Mr. Ellington, a former Navy chaplain, stated that last year 1,301,145 volumes of the Scriptures were supplied to Navy chaplains by the Bible Society for free distribution. Ever since its first grant of Bibles to the Navy in 1820, the American Bible Society has freely supplied military chaplains with all the Scriptures needed for their men, totalling over

(Continued on page 15.)

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Executive Board of Laymen's Fellowship to Meet

A meeting of the Executive Board of the Laymen's Fellowship of the Southern Convention has been called for December 18, 1954, at 2 p. m., in the Alamance Hotel, Burlington, N. C. The call for the meeting is being made by Mr. W. B. Williams of Newport News, Va., who is chairman of the Convention Fellowship. Slated for discussion at the meeting, among other things, is the planning of the Mid-Winter Rally Meeting.

* * * * *

Amelia Laymen Organize Laymen's Fellowship

An organizational meeting of the men of Amelia Church was held on November 14, 1954, according to a report received from the secretary, Mr. Clyde Daniels.

Sam Amos and Johnny McKinney of the Wake Chapel Church, met with the Amelia men to explain something about the Laymen's Fellowship and how they might go about the business of organizing a local group.

Tinny Daughtry was elected president; Leon Stevens, vice-president; Clyde Daniels, secretary-treasurer, and Jack Penny, chairman of the Program Committee.

* * * * *

Who'll Represent Your Conference at the National Convention?

An effort is being made to have at least one representative from each of our Conference Fellowships to attend the National Convention of the Laymen's Fellowship, which will be held at the Palmer House in Chicago, Ill., February 25-27, 1955. Special hotel rates are offered for those who make their reservations early. Contact me immediately if you are planning to go and wish to make reservations as a member of the group.

J. E. DANIELEY,
Elon College, N. C.

The General Assembly

Are the nation's churches effectively discharging their responsibilities in a society wracked by turbulent change? This is the underlying ques-

tion facing some 2500 leaders of the nation's largest religious organization meeting this week for the Third General Assembly of the National Council of the Churches of Christ, in Boston.

The challenge was posed by the Council's two highest administrative officials in the biennial message on "The State of The Churches" delivered today (Monday) at the first formal plenary session of the Assembly. Throughout the week church delegates representing 30 communions with a combined constituency of some 35,000,000 people will meet together in some 65 different sessions in an effort to answer the question and chart new patterns of action for the Council.

Citing formidable increases in church membership, material resources and progress towards co-operative unity shown by the Council's 30 constituent communions the Rev. Dr. Roy C. Ross, general secretary and the Rev. Dr. Roswell P. Barnes, associate general secretary, stated that "with God's guidance, the churches can be sufficient to our times." At the same time they also strongly suggested further self study by the church as a whole to define the problems more accurately and determine wheather they are being adequately met.

Some of the challenges confronting the churches today, the general secretaries said, are: Dangerous moral conditions, including juvenile

(Continued on page 7.)

The Christian Sun

Established 1844 by Rev. Daniel W Kerr
A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

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From the EDITORIAL *Viewpoint*

High Moments and Hard Work

Jesus had his high moments of spiritual exaltation. His baptism was such an experience, when he heard a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." The close of the temptation experience was another. After forty days of fasting, the tempter sought in vain for a weak spot in the spiritual armor of Jesus. "Then the devil leaveth him, and, behold, angels came and ministered unto him."

The climactic event in the earthly experience of Jesus was his Transfiguration. There the past and the present became one, as Jesus faced the immediate future. The glory of heaven illumined human flesh and its material habiliments. Peter, vaguely aware of contact with the eternal, suggested that they build three tabernacles there, that they might come again, and others with them, to behold the glory which they had seen.

If Jesus made any reference to Peter's suggestion, it is not recorded. But before they had rejoined the other disciples, it is recorded that Jesus reminded them that he must suffer many things and be set at nought. When they came to the

other disciples a great multitude had assembled about them, and in the company was a man who had brought his epileptic son whom the disciples had been unable to heal. Jesus healed the man's son and restored him to his father.

So it was with Jesus during his earthly ministry. There were moments of high spiritual exaltation, but most of the time there was the giving of himself in ministering to the needs of suffering people. It is the same with those who follow Jesus today. They have occasional soul-stirring moments, but the most of life is given to routine duties and the daily round of hard work.

There are those who seek a constant stirring of their emotions as the fruit of their Christian living. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." To be a Christian is to have in one's heart the Spirit of Christ. To know the Father is to serve as Christ served. It is hard work and not the high moments alone which makes for the abundant life.

Southern Convention History

The Southern Convention has done a poor job of recording and preserving its history. Many of the churches were organized one hundred and fifty years ago. In 1946, the Southern Convention will be celebrating the centennial of its organization. The Convention has made history, but much of its early history has been lost because no one realized its importance to future generations.

Dr. I. W. Johnson of Suffolk, Virginia, has been requested to prepare the historical sketch for the Centennial Celebration. He will do that work well. If any readers of *The Christian Sun* have material concerning matters that are pertinent, Dr. Johnson will appreciate the use of it.

The Elon College Library has a Church History Room for the special purpose of preserving all types of materials of historic interest concerning the Southern Convention. Mrs. Oma Johnson, Elon College Librarian, has taken an active interest in the Church History Room; and has collected much valuable material. She is convinced that many of our church homes still have old papers, books and clippings which contain useful data. If this material is sent to the Church History Room,

it will be safely protected there. If not, it may be ultimately lost.

Much of the history of the Convention is the history of the churches themselves. Very few of our churches have a complete record of their own history. If your church is fifty years old and has a complete set of minutes of its business meetings, it is to be highly commended. It frequently happens that when a new record book is purchased the old one is soon lost.

Every local church in the Convention should begin immediately to prepare a history of its church life. Every year that it is delayed the more difficult it will be to do. Certainly steps should be taken to prevent any loss of data that is now available. Every Conference in the Convention would do well to begin at once to compile the history of the constituent churches. When such histories have been made as complete as possible, they should be typed in duplicate, the church secretary filing one copy in the records of the church, and sending the other to the Church History Room in the Elon College Library.

Christ's Way of Winning the World

By ROY C. HELFENSTEIN

First Church, Richmond, Va.

In the first chapter of the fourth gospel, we find the basic principle of the technique which Christ wished his followers to use in the winning of the world to an appreciation of God, "And he introduced him to Jesus."

Andrew, on the occasion referred to, introduced his brother Simon to Jesus, and in that simple act rendered to God and humanity the greatest service of his life. That personal introduction by Andrew, of Simon, later to be known as Peter, gave Jesus contact with a life, without which the story of Christianity would have been sadly incomplete.

It was by personal contacts, personal introductions, that Jesus was enabled to launch the divinely human enterprise of his Church, against which the powers of evil shall never prevail.

Andrew introduced others to Jesus besides his brother Simon. It was Andrew who introduced the Greeks to Jesus—Phillip and his friends who had made known their desire to see Jesus. It was Andrew who introduced to Jesus the lad who was willing to share with the crowd his five barley crackers and two sardines. Not until the Books of Judgment unfold will we know what far-reaching significance those introductions had in laying the foundations of the Church and in promoting the work of the Kingdom of Christ upon earth. But as we read the gospel narrative, we are reminded again and again that through personal contacts Jesus envisioned the building of his Kingdom of Love and Truth among men.

Down through the centuries, since Andrew introduced Simon to Jesus, the greatest privilege and the greatest responsibility of those who have believed in the Lordship of Jesus has been and is to introduce their relatives, friends, neighbors, business associates and other people who have not personally met the Lord of Life, to introduce them to Jesus.

Pastors cannot assume that responsibility and privilege for the individual member of the church they serve. Professional revivalists absolutely cannot relieve pastors, or the laity either, of their individual responsibility in this, the basic work of the churches.

Dwight L. Moody, perhaps the most widely known layman of the Congregational Church of the past generation, was declared by the merchant prince, Marshall Field, to know more about salesmanship than any other man he had ever met. Early in life, Mr. Moody turned his back upon the alluring business career that had opened before him and dedicated his talents of salesmanship to the service of the churches of all denominations, giving as his reason that he felt that the laymen of the churches were falling down on their job in failing to act as contact media in the recruiting program of the Kingdom. Mr. Moody, while at the height of his fame, which spread throughout the English-speaking world, told a large gathering of laymen, that unless the churches recaptured the conviction that the genius of Christianity lies in "each one winning one," the very churches themselves would be responsible for the retarding, if not the defeating of Christ's program of human redemption.

Leaders in every denomination today are realizing the dire need of the conviction that every person who professes to be a Christian is honor-bound to prove that fact by influencing someone else to become a Christian.

It is realized that because of the cheap, clap-trap pronouncements of some professional revivalists, and because of the programs of certain religious cults that have sprung up throughout the land, partly due to the failure of the established denominations vigorously to sound the note of the evangel, that because of the offensiveness of the message and the method of the wrong type of evangelism, literally thousands of established churches have allowed themselves, seemingly, to forget that there is longer a place for even a rational evangelism, or longer any responsibility resting upon the laity of the church in its program of Christian recruitment.

But unless the established churches recapture their interest in and passion for passing on the torch of faith to other hands, they will find that gradually, but surely, their horizons will be narrowing, while the numerous cults will be thriving upon the

fact of the evangelistic indifference of the established churches. A commonsense program of man to man religion is one of the greatest needs of the world today, and the outstand-need of the established churches.

Thomas Carlyle, while a professor in the University of Edinburgh, in addressing a large mass-meeting of students, made this thought-provoking statement, "To have been the evangelist of a single soul is not to have lived in vain." In other words, for a single person to be able to influence a single life to seek and follow in the Christian way of life, is to fulfill the highest mission of human experience. If, down through the years, the men and women and boys and girls of all the churches had accepted that responsibility, the mushroom growth of the cults could not have taken place. Moreover, if down through the years since Jesus Christ launched his program of human redemption, all the men and women who called him Lord, had accepted the responsibility of introducing another life to Christ and the Christian way of life, how different would be the state of the Church Universal and the whole world at this time!

Christ's way of winning the world, the plan on which he depends, is that *fo personal contacts*—"Each one win one." The world can never be won for Christ and the good life by legislation or by any other plan devised by man. It is only as men and women, whose lives God has touched, in turn, touch other lives, that the kingdoms of this world can be made to become the Kingdom of our Lord and of his Christ.

The greatest thing anyone can do is to introduce some other person to Christ. Introducing people to Christ is the major responsibility and the highest privilege of every church member. It is the primary and most vital responsibility of the church itself. This in no way discounts the import of other responsibilities of the church for Christian social action, Christian legislation, Christian stewardship, etc., etc. But it is the recognition of the fact that all the other work of the church can but languish if the church neglects this, the primary task of evangelization.

Without a sincere appreciation of this fact on the part of the members of any church, no church can fill its mission in society. Without sincere regard for and acceptance of this responsibility, any, and every church

(Continued on page 13.)

"Christmas and the Good News"

No. 2 of Three Articles

By W. R. CULLOM

One of the brightest men of my day, I think, was Mr. Alley of Birmingham, Alabama. His pen-name was "Hambone." His picture—that of a typical post-war plantation Negro, along with one of his sayings—was for a long time a regular feature of many of our papers. I enjoyed "Hambone" greatly. One of his cleverest sayings probably was this: "Parson sho' skunt'm last night. He didn't splanify; he didn't argy-fy; but he sho' did *specify*." In closing a former word on the theme named in my heading, I promised to specify a few items in this Good News. Three of these occur to me here:

1. We live, and move, and have our being in a universe whose Maker and whose Ruler is friendly in spirit, in attitude, and in purpose, toward all his creatures. He is a Person who thinks, who plans, and who loves, and all this is done in accordance with infinite wisdom. These are large claims that I am here making, but if the coming of Jesus into our world and his teaching as to the eternal verities do not bring to us all that I am naming here, then I have read the Scriptures and have experienced and observed life to no purpose.

We are thus not left to drift in a world of chaos, of uncertainty, of haphazardness. On the contrary, we are a part of a world of purpose, of order, of meaning. I consider the prologue to John's Gospel (1:1-18) to be the greatest piece of writing ever penned on this earth. The term "Word" here is "Logos" in the Greek. I know very little Greek, but I think I have a good idea and an accurate one as to the meaning of this word. It might well be thought of as the *soul* of the universe. The preposition in verse one is a most interesting one. It is *pros*, and is made up of two other prepositions, *pro*, "before," and *eis*, "into." So that it may be thought of as one standing face to face with God, and at the same time as moving into him. What a concept! Verse 14 tells us that this *Logos* "became flesh," and "dwelt among us." And what was the purpose of his coming? In verse 18 of this prologue we see this purpose plainly stated as being that of bringing God out into the open where he can be seen and known in personal

fellowship. The basic motive in the God thus revealed is love as seen in that matchless statement John 5:16. All this is the best of news for the universe as such and for each person as a member of the universe.

2. If the coming of Jesus in the *Logos* is the unveiling of God, then the attitude of Jesus toward men is a revelation of God's attitude toward men. If this shows us anything it is that *God is deeply concerned for each and every individual human being in all the earth*. When our Lord's disciples would turn back those bringing little children to him, he was displeased with them and told them to "suffer the children to come" (Mark 10:14). I was called on to conduct the funeral of a man who seemed to me and to those who knew him best to have lived a very unworthy life. What was I to say? Was I to consign him to the traditional hell? I took as my text our Lord's comparison of God's care for each "sparrow that falls to the ground." Did I misrepresent God? I don't think so. How can one read the parable of the good Samaritan (Luke 10); or that of the Prodigal Son (Luke 15), and think I misrepresented him? Look again at the para-

bles of the Lost Sheep, the Lost Coin. If the coming of Jesus into our midst; if the teaching of Jesus; if the example of Jesus; if the death of Jesus; teaches anything it is that God cares for each individual, however insignificant or even however unworthy that individual may be. His message is that whosoever will may come. If this is not good news for such a world as ours and for such men and women as we, what *could* be such news?

3. A third specific item in this good news is to be found in *the task* that he assigns to his followers. Just before he left his disciples he said in his prayer of benediction, "As thou hast sent me into the world, even so have I sent them into the world" (John 17:18). What a marvellous privilege to become thus associated with Jesus in the identical task he himself is doing! And that disciple who is known as the "disciple of love," tells us that in the eternal tabernacle of God "his servants shall serve him" (Rev. 22:3). So that the holy and happy mission that he has assigned to his followers is to go on through eternity. Surely, here is good news of the highest and richest possible sort!

What then is a fitting response on our part to such good news? This will be the topic of a further word on my theme.

W. R. CULLOM.

"It Shall Not Happen Again"

By CRAIG THOMPSON

Three men who made rich contributions to their own world and to that of those who followed them, each died of tuberculosis, and each died too soon. They were Frederick Chopin, the pianist and composer; Anton Chekhov, the dramatist and author, and Sidney Lanier, the poet and musician.

Taking the last first, it is recorded of Lanier that, lying in bed with his beard flowing over the coverlet, his eyes glistening beneath an ivory brow and his body burning with a temperature of 104 degrees, he dictated his greatest poem, "Sunrise." In it a man made helpless by a scourge, filled with the overpowering desire to go on living and creating, found courage to ask of a tree:

"... with your myriad palms
upturned in the air,
Pray me a myriad prayer."

Too soon thereafter he died, on September 7, 1881, not then 40 years of age.

And Chekhov. He wrote "The Cherry Orchard" and filled it with the anguish of frustrated youth and the spirit of decadent middle-age, and told it in universal terms, so that it became an ageless play in all languages. And he did this in the year that he died. That was in 1904, and he was 44.

And Chopin, who compressed into music the rolling thunder and the ruthless fury of the French Revolution, did it, also, within the year that he died. He, like Lanier, was 39, and the scourge claimed him on March 1, 1849.

Three tombstones bearing the death dates of 1849, 1881, 1904. Three men, a Polish born Frenchman, a Russian

(Continued on page 11.)

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

Virginia Valley:	
Winchester S. S.	\$ 10.00
Linville	25.66
	100.66
Total to date	\$12,450.91

Elon College To-Mor-Row

We know pretty well what Elon College is today. We may turn the pages of history and form an opinion of what it was yesterday. What it shall be to-mor-row depends upon those who love it and how much they love it. Love expresses itself in gratitude. Gratitude expresses itself in sacrifice. Sacrifice is the giving of one's self and possessions for the object of his or her affections.

Elon College was built under the inspiration of a vision for the training and development of youth and the coming of the kingdom of God through the church. It has sought prayerfully and diligently to accomplish its God given mission.

At times the going has been hard, exceedingly hard, forced to cary on without money and prestige. But even so its friends, those who lived it, never forsook it. The church and alumni have stood by determined that its doors should stay open for those who would come and they continue to come in ever increasing numbers. Elon College stands today at the zenith of its existence. To appreciate its present conditions and hopes for to-mor-row it would be helpful to compare yesterday with today.

During the first week in September 1932 there were 86 students enrolled. For the entire year of 1932-33, with the addition of 36 transfers from old Atlantic University, the enrollment barely exceeded 200. During the first two weeks in September 1954, 916 students were enrolled. Indications are that the total enrollment for the coming year will exceed 950.

The college faculty 1932-33 numbered 22 members. For the current year there is a total of 47 faculty members well prepared by training and experience in their respective fields.

From 1931 to 1936 were hard years for Elon College. There was but little money for salaries and expenses. No money for the payment of past debts that totaled an unbelievable amount. For 1954-55 there is money for past obligations and current needs. Faculty salaries are nearly doubled for the current year. And there is now no necessity

for creditors to wait unduly long for settlements in full.

Elon College now enjoys first class ratings by institutions, colleges, accrediting agencies and the general public. It has the honor and respect of all who are interested in Christian higher education.

As we scan the books of yesterday and look at the records of today, we are hopeful for to-mor-row, however we should be reminded that there are obstacles in the way, hurdles to meet and opposition to contend with. The same vision, devotion, service, and sacrifices that were in evidence in the beginning of the institution shall be required for its continuous respect, enlarged opportunities and the multiplying demands for to-mor-row. We confidently and expectantly look to the church, the alumni, and a benevolent church to supply the needs and meet the demands that are upon us today and to-mor-row. Elon College's to-mor-row depends and is depending upon you.

* * * * *

Apportionment Giving

Elon College endeavors to keep its records according to the calendar year. We are now in December. There are but a few more Sundays remaining in 1954. There are opportunities for churches that have not paid their apportionments in full and some of the better churches are on this list. To meet their obligations to the college before the old year dies away and make room for the new year with its hopes and promises. My friends, you would make a worthy investment that would bear dividends in human character and human achievements by meeting your economical obligations to our college. No contribution to Elon College however small or large is ever lost. There is a possibility that the ones who do not contribute may in different ways suffer irreparable losses.

Previously reported	\$12,350.25
Eastern N. C. Conference:	
Fayetteville	5.00
N. C. and Va. Conference:	
Union	\$18.00
South Boston	5.00
Hendersonville	11.00
Western N. C. Conference:	
Randleman	\$26.00

EARL T. FARRELL RESIGNS.

(Continued from page 2.)

You have reason to be proud of the long and distinguished history of this church, perhaps the most interesting of any church in our Southern Convention. The point now is that we who make up this body today may be concerned in the making of a history that will be a source of pride and encouragement to our children and to the generations to follow who will worship at this holy place.

Therefore, with a heavy heart filled with thoughts of leaving you, but made lighter with a faith of great expectations for the future of this church, I offer to you my resignation to become effective the first of March 1955, or at such prior date as may be found agreeable to both of us.

Yours in Christ,
EARL T. FARRELL.

THE GENERAL ASSEMBLY.

(Continued from page 3.)

delinquency, racketeering and violence, alcoholism, narcotic addiction and corruption in public affairs—disruption of “traditional patterns of family life” as illustrated by the national ratio of one divorce to every four marriages—materialistic secularism, particularly in many of the nation's universities and colleges—and the impact of Communism, especially in foreign mission areas. “Is China, North Korea, or northern IndoChina lost to Christ when it is lost from the orbit of Western influence?” they ask.

To help meet these and other challenges, the churches today possess a wealth of resources as unprecedented as today's crisis, the message declared. The general secretaries cited increasing church membership, growing church budgets and an unprecedented church building campaign. In addition the Council leaders pointed to a “great network” of state and local interchurch groups—and to the churches’ “increased recognition of the importance of lay activity in the life, work and leadership of the churches.” But the greatest resource of all, the message affirmed, is now as always the power of God.

Asia and Africa Ask Some Searching Questions

BY DR. CHARLES MALIK*

Asia and Africa are rising. They desire the full enjoyment of their natural rights. The Asian and African will is taken into account in world councils today more than ever before.

You are not only dealing with the vast majority of the human race and with incalculable natural resources; you are dealing with ancient cultures proud of their achievements, jealous of their spiritual values and increasingly conscious not only of their latent inner strength but of how much the West has owed them.

Debt of the West.

Where would the West be without Greece, Egypt, Asia Minor, Mesopotamia, the Near East in general, Persia, India? Where would the western church be without the tears and sufferings of the saints in North Africa, in Alexandria, in Jerusalem, in Antioch, in Ephesus—in that great area of the southern and eastern Mediterranean which constitutes the meeting place of Asia and Africa, and, in those days, also of Europe? The rise of the East is, in part, the affirmation of the original base of the West.

The church can and should rejoice in this phenomenon. How much the East owes its rise to the direct and indirect activity of the church, both to the faithful witness of the western church and to its manifold missionary impact, is a tale still to be told in all its pathos and depth.

Christ has been at work all along, in ways past our comprehension, to bring about the rise of the East. It is impossible for Christians not to pray for and bless every genuine attempt at dignity and independence, every craving for freedom and equality, every desire on the part of the peoples of Asia and Africa to exploit their resources for their own profit and to realize their potentialities to the full. These are as much the children of God, "created in his own image," as anybody else, and Christ died as much for them as for you and me.

The challenge of Asia and Africa, so far as their present fundamental revolution is concerned, is for the Christian conscience, in all sympathy

and love, to understand and to be concerned about their political needs. Wherever people can rule themselves, even if imperfectly (and who amongst us can cast a stone at imperfect government abroad?), they have every right to do so. Wherever there is unjust foreign exploitation of natural and human resources, it should cease, and people should be trained in the theory and technique of mastering and turning to good use the riches of the earth.

The great stirrings for social justice, for the elimination of discrimination and misery, for the liberation of the eternally depressed and dispossessed, for conferring some dignity upon millions of human beings who are only human by name—all this certainly reflects the will of Christ. Whoever misses the bus with respect to fundamental social change is certainly going to be left by the wayside. Therefore, nothing is more necessary for Christians than to make sure that they understand the social forces at work, and to try to help the victims of these forces in their formidable tasks with all the moral and intellectual resources at their command, resources which we ultimately derive from the compassion of Christ and the righteousness of God.

In the relation of Asia and Africa to the outside world, problems of political freedom, economic development, social and racial justice always arise.

Profound Study Needed.

There is no one neat "solution" applicable to all of them, and whoever believes in such a thing is an irresponsible or misguided idealist. Every such problem requires profound political, social and scientific analysis on the part of the best minds directly involved before light can be shed upon it, and in some cases the profoundest and most responsible analysis fails to show a way out. The interests appear to be con-

flicting, to be irreconcilable, admitting of no happy issue. The question then must remain in "suspense" as a judgment upon the folly and sin of men.

The duty of the Christian in all this is clear. He is to identify himself with the cause of truth and justice everywhere, as he best sees and understands these things, leaving the issue to God. If he lags behind for whatever reason, he will be an unprofitable servant. Above all, he should never approach problems with preconceived ideas but should have the deepest respect for facts—especially as the facts are often anything but obvious.

The primary Christian virtue in international relations is hard-hearted idealism. If the Christian of the West cannot always determine policy, he certainly can and should help promote everywhere a more adequate knowledge of the facts. In tangled situations where unregenerate human passions rule, often it is a matter of producing an atmosphere of confidence, and if the spirit of Christ cannot induce such an atmosphere—the spirit of one who by obedience unto death has no ax whatsoever to grind—then nothing else will.

Individual Norms.

Asia and Africa will develop their own social and political forms. These will not be the same as those known in the West. The place and mode of existence of the individual, of the family, of the corporate organization, of government and law, and of the product and possession of wealth—all these will vary considerably from western norms. Asia and Africa demand that they enjoy the necessary freedom to develop their own institutions and values—namely, to be themselves. This is certainly right, for "in my father's house are many mansions," says the Lord, and all cultures will have to bring their own diverse gifts when he comes again.

The important thing is not uniformity of culture but the growth of an international and intercultural order wherein each people and each culture will freely develop its own genius as fully as possible, subject only to four conditions: (1) that no culture or nation encroach upon another; (2) that, therefore, they all voluntarily enter into some universal jurisdictional order; (3) that there be free interchange of ideas and goods among them; and (4) that the enjoyment of a certain indispensable

(Continued on page 9.)

*Dr. Malik is the ambassador from Lebanon to the United States and Lebanon's representative at the United Nations. This interesting and informative article is reprinted from the November 1 issue of *Advance*, our national magazine.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Institute Planned for Eastern Virginia

The executive committee of the Eastern Virginia Woman's Missionary Conference met on Saturday afternoon, November 27, at the Windsor Christian Church to plan the program for the Mission Institute which will be held on Wednesday, January 12, at ten-thirty o'clock, at the Suffolk Christian Church.

The Rev. Quentin Leisher of Boston, Massachusetts, will present our work in India, Pakistan and Ceylon. The institute will close with a luncheon served by the Woman's Auxiliary of the church.

The women of the Eastern Virginia Conference are requested to draw a circle around this date to remind them of the institute. Everyone who is interested in the missionary program of our denomination is urged to attend.

MRS. GARLAND W. SPRATLEY,
President, Eastern Virginia
Woman's Conference.

* * * * *

An Unusual Thank Offering Service

The Happy Home Missionary Society held its "Thank Offering Service" at the church on Sunday evening, November 7. Unlike previous services by the society, this service was presented by the younger women of the church. These women did an excellent job in bringing to the church congregation a vision of the actual needs in the South Boston Church. This year's service was unique in that the offering exceeded that of any previous year.

Women participating in the program were: Mrs. William Ward, leader, Miss Louise Sparks, Mrs. Robert Watkins, Mrs. Hazel Jones, Mrs. Frank Burgess, Mrs. Raymond Pryor, Mrs. A. J. Martin, Jr., Miss Virginia Robertson, and Mrs. Robert Cross.

A covered-dish supper that had been prepared by the church women was served following this service. Delicious food and wholesome fellowship were enjoyed by society mem-

bers and their families during this hour.

The society had failed to show last year's feature film "The Hidden Heart." The showing of this inspirational film was an unforgettable climax for an evening of fellowship.

MRS. DILLARD POWELL,

Reporter.

* * * * *

Apologies to Flint Hill (R)

Mrs. Horace R. Farlow of the Flint Hill Society, near Sophia, N. C., sent a report from that society to me last July 12. It came to Asheboro while I was in New England on vacation and should have been seen by me when I returned the last of that month. However, it was November 26 before the unopened envelope was discovered in a desk draw in the church office. I apologize—and herewith is the article, "better late than never!"

Family Life Week Observed.

The Woman's Missionary Society of Flint Hill (R) Church observed Family Life Week the first week in May.

During this period invitations were sent out to those of the community who were not regular church people, with a special emphasis on attendance as a family group.

On Saturday night the women's group, together with their families, met at the home of Mr. and Mrs. A. Frank Hedrick for a fish fry. Everyone enjoyed the fish, slaw, french fries, hush puppies and lemon pie.

Later a program on "Family Life" was given. The evening was rich in fellowship and inspiration.

* * * * *

North Carolina Makes Plans

The North Carolina Woman's Board met on October 19 at the home of Mrs. Carl Dawson in Elon College. Luncheon was served by the Elon College Women's Fellowship. Those present were: Mrs. Mark Andes, Mrs. W. E. Briggs, Miss Susie D. Allen, Mrs. H. E. Robinson, Mrs. Wilson Graham, Mrs. Ed Chilton, Mrs. W. B. O'Neill, Mrs. R. V. Powell, Mrs. J. R. Ellis, Mrs. Ruth

Rogers, Mrs. K. D. Register, Mrs. R. W. Isley, Mrs. G. W. Pollard, Mrs. R. L. Jackson and Mrs. W. Walter Hall.

Mrs. Hall led a devotional on the theme for the year, "Out of the Heart of the Gospel."

Following an explanation by Mrs. Jackson, it was voted to join the North Carolina Woman's Council for the year 1954-55. This is a loose organization of various women's groups in the state: church, home demonstration, etc. It has a close working relationship with the Extension Division of the University of North Carolina in its efforts to help member organizations improve their leadership. It sponsors two major activities a year: A world affairs conference, and a leadership training workshop.

It was also decided to make a contribution to the Woman's Division of the Virginia Council of Churches since there are seven Virginia societies in the conference.

A committee to plan the Rally Programs was appointed as follows: Mrs. R. L. Jackson, Mrs. W. E. Biggs and Mrs. E. M. Powell.

A committee to draw up a Constitution and By-laws was appointed, also: Miss Susie Allen, chairman; Mrs. H. E. Robinson, Mrs. W. T. Scott and Mrs. W. E. Wisseman.

Mrs. Robinson led a devotional at the close of a profitable day of business and fellowship.

MRS. W. WALTER HALL,
Secretary.

ASIA AND AFRICA ASK SOME SEARCHING QUESTIONS.

(Continued from page 8.)

ble minimum of fundamental human rights be guaranteed within each of them.

For all their intricacy, the political, social and economic problems of Asia and Africa are nothing compared to the intellectual and spiritual problems. We can already see with some assurance that, if people do not yet completely rule themselves, they will do so sooner or later; if people are not yet fully able to exploit their own resources, they are on the way to doing so; and if social discrimination and injustice still prevail, the pronounced temper of the age is to attack them. In these fields we can see ahead, albeit more or less dimly.

But what is going to happen to the mind and soul of Asia and Africa?

(Continued on page 13.)

A Page for Our Children

MRS. R. L. HOUSE, *Editor*, 1045 23d St., Newport News, Va.

Dear Boys and Girls:

Santa Claus was brought to our country (then the New World) by the Dutch people who came to New York. The children called him Saint Nicholas, and he was known as the patron saint of children. Saint Nicholas really lived once upon a time in Asia Minor. He was supposed to have ridden a white horse from door to door and left gifts for the good children and sticks for the bad. Children gathered around him as he came to their homes. Through the years he has changed from Saint Nicholas to "Saint Nick" or "Santa Claus," who is a right merry little man.

Many of our Christmas ideas go back before the birth of the Christ Child, for December 21 is the time of the winter solstice—or the turning of the earth toward the sun so that warmth begins to return again. This was a time of merriment and feasting. Presents were tied and bits of mistletoe tucked in them, and mistletoe decorated the homes too.

In the Middle Ages people not only sang carols but they danced them as well. The babe of the family was placed in his cradle and put in the middle of the room, the mother sat by the cradle, rocked it and tapped the time of the tune with her foot, while the others danced around and sang. After that, gifts were exchanged. Gifts seem to have been a part of all Christmas celebrations.

What gifts do you plan? Buy a plain white cup and saucer at the dime store. Decorate it with decals or paint designs with a paint like Dekal. Buy some bulbs: lily of the valley, narcissus, or tulip. Find a few pretty rocks or pebbles, wash, dry and place in the cup around one or two bulbs. Tie a card and red bow on the handle and give without further wrapping.

When you hunt pebbles, look for a big, flat rock. One of these will make Dad a good paper weight. Wash to remove all dirt, paint a solid color (tempera paint does well), and after that has dried, paint a little design on it or slip on a decal. When well dried, shellac or varnish, because water paint rubs off so much.

A gift for any age will be a nicely decorated box. You may use cigar,

salt, candy or stationery boxes. Be sure the box is clean. Paint a good solid color outside and a bright contrasting color inside. Added interest will be a border—straight, wavy, zigzag or curlycues. Paint your design or use bits of lace doilies, pictures cut from magazines, or cutouts from lightweight colored paper. The older girls may like to try cutout scraps of felt, material or bits of yarn. Practice your ideas on a piece of paper before you begin. A box without a top may be used to hold earrings, fasten the screws along the sides for safekeeping.

Or you may fill your boxes with fruit balls:

- 1 cup raisins.
- 1 cup currants.
- 1 cup dates.
- 1 cup figs, or prunes if you prefer.
- 2 cups chopped nuts.
- 1 teaspoon salt.
- 1 tablespoon lemon juice.

Grind fruit with coarse cutter, add nuts, salt and lemon juice. Mix, roll into balls, chill, and wrap each piece in waxed paper.

* * * * *

Christmas

By LAURA GRAY.

Issued by the National Kindergarten Association.

A vague feeling of disappointment had stolen over me last season when I began to make Christmas preparations. You see, Harry, my fourteen-year-old, had expressed a decided lack of interest.

"Heck, Mother, I think hanging stockings and giving presents is all bosh," he said. "I wish I could have the money—to buy what I really want. I'm not going to hang up my socks this year. It's dumb!"

"I'd like that, too," Mary, one year younger than Harry, murmured, her face lowered as if ashamed of what she was saying.

"Well, I'll see what your father thinks about it," I answered.

Dad frowned when I told him. "They have too much," he declared. "All youngsters are spoiled these days. Look at the parties they have—school, Sunday school, music lessons, dancing: each has some sort of a feast. Weeks before Christmas stores are full of glitter. There's a

Santa on every corner. Children are surfeited long before the Day arrives. As for handing out money for them to spend on themselves, no!" He took up his paper, and that was that.

A few days later Mary ran in from school her face all aglow. "Mother," her voice was soft with urgency, "could we use our Christmas money to make a Christmas treat for the Worrels down the street? They are not expecting to have any Christmas this year because their mother died—and there are a lot of little Worrels. We could make things for them and fill their stockings. We both want to do it—don't we, Harry?"

Harry mumbled assent without looking up from the radio set on which he had been working for weeks. Next day I found him in the basement fixing over an old sled for one of the Worrels. From that time on our house became a workshop. Dolls were dressed and a doll's house was built, painted, and furnished. Candy baskets were fashioned for the tree, and the spirit of Christmas returned with all its former delight.

Rather late on Christmas Eve our two went down the street laden with gifts they had made or bought, filled each little Worrel's sock and left a gay card inviting the family to spend the day with us. I had previously consulted with Mr. Worrel and he had complied willingly.

In our house the Christmas tree drooped under a wealth of ornaments and gifts, hung by our own youngsters, and bought with money we would have spent on them. New joy went into decorating the house, and into cooking for the feast. The Worrels arrived in time for noon dinner—the father and five little ones. There was not one unhappy moment. A warm glow was over all, tempered only by the sorrow that had fallen on this neighbor.

When the day was over Mary snuggled up to me, a radiant expression on her sweet young face. "Mother," she said, "this was the best Christmas of all."

The twenty-fifth of December will retain the joys of Christmas permanently for all those families where its spirit is demonstrated. Since the day commemorates the bestowal of the most priceless gift mankind has ever received, children, like adults, find their greatest joy at that time in giving. But, take care. Boys and girls need to learn this for themselves. It is most unwise to try to force such knowledge upon them—just open up opportunities.

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

New Group Organizes

The young people of the Bailey's Grove Church organized its young people's fellowship for the first time, Sunday, November 21, with ten young people present.

The meeting was opened with Gale Brady presiding. Officers were elected and then we decided on what nights we would like to meet. We decided to have our fellowship meetings on the first and third Sunday nights. Officers elected were as follows: president, J. C. Millikan; vice-president and reporter to THE CHRISTIAN SUN, Nada Jade Robbins; secretary and treasurer, Betty Stout; program chairman, Lloyd Millikan. Counselors elected were Mrs. Betty Walker, Mrs. Millie Smith, and Mrs. Felcie Underwood.

NADA JADE ROBBINS,
Reporter.

* * * * *

Youth Sponsor Film Showing

A moving, dramatic film entitled, "And Now I See," was presented at the Franklin Congregational Christian Church on Sunday evening at 7:30 o'clock in a Thanksgiving vesper service sponsored by the Pilgrim Fellowship.

The film tells an inspiring story of a typical small-town church and a typical family in that church. One of the stars is the charming young daughter, a victim of paralysis who brings faith and joy to those about her. The ending is a happy surprise.

"And Now I See" will afford superb entertainment for the whole family, states Jarvis W. Pierce.

As a part of the worship service prepared by Misses Marcella Long and Barbara Jean Pierce, the combined Junior and Youth Choirs sang Gounod's "Praise Ye The Father." Bryan Hastings and Roger Stienbach were ushers.

Under the guidance of Walter Barron and Miss Lynda Bradshaw, co-chairmen of the service projects committee, an offering of canned goods, potatoes, flour and other food staples was received at the door for use in packing Thanksgiving baskets for needy families of the community.

Tips from Tom

Congratulations to the new group organized in the Western Conference. We hope you success and growth as you venture forward, lending our support as fellow youth groups.

* * *

The new youth worker, John Graves, who replaces Miss Pattie Lee Coghill, is in school taking refresher work for his new job. As he undertakes his duties, let us actively support him in his efforts. The test of active workers may be the cooperation they give.

* * *

It seems that if we do not make active use in work of the potential ministerial workers that we have, the future may not reap the glorious harvest we would like to have. Discouragement comes easy and consolation encouragement seems scarce.

"IT SHALL NOT HAPPEN AGAIN."

(Continued from page 6.)

and an American. One enemy—tuberculosis.

These three are not alone. The Bronte sisters lived in England. Charlotte Bronte gave to the world "Jane Eyre"; Emily, "Wuthering Heights," and Anne, "Agnes Grey." They, too, died too soon: Anne when she was 29; Emily when she was 30, and Charlotte at 30. There was a common cause. It was tuberculosis.

These are samples of mankind's tragic losses, a list that could be expanded indefinitely. How much richer they might have made the world we all live in, had they gone on living, is speculation. In each there was an indomitable will to create, to pour forth the contents of human spirit that is the essence of human creation, which would not be quelled even by the long shadows that approaching death threw over them. As it is, they speak with added poignance of that simple family grief that comes with the death of those "flowers that grow between."

There is no unalterable need of this. Tuberculosis can be prevented and it can be controlled. The task is a great one requiring constant vig-

ilance, constant service, and the constant support of those who, enlisting in this march of human progress, might well adopt as their battle cry, "It shall not happen again."

* * *

The above story was written just a quarter of a century ago. It was thirty-five years before that, in 1904, that a small group of persons who were not inclined to run away from a hard job, determined to do something about tuberculosis. There was no known cure or preventive vaccine for the disease. Only a few health departments were doing anything to combat tuberculosis; and it was pretty generally accepted that if you had "consumption" you died, and that was that!

But this small group glimpsed in the distant future the goal that has since then guided them along the road of sound progress. In the year 1939, when the above story was written, they could report: "In thirty-five years, this association has gone far along the road that it could barely discern at the beginning. Today there are 200,000 persons alive in the United States who last year would have died of tuberculosis if that year had been 1904. In 1904, 201 out of every 100,000 persons died of tuberculosis, while in 1938, 49 out of each 100,000 died."

And progress has continued during the last twenty-five years. In this year of our Lord 1954, such progress has been made that there sanitoriums where tuberculosis was once treated that have been turned to other useful purposes. But it is not a time to relax. This enemy of human life is on the run, but any slackening of our efforts to eradicate the dread plague entirely, will give it an opportunity for a comeback. Now is no time for complacency. Now, as never before, you should buy *Christmas Seals*!

J. T. K.

*In the darkest night of the year,
when the stars have all gone out,
I know that courage is better than
fear and faith is better than doubt.
And fierce thought the fiends may
fight and long through the angels
hide,
I know that truth and right have the
Universe on their side.
And that somewhere, beyond the
stars is love that is better than
hate.*

*When the night unlocks her bars,
I shall see him, and I wait.*

—Washington Gladden.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Glory to God in the Highest"

LESSON XII—DECEMBER 19, 1954.

MEMORY SELECTION: "O come, let us worship and bow down; let us kneel before the Lord our Maker."
—Psalm 95: 6.

BACKGROUND SCRIPTURE: Psalm 148;

Matthew 1: 18-25.

DEVOTIONAL READING: Luke 2: 8-20.

A Hallelujah Chorus.

Listen, do you hear what I hear—a great Hallelujah Chorus? A great symphony orchestra is playing and a great choir or chorus is singing a magnificent song of praise unto God. The whole of creation is involved. Things animate and inanimate join in the swelling chorus. It begins in the highest heaven and ends on earth. "Praise him, all his angels, praise him all his host"—the heavens and all their host are called upon to praise Jehovah. "Praise him, sun and moon, praise him, all ye stars of night"—the heavenly bodies as well as the heavenly beings are called upon to praise Jehovah. "Praise him, kings of the earth and princes and judges of the earth"—those in high places are to join in the chorus. (It is a good thing when our President, our governors, our leaders in state and government, praise and worship the Lord in public and in private.) "And all peoples . . . let them praise the name of Jehovah"—the common man as well as the crowned head are to join in this Hallelujah Chorus. "Both young men and virgins, old men and children, let them praise the name of Jehovah"—not only all classes but all ages and both sexes, everybody is to praise the Lord and to sing praises unto his name. It is a song in which all creation and all created things are invited to take part. For great is our God and greatly to be praised. "His name alone is exalted, and his glory is above the earth and the heavens." Praise has a vital place in the life of the spirit. There should be more praise, and less of plaint in human life. There should be more of praise and less of petition in prayer.

A Singing Religion.

Strangely enough,—or is it strange after all?—Christianity is the only world religion that is a singing religion. To be sure Buddhism is now trying to introduce singing into its religious services, but generally speaking, Christianity is the only one of the great religions of mankind which has a hymn-book! ! ! And Christianity has good grounds for singing. Men and women, young people, boys and girls, who have found God through Jesus Christ, and that Christ as a Redeemer and Savior, ought to sing. One of the disturbing features about some services of worship is the number of people who take no part in the congregational singing. This ought not so to be. Let the redeemed of the Lord say so, and say it in song. Even if he is off-key a bit, he can still make a joyful noise unto the Lord in song. The Hebrew religion was a singing religion—the Psalms are the hymn-book of the Jewish people even to this day. And Christianity is a singing religion—the hymnbook, the Bible and the pocketbook are the three great books of the Christian religion. And not the least of these is the hymnbook.

The Greatest Night in History.

And now we come again to the story of that first Christmas night when Jesus was born in Bethlehem. That story for today's lesson is told by Matthew, but Matthew does not tell us much about that event itself—we have to go to Luke's Gospel for that. Matthew tells us about the events leading up to the birth of Jesus. Like Luke, he tells it with inspired delicacy and reserve, yet with such definiteness and clearness as to leave no doubt about its historical accuracy. He uses prose where Luke uses poetry, but the story is not prosaic. And he shows that the birth of Jesus, and the name which was given to him were the fulfillment of an ancient prophecy.

A. A Perplexed and Embarrassed Man.

Joseph, a good and true man, was betrothed (engaged) to Mary, a pure, lovely Jewish maiden. Betrothal, with the Jews, was as sacred as mar-

riage, and as binding. To his amazement and embarrassment, he learned that she was to have a child. His first thought was to "put her away privily"—quietly give her a divorce—not willing to make her a public example. He was a gentleman and acted from high motives.

B. A Messenger in a Dream.

But even as he thought on this thing, Joseph had a dream in which an angel appeared unto him, and made everything clear unto him. Mary, his betrothed wife was to have a child, but that child had been conceived by the Holy Spirit, and he was to be the Saviour of the world. His name, Jesus which means Jehovah is Salvation, meant just that. "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins."

C. Obedient to the Heavenly Vision.

Joseph was obedient to the heavenly vision. "He did as the angel of the Lord commanded him, and took unto him his wife; and knew her not until she had brought forth a son." It is not likely that he understood it all. But he was a man of integrity and faith and he obeyed what he felt was the voice of God. What a rebuke this man is to those who feel that they must understand everything before taking action.

D. A Saviour is Born.

"She brought forth a son; and he called his name Jesus." That is all that Matthew tells us about the first Christmas night. (The Wise Men came later). But that is enough. For the interesting and important thing is not how Jesus was born, but that he was born. Men have argued endlessly about his birth, but not to much avail. There stands the solid, stubborn, historical fact that God entered human history, that he was clothed in flesh and came to dwell amongst us, that he came as Saviour and Redeemer. His name is evidence to the fact that men sin and need a Saviour, and evidence that Jesus can save from sin. No wonder the angels sang at his birth. No wonder some of the world's greatest music centers around the theme of Christmas.

E. God With Us.

"They shall call his name Immanuel, which being interpreted is 'God with us.'" God with us, God among us, God in us, that is the good news of the Christian religion. God is not

far away, unreachable, unapproachable. God is among men, taking upon himself their sorrows and sufferings and sins, forgiving them, redeeming them, empowering them. Let men and angels sing praises unto God!

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CHRIST'S WAY OF WINNING THE WORLD.

(Continued from page 5.)

simply marks time, regardless of what its material wealth, its elaborate program and its inclusive equipment may be. Not until a church recognizes itself as a recruiting station for Christ, with every member accepting responsibility as recruiting officers, can it render its full service to either God or man.

The biggest thing any man can do, be he a scientist, a statesman, a scholar, a financier or whatnot, is to influence, by his own good life and his personal recommendations, another life of his own calibre, to enlist for Christ and for the Church of the living, loving God. That is how the disciple, Andrew, gained his way into the spiritual aristocracy of the Twelve. He introduced his brother, Simon, to the Christ: that is the way he became a member of the group within the group who seemed always to receive special recognition from their Lord, and who were most frequently mentioned by the gospel writers. Four out of the twelve disciples gained this special distinction as members of the inner circle of Christ's friends. Peter gained it by his enthusiasm for his Lord and his power of leadership. James gained it by his quiet thoughtfulness and loyalty—his valued counseling. John gained it by his deep love for his Lord, his close companionship. Andrew gained it, not because he was Peter's brother, not because he himself was a great preacher, but because the first thing he did, after becoming acquainted with Jesus was to introduce his own brother to him.

Andrew represents the ordinary disciple. He played the roll which Jesus desires every disciple to play, that of *contact representative*. The record says, "He first found his own brother Simon and brought him to Jesus." Everyone does not have a brother or sister in the flesh whom they might bring to Christ, or may influence to embrace the Christian faith, but everyone does have a friend

or neighbor to whom he might render life's highest service by so doing.

Of course, Andrew's life rang true or else he would not have been interested in having his own brother meet Christ. And if his own life had not run true, his recommendations to his brother Simon would have made no impression.

ASIA AND AFRICA ASK SOME SEARCHING QUESTIONS.

(Continued from page 9.)

That is the question. Is it not true, we ask, that once people have achieved their political independence, once they have attained economic plenty and once they have brought about social justice the spirit then will take care of itself? This is the greatest fallacy of the present age: that the mind, the spirit, the soul of man, the fundamental bent of his will is derivative from and subordinate to, a function of, his economic and social existence. So long as man can say with Galileo "and still it moves," so long as he, of all creation, can commit suicide—and anyone of us can do so—there is here provided an absolute refutation of the doctrine that the intellectual and spiritual is wholly derivative from the economic and social.

Fundamental Attitudes.

If, in its theory of man, communism commits this radical fallacy (and yet, even in this, communism is dialectically hypocritical because nobody seems to pay more attention to ideas and fundamental attitudes than a Communist), then nothing is more ridiculous than the sight of those who say they wish to "fight communism" and then turn around to concentrate on the economic and social aspects alone. For by thus denying the original efficacy and independence of mind and soul they reveal that, so far as the theory of man is concerned, they are at bottom communistic themselves, and that without even the advantage of dialectical hypocrisy!

The real challenge of Asia and Africa is of an intellectual and spiritual order. Western secular leadership has failed the world intellectually and spiritually. It is too encumbered with "problems" and with the consideration of means. If it be said that it is not its office to lead in these realms, then I answer: Let those whose office this is come forward and speak. Let them articulate the long-awaited message and carry it in mighty works beyond the

confines of their study. For it is a fact that, for the most part, only spiritless secularism reaches the world.

In their demands for a message, a living message dealing with the ultimate things, Asia and Africa pose their greatest challenge. This is the test at once of our faith, of our hope and of our charity. For if we really believe, if we really hope and if we really love, then God's will will be done on earth. The shiveling up of the genuine universal is the greatest agony of this age.

Partnership and fellowship on as deep a plane as possible—this is the dream of Asia and Africa. Communism can never be opposed in Asia and Africa by mere negation.

Mutual Reinforcements.

The cultural and racial continuities between the Communist world and Asia and Africa, and the cultural and racial discontinuities between Asia and Africa and the Christian world—these two things are too great and too mutually reinforcing for communism to be swept back only by negation. At the present rate of spiritual impotence under the protective covering of the hydrogen bomb, it is only a matter of time before the whole of Asia and Africa, and maybe even of Europe, will be engulfed by communism.

What is desperately needed, besides the highest political wisdom, is a ringing positive message—one of reality, of truth and of hope. Communism exposes the inadequacy, if not indeed the bankruptcy, of the western-imperialistic and the smug Christian approach of the past. Something infinitely more humble, more profound, more positively out-reaching; something touching the hearts of men, touching their need for fellowship and understanding and love, for being included and being trusted; something providing them with real hope, hope for themselves and their children, hope in this life as well as in the next; something of this order is needed. This "something" is Jesus Christ, the risen Lord.

The missionary movement must be intensified; the Eastern churches must be loved and helped. For who knows what task Christ will still ask, and may even now be asking, of the Orthodox church? The spiritually rich must come down and carry the cross, and there must be faith in the sufficiency of the simple story of the gospel.—*Advance.*

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

We have received Thanksgiving offerings from the following. It may be that others are in transit from the convention office:

Eastern Va. Conference:
Union (Surry)\$ 96.80

Eastern N. C. Conference:
Mt. Gilead\$ 16.50

N. C. and Va. Conference:
Lakeview\$ 21.56
Hopedale 66.00
Kellam Grove 25.00
Mt. Bethel 36.00
New Lebanon 100.00
Shallow Ford 100.00
Tryon 52.00

Western N. C. Conference:
Grace's Chapel\$ 76.13
Randleman (and WMS) . 41.50

Valley of Virginia Conference:
Joppa\$ 5.00

We have had, as the reader can see by following through the reports, contributions from persons who desired their contributions to be credited to the "special" for their church.

More than I can tell you we appreciate the contributions from all our people and our churches. We appreciate the help of many friends of the orphanage. We know that the Thanksgiving offerings are just beginning to come in. We wish for them every day as we could do a better job "seeing" folks nearby the orphanage if we were able to pay what we owe them. If you are holding money for us just as soon as you can will you not send it on to us.

And if your church has not received a special Thanksgiving offering for the orphanage please do so. Thank you for everything.

JOHN G. TRUITT,
Superintendent.

REPORT FOR NOVEMBER 30, 1954.

Commodities for the Week.

Clothing:

Mrs. Fred Swann, Tryon, N. C.
Sophia Church.

Mrs. A. Y. Allred, High Point, N. C.
Mrs. Lina Apple, Reidsville, N. C.

Coupons:

Mrs. James Osborn, Norwalk, Calif.
Seventh Grade, Pleasant Garden School.
First Christian Church, Burlington, N. C.
Mrs. E. F. Wilcox, Braintree, Mass.
Linville Christian Church, Harrisonburg, Va.

Clothing and shoes:

Mrs. W. J. Norfleet, Holland, Va.

Toys:

Mrs. Bertha Sykes, Washington, D. C.

Canned goods:

Smithwood Christian Church.

Sunday School Monthly Offerings.

Amount brought forward \$13,498.75

Eastern N. C. Conference:

Ebenezer\$ 31.07
Hope Mills, Thanksgiving 19.00
Pleasant Union 50.00

100.07

Eastern Va. Conference:

Liberty Spring, S. S. ...\$ 20.00
Christian Temple, Thanksgiving 25.00
Christian Temple 25.00
Rosemont 83.00

153.00

N. C. and Va. Conference:

Belew Creek\$ 26.40
Danville 29.00
Reidsville 263.00
Shallow Ford 18.00

336.40

Virginia Valley Conference:

Newport S. S., Thanksgiving\$ 40.20

40.20

Total \$ 629.67

Grand total \$14,128.42

Thanksgiving Offerings.

Chas. V. Sharpe, Inc.,
Burlington, N. C.\$ 50.00
Burlington Rotary Club . 135.00
Randleman Christian Ch. 25.00
Kallam's Grove S. S. 25.00
W. G. Saunders, Jr.,
Chuckatuck, Va. 10.00
J. W. Drake, Pittsboro,
N. C. 50.00
Mr. and Mrs. John M.
Holt, Burlington, N. C. 25.00
Alamance Laundry, Bur-
lington, N. C. 150.00
Mrs. Lina Apple, Apples'
Chapel 10.00
Huffman Oil Co., Inc.,
Burlington, N. C. 100.00
L. S. Burton, Suffolk, Va. 5.00
Faucette Coal Sales Co.,
Inc., Burlington, N. C. 100.00
Mr. and Mrs. J. P. Brown,
Burlington, N. C. 2.00
Harry A. Robinson, Yank-
ton, South Dakota 5.00

Mr. and Mrs. W. H. Bur-
chett, Suffolk, Va. ... 25.00
Mr. and Mrs. J. H. Booth,
Hampton, Va. 10.00
Conover Furniture Co.,
Lenoir, N. C. 200.00
Dr. T. E. Powell, Elon
College, N. C. 200.00
Mrs. C. W. Tatum, Nor-
folk, Va. 5.00
Mrs. James N. William-
son, Jr., Winston-Salem,
N. C. 25.00
A friend, Clayton, N. C. 5.00
Primary Class, Central
Church, Norfolk, Va. .. 4.00
Jule Pace, Mebane, N. C. 20.00
Mrs. H. E. Pearce, Frank-
lington, N. C. 15.00
King Electric Co., Bur-
lington, N. C. 25.00
Mr. & Mrs. A. W. Cooper,
Hamlet, N. C. 10.00
L. L. Brown, Hamlet, N.
C. 1.00
W. C. Carnes, Hamlet, N.
C. 1.00
M. R. Kersey, Dayton,
Ohio 25.00
S. J. Hinsdale, Burlington,
N. C. 15.00
Miss E. Friddle, Greens-
boro, N. C. 25.00
Mr. and Mrs. J. M. Whit-
ley, Suffolk, Va. 10.00
Mr. and Mrs. G. E. Roun-
tree, Sunbury, N. C. .. 25.00
Mr. & Mrs. E. H. Rawles,
Suffolk, Va. 50.00
J. M. Atwater, Burlington,
N. C. 5.00
Durham Christian Church 100.00
Mrs. Ernest Sibley, West
Hartford, Conn. 5.00
Miss Ruth Miller, Wins-
ton-Salem, N. C. 3.00
Capt. & Mrs. Kenneth M.
Lindner, Japan 15.00
W. D. Madry, Burlington,
N. C. 10.00
Ralph H. Scott, Burling-
ton, N. C. 25.00
Mrs. J. Monroe Harris,
Norfolk, Va. 10.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$..... as a memorial gift
sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

In Memoriam

BUNCH.

In the early 20's, up from the Edenton, North Carolina, community, into Eastern Virginia, came a man and his family; both destined to be a real asset to the betterment of their new home.

After living in the Back Bay section for a while this man brought his family to settle in the Cypress Chapel, Virginia, community. Within a few years he, and those of his family old enough, had joined the Cypress Chapel Christian Church. Others joined as they became of joining age. Following the leadership of their father they have been, and continue to be, an inestimable influence for good.

Through the years this man increasingly demonstrated what one man can do when he really loves mankind and is devoted to its betterment. When in need many came to him for financial aid. Those he thought worthy were assisted. To many he gave kindly advice and encouragement.

It was in and through his church, however, that he lived, loved, and labored most effectively. For over thirty years he devoted much of his time, his talent, and his means to the organization, which next to his home, was his first love—Cypress Chapel Christian Church. Perhaps no man has done more to assure its success and fruitfulness, than he. To a large degree he made it possible for the church to erect a new edifice; meet its obligations during the Depression days; and to increase its budget one thousand per cent. It was not at any time his policy to merely tell others what needed to be done, nor wait for others to do, but rather, by his example, to lead others in purposeful and fruitful cooperative effort.

For quite a few years he was an able and interesting Sunday school teacher. For a much longer time—until his death—he was a Deacon, worthy of the name. Although age and declining health, naturally, decreased his active participation in the business of the church, his love for the Sunday school and church, and his efforts to attend increased. "In his place in his church" he was on the Sunday prior to his death.

He was especially fond of children. So were they of him. Few men will be, or could be, more keenly mourned and missed by them. To all of us, but especially to them, it is sad and hard to realize that "Mr. Bunch" is not able to be at church today.

In reality, however, he will be at church today, and every Sunday for years and years to come. For although God saw fit to call him "home" on the day after Hazel the Hurricane came by, his hallowed memory and uplifting influence in the church and community will continue to be present for a long time.

In our church and community, a venerated patriarch has served his day and has gone on to his reward. God grant that we may have the wisdom, the wish, and the willingness to carry on the work to which he so nobly gave his great devotion. May each of us feel it an honor and a privilege to take the torch he so faithfully carried—as long as he could—and carry it high and far, as opportunity permits. Thus we may assure that neither he nor we will have lived in vain.

To the family of Mr. Clarence Bunch we extend our heartfelt sympathy for its loss. May the sunshine of gratitude for so noble a leader often come shining through the tears.

G. C. MANN,
W. B. WHITE,
ROY BRINKLEY,

Committee for Board of Deacons.

AMERICAN BIBLE SOCIETY.

(Continued from page 2.)

the years more than 39,000,000 volumes.

Miss S. Ruth Barrett, secretary of the Society's work for the blind, said that for the past 120 years the Society's records show that it has offered the Bible to every blind person in America. Today the Bible in Braille, the embossed system most widely used by the sightless, requires 20 large volumes and costs \$60.00. Volumes are furnished to the blind at 25 cents a volume. The Bible Society not only supplies the Scriptures to the blind in 38 different systems and dialects, but also provides the entire Bible in 170 Talking Book Records.

Russia and some Soviet-controlled areas are still closed to Bible Society work, reported the Rev. Laton E. Holmgren, one of the Society's secretaries engaged in foreign distribution. For Russia, the Society has Scriptures on hand for shipment to that country as soon as doors for which the Society is seeking are opened.

China is closed but measures have been taken to provide Scriptures there when opportunity comes. Nearly 20 million Chinese are living outside the China mainland in the countries of East and Southeast Asia. To minister directly to these people, the Bible Society has sent Dr. Ralph Mortensen, its former secretary in China, to begin a new ministry to these people. Dr. Mortensen, who with Mrs. Mortensen, is living temporarily in Japan, is visiting among these displaced people, to discover their Scripture needs and to set up a program by which the Society may serve them.

Supplies of paper are again being sent to Hungary for the manufacture of a second edition of 30,000 Bibles, declared Mr. Holmgren. Other Scriptures are being sent to Hungary, Czechoslovakia and Yugoslavia. One hundred and fifty tons of paper and funds for distribution work have also been sent to East Germany. What the Bible Society has been able to do in Communist areas in 1954, conclud-

ed Mr. Holmgren, the Society can probably repeat in 1955.

Work in Latin America and particularly Brazil has rapidly expanded and if more Scriptures were available the Society's distribution could be greatly increased in these countries where there are many thousands of new literates and where others are becoming aware of the power of the Scriptures.

Dr. Samuel Nelson was introduced to the Advisory Council as a new member of the Society's staff. Dr. Nelson, a Baptist minister recently president of the Spanish-American Baptist Seminary in Los Angeles, California, has been appointed to head up a colporteur's training school to be located at some strategic point in Latin America. This is the first time such a project has been undertaken by the Society. The first year Dr. Nelson hopes to have six or eight students, who will be graduates of college or seminary, as his pupils. Training courses will cover class work and laboratory and field training. Dr. Nelson will leave shortly after the first of the year to establish this school.

The Bible Society is seeking to provide the illiterates of Pakistan with recordings of Scripture passages and inexpensive phonographs on which to play them. If this experiment is successful it will be extended to other areas throughout the world.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Mr. and Mrs. Clyde Rudd, Greensboro, N. C.	10.00
Lakeview Community Ch.	21.56
Hopedale Christian Ch. ..	66.00
Grace's Chapel	76.13
Tryon Cong. S. S.	32.00
Mt. Gilead Christian Ch.	16.50
"A friend," Sanford, N. C.	5.00
Mr. and Mrs. Ralph Foushee, Sanford, N. C. ..	10.00
	1,798.19

Special Offerings.

Philathea Class, Suffolk Christian Church	\$ 5.00
Henry I. Jaffe, Suffolk, Va., Christmas Offer. .	10.00
In Memory of M. A. Smith	10.00
In Memory of M. A. Smith	5.00
In Memory of M. A. Smith	7.00
Special Gifts	105.86
	142.86
Total	\$ 1,941.05
Grand total	\$31,672.01
Total for the week	\$ 2,570.72
Total for the year	\$45,800.43

Salvation Through Singing

Christianity and Judaism were both religions productive of singing. Most of the Psalms were used for singing in religious services, and some of them in the ritual of the great religious festivals. When Paul and Silas were imprisoned in Philippi, other prisoners heard them together singing their songs of faith and courage at the midnight hour. St. John declared that he saw in his vision on the Isle of Patmos, "A multitude which no man can number standing before the great white throne, singing the songs of Moses and the Lamb."

And in the account of the first communion service which followed the upper-room observance of the feast of the Passover by Christ and his disciples, the narrator says, "When they had sung a hymn they passed out into the night." These instances record the encouraging and uplifting influences that singing has had upon the spirits of men.

However, one of the familiar Psalms tells the story of a group of Jewish people who refused to sing when there was nothing they so much needed to do as that very thing! It would have saved them from their homesickness and despondency, and it would have saved them from ultimate apostasy. They had been carried into Babylonian captivity where they were asked to sing some of the songs of their native land, but they refused, saying, "How can we sing the Lord's songs in a strange land?" So the songs went unsung, and it was not long after the Lord's songs had died from their lips that love for the Lord died also from their hearts. And, when a new ruler came to the Babylonian throne a few years later, and gave them permission to return to their native land, only about one out of seven of them cared to go. The rest of them had become conformed to the practices of the Babylonians, living on the low levels of their morality.

There are many modern people who refuse to sing the old songs because of changed conditions. They have learned scientific facts that make many of their former beliefs untenable. How can they sing the old songs of faith when they no longer feel sure about anything religious? Or after hard experiences have put their faith in God to severe tests?

But, my friends, if we are wise, we will continue to sing the old songs of aspiration and faith and of high resolution. When times are dark, as for Paul and Silas in prison and for the disciples when their minds were filled with vague forebodings of danger on the night of their first communion—even then let us continue to sing, for there's salvation through singing! It is a great thing to hear housewives singing at their kitchen tasks and toilers in field and factory singing as they work. A young man who remembered the heroism of his mother who had experienced many hardships and had suffered much and long, wrote in her memory:

"You did not feel the wind and driving rain;
The cheerless day was changed
To one of joy, in spite of pain,
BECAUSE YOU SANG!"

--John Alfred Nansen.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, DECEMBER 16, 1954

NUMBER 49

The Southern Convention of Congregational Christian Churches 1856-1956

CENTENIAL PROGRAM OF ADVANCE OF THE 1954-56 BIENNIUM

Rev. James O'Kelly and his associates in 1792-1794 founded the Christian Church in the South. In 1856 the Southern Convention was organized, and is nearing 100 years of service. The Convention at its 1954 session voted that the 1954-1956 Biennium should be designated the CENTENNIAL BIENNIUM, and referred implementation to the Executive Board. The Executive Board appointed a Committee consisting of Dr. Jesse H. Dollar, President; Dr. Henry E. Robinson, Secretary; Dr. Wofford C. Timmons, Chairman of the Committee on Evangelism; Rev. Wm. J. Andes, Chairman of the Board of Christian Education; Dr. Stanley C. Harrell, Editor of The Christian Sun; Rev. Fred P. Register, Secretary-elect of Stewardship and Evangelism; Rev. John S. Graves, Director-elect of Christian Education; and Superintendent Wm. T. Scott. The Committee submits the proposed PROGRAM OF ADVANCE herewith, and WE CALL upon our churches to join in a significant observance of our CENTENNIAL BIENNIUM.

While the PROGRAM OF ADVANCE is designed to promote every interest of the Convention and of our denomination as a part of "Our Christian World Mission," the Executive Board voted that special emphasis be made to coincide with the work of the newly appointed Secretaries of STEWARDSHIP AND EVANGELISM and CHRISTIAN EDUCATION.

THE COMMITTEE.

News Flashes

Preserve this issue of THE SUN. You will find it valuable, as you carry on your work in connection with the Centennial Program of Advance.

Dr. W. W. Sloan of the Elon College faculty is supplying the pulpit at the Lakeview church until Mr. Veazey can arrive.

Bland A. Leebrick, pastor of the Carolina Church, Hopedale, N. C., becomes the pastor of the Apple's Chapel Church, January 1, 1955.

Mrs. L. E. Smith, wife of the president of Elon College, has been in the Alamance General Hospital in Burlington, N. C., but has now returned home.

Do not forget the offering for the Christmas Fund for the Veterans of the Cross. Make it as liberal as possible. It will bless both you and them.

Glen Garrett, student at Elon College and member of the Rosemont Church in South Norfolk, Va., becomes the new pastor of the Carolina Church, January 1, 1955.

John R. Lackey, pastor of the Apple's Chapel Church, near Greensboro, N. C., becomes the pastor of the Winston-Salem and Pfafftown churches, January 1, 1955.

Hines chapel recently voted to become a "full time" church, with the Rev. G. Julius Rice as its pastor. For sometime Hines Chapel and Monticello churches have been yoked.

Christmas Club savings for 1954 amounted to \$1.08 billion. This record sum which will probably be disposed of before the year-end, means lots of spending for Santa Claus. We can but wonder what kind of presents he will spend it for.

Supt. Wm. T. Scott was the guest speaker at the Palm Street Congregational Christian Church, Greensboro, N. C., recently, and conducted the service of consecration for the little Miss Grace Ellen Welch, the daughter of Rev. and Mrs. Mack V. Welch.

Robert T. Woodruff, Jr., who was formerly pastor of Ingram-Pleasant Grove churches and of the Beverly Hills Church in Burlington, is the new minister of the First Congregational Church, Key West, Florida. For the past several years he has been connected with the National Airlines in Florida.

Rev. G. H. Veazey becomes the pastor of the Lakeview Church, near Burlington, N. C., on January 1, 1955, leaving the pastorate of the High Point Church. Mr. Veazey will also be resident manager of the conference center, Moonelon. The present house on the conference center property is being renovated for year-round living.

Superintendent W. T. Scott was in charge of the every member canvass recently conducted by the Zion Church, near Burlington, N. C. One of the results of the canvass was enough gifts subscribed to enable the church to have the full time services of Rev. Garland B. Bennett, as pastor. Mr. Bennett is a student at Elon College.

The Elon College Choir presented Handel's "Messiah" in Whitley Auditorium, Elon College, Sunday night, December 5. In spite of the rain the auditorium was almost filled. The choir will present portions of the "Messiah" to the Wake Chapel and the Liberty Churches (the last one is near Henderson) on December 12. The College Choir is rendering Advent Music each Sunday in Advent to the Community Church at Elon College and thus giving all who attend the glorious music of the Advent Season. Laurence Hedgpeth is the director of the College Choir and Fletcher Moore is the organist.

Earl Danieley, Dean of Elon College, is supplying the pulpit at Wake Chapel Church, Varina, N. C. The former minister, Rev. Fred P. Register, has moved to the Brookwood Garden Apartments in Burlington for a temporary residence and hopes soon to be living in Elon College. Mr. Register is the new secretary of the Evangelism and Stewardship of the Southern Convention. Dr. Danieley is a busy man. Being dean of a college the size of Elon, a chemistry professor, a much sought after speaker, and a constant worker in his home church at Elon College, Earl Danieley is always ready to serve in any way that he can.

Burlington Area Churches Planning Program of Commitment

Ministers and churches in the Burlington, N. C. area are planning a Day of Prayer and Commitment for January 2, 1955, to be a part of the Centennial Program of Advance for the Southern Convention. Included in that day's service will be a home visitation for each church asking the members of the church to pledge themselves to greater loyalty in their church attendance, to deeper consecration through prayer and daily Christian living. The church attendance record is to be kept by each member from January 2, through April 10, 1955.

Included in the program for the Burlington area will be a paid advertisement in the Burlington daily paper setting forth the names of the churches and something of the projected program.

The Program of Advance during this period will emphasize Evangelism climaxing with Easter Sunday when the churches of this area hope to have a great ingathering of members.

Loyalty Service

A Loyalty Service was held in Centerville Church in Prince George County, Virginia, Sunday, October 31, 1954. The church was decorated with fall flowers, colorful leaves and an abundant cornucopia. Cathedral glass windows, newly installed, added to the appearance of the church.

Mr. E. N. Staples, a layman from Waverly, was the guest speaker for the morning service and gave an interesting talk on church attitudes and worship. The young people rendered special music for the service.

The Rev. J. E. McCauley, pastor of the church, preached a sermon especially applicable to the young people at the afternoon service. Misses Lilian Morris and Charlotte Lewis, and Messrs. Edward and John Lewis presented themselves for membership and were received into the church. A graph to encourage Sunday school attendance was explained by the superintendent, Mr. R. F. Livesay. The young people of the church took an active part, reading the Scriptures, leading in prayer, conducting the offertory service, and giving several appropriate readings.

Dinner was served outdoors and even though the air was brisk every one was warmed by the bountiful dinner, and all present enjoyed the fellowship. MISS ELLA MEZOFF.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Finding God

PROGRAM FOR JANUARY.

SUGGESTED HYMNS: "Jesus Calls Us;" A Charge to Keep I Have."

SUGGESTED SCRIPTURE: Proverbs 2: 1-9.

PRAYER: Eternal God, we beseech Thee to make Thyself known to us in such a way that we may never again leave Thy blessed presence. Amen.

MEDITATION: Finding God.

I believe there is a living God, who created all things and retains power of control over all; that we are a part of his creation and his great plan; that Jesus came to help us find the Father. This is not a mere intellectual assent, but a certainty born of my personal experience of the very presence of God. Surely not one of us can doubt the actuality of God after once knowing his all-prevailing love and feeling the burning joy of his presence. How could one ever be the same man again?

Being a common man myself, I believe that any man can prove the living existence of God, for himself, if there is sufficient desire and persistence; and it is worth any man's lifetime, "The pearl of great price." Although I was raised in a Christian home, attended church regularly and always considered myself a Christian, I came, in middle life, to realize that I had somehow missed the abundant life. I had all the things men need in earthly surroundings—a loving wife, three stalwart sons, work that I liked with adequate income, a comfortable home, friends, respect, recognition and trust—just about everything. Still I was desperately unhappy and found myself wondering when it would all end.

I sought God in the solitudes and to my great joy, found him waiting there. It is wonderful to remember how the Glory of the Lord shone around and how I saw beauty and brightness everywhere. All the earth seemer changed, God's creation is good, there is good in each man, "All things are made new." Since then life is a great adventure and has real purpose.

I believe that God called Moses, Paul and others for special tasks in

the Kingdom; surely he is still calling, as the need seems as great now, for good leaders—and good followers. As for me, I dare not wait for a burning bush. I must listen with my whole heart and mind, I must be constantly alert and sensitive, to know God's presence and hear the still voice.

I believe that Christianity is, first of all, an individual matter. We love to worship with others, to talk over the things of the Kingdom, to unite in serving the great cause. But it does not mean much to us until our own contact with God thrills us, changes our lives, makes all things new. As George Buttrick says, "If the gospel does not begin with the individual, it does not begin; but if it ends with the individual, it ends."

There was the Maine backwoods character who, being asked about the death rate in that section, replied "Wal I reckon it's about one to a person." Likewise, lifetimes are dealt out only one to a customer, so we want this one to be productive of the deepest happiness and at least a little real value. It is worth a lot of time and study to determine the way we shall go. And, as our own Walter Graham says, "As far as time goes, all of us have all the time there is."

I believe that God has placed us in this wonderful world of multiple choices—beauty and ugliness, truth and falsehood, love and hate, good and evil. He made us free to choose, to make right or wrong choices every

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and church membership.
5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

Subscription Price: 1 year, \$3.00; 2 years, \$5.00

Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$....., for which please send The Christian Sun

() 1 year, () 2 years—() New Subscription, () Renewal:

To Church

Address

() Renew, () Enter my own subscription, () 1 year, () 2 years.

My Name Church

Address

Program of Advance

CHURCH ATTENDANCE CRUSADE

NEW YEAR'S TO EASTER

(January 2 to April 10, 1955)



PURPOSE

PURPOSE:

- **To increase regular church attendance;
- **To activate indifferent church members: to help them become consistent in attendance, to urge them to enroll in the church school and other church organizations;
- **To exalt the place of corporate worship in Christian experience;
- **To lift up the importance of preaching the gospel;
- **To visit and invite non-church families to share in the services of the church and become members of church organizations and groups;
- **To recapture the power of Christian fellowship.

The churches of the Southern Convention are now entering the CENTENIAL PROGRAM OF ADVANCE. Our discipleship demands that we move forward along the road upon which our Lord leads us. We believe that any Advance calls first upon us to bring our people to a more active relationship with the church through regular attendance upon worship services.

WE CALL upon our people to enter the Church Attendance Crusade as a part of our CENTENNIAL PROGRAM OF ADVANCE.

Never before has the secular world been so permeated with religion as it is today. Shining through the armor of military might and material strength is a deep yearning for faith—a faith in Christ which our founding fathers believed a sure source of strength.

Throughout America there is a resurgence of interest in religion. Church membership is up; and church attendance is increasing. New church construction continues. Seminaries are at top capacity. More Bibles were published between 1940 and 1950 than in any previous 40 years. Publishers report that the demand for books with religious themes, both fiction and non-fiction, is the greatest ever. Last year 37,000 broadcasts of religious programs were made,

with a million listeners and viewers requesting religious literature.

Those who study spiritual trends are now forecasting an even more favorable climate for religious movements and emphases. The year 1955 looms as religion's greatest time of opportunity. Religious denominations, national organizations, government leaders, civic groups, and individual citizens are searching for a way, a plan, a crusade for capturing and crystallizing these hopeful trends in some great spiritual movement.

Although church membership has skyrocketed until 59 per cent of the American people are affiliated with some religious group in America, the remaining 41 per cent represent 69,000,000 Americans who belong to no church at all. And of the 59 per cent who do belong, numerous surveys have established that, even with the current increases, no more than 35 per cent attend worship services in their church regularly.

In addition to this, the swift, steady population growth promises a gain of more than 70,000,000 people within the next 35 years. With nearly 4,000,000 births during 1953, and only 1,500,000 deaths, the population rose by a net gain of around 2,500,000. Religion must meet this tremendous evangelistic challenge!

Centenial Program of Advance

1954-55 BIENNIUM

A PROGRAM OF ADVANCE THROUGH *Evangelism*

In this basic task of Evangelism we echo again the commission of Jesus, "Ye are my witnesses." In fulfilling this mandate—the faithful communication of the Gospel, the good news of God's redeeming



grace as given in Christ Jesus our Saviour and Master, we are confidently confessing what we believe to be "the hope of the world."

Everything we long to do for the redemption of this world awaits a vital, authentic Evangelism.

The beginning of Evangelism is to call our present membership of 35,000 to a **renewal of personal commitment** to Christ and his Church. The Church is first a field, and afterward a force, for Evangelism.

We are called upon to **restore to active church relationship** all inactive members, whose inattention is dangerously near the point of denial.

We are called upon to **reach out into all our communities** to find the unchurched by careful survey. On the average, throughout the nation, almost one-half of our population has no spiritual home. Some of these may be as near as next door. And it is a most disturbing fact that of the unchurched population, 26 million are between the ages of eight and 24.

WE CALL upon our churches to plan a **comprehensive program of Evangelistic effort**, including such as:

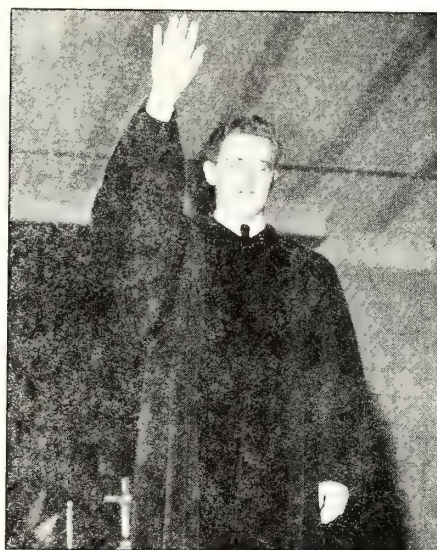
- **Church membership training classes, especially for youth;
- **Lay visitation of the discovered prospects;
- **Special seasonal missions appropriate to the observance of the Christian year;
- **Preaching missions;
- **Family daily devotions.

Whatever other methods have proved effective, these, too, should be faithfully followed.

THE GOAL: Eight thousand (8,000) new members by December 31, 1956. This requires each church to bring into the Christian fellowship a minimum of **one member per month for each one hundred members** of the church.

To this primary purpose, the Convention calls upon each church to have an **Organization for Evangelism**, representative of all the departments of the local church and parish.

The importance of this witnessing to the Gospel, and this need for winning of disciples to the Chris-



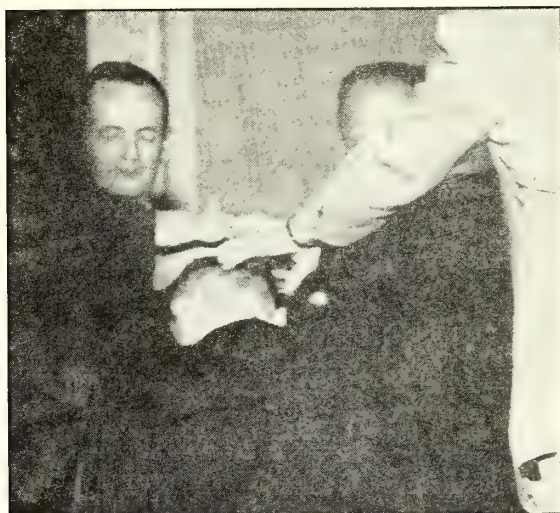
tian fellowship, calls us to the clearest understanding of the **message and method** of Jesus, and the fullest expression of his compassionate **mood**.

To assist the churches in their fulfillment of these objectives, the Convention offers the leadership and services of its newly appointed Secretary of Stewardship and Evangelism,



A PROGRAM OF ADVANCE THROUGH *Christian Leadership*

That our churches may have pastors and that new churches may be started and assured of adequate leadership, WE CALL upon each church to commit itself to enlist its choice young people for the Chris-



tian Ministry, Christian Education, and other full-time Christian services.

GOAL: Each church, with pastor and parents cooperating, is asked to place upon the hearts and minds of its youth the claims and needs of the various Christian ministries. A minimum of 15 young men enlisted annually is an imperative for the pastoral leadership of our churches.

To the end of enlisting our choice youth for the Christian ministries, WE CALL upon Elon College,

A PROGRAM OF ADVANCE THROUGH *Stewardship*

That we may have lives committed to Christian service, and sufficient funds with which to enlarge our witness, we call upon each church to initiate a program of Christian Stewardship through:

- **The presentation of an annual budget, including home expenses and benevolences;
- **Stewardship education through the church, the Sunday school and other organizations;
- **The Every Member Canvass, stressing proportionate giving on the part of each member.
- **Enlistment of Tithers.

To assist the churches in their fulfillment of the above goals, the Convention offers the leadership and services of its newly appointed Secretary of Stewardship and Evangelism.

the Board of Christian Education, and the Committee on the Ministry to sponsor jointly conferences on Christian vocations.

That leaders for the pulpit and pew may be trained and that we may bear our witness through Christian Higher Education, WE CALL upon the families of our churches to send their young people to Elon College for training.

That all our churches may have services of worship on special days, WE CALL upon our Laymen's Fellowship to develop lay preachers who may hold services when such occasions arise,

A PROGRAM OF ADVANCE THROUGH *Christian Education and Youth Work*

The teaching ministry of our Lord was primary in his work. No greater task confronts the churches today.

Fundamental in this task is the dedicated Christian home. The faith of our parents must be deep



and strong in order to set the basic patterns of Christian conduct for the child.

The Church School has as its primary purpose the acceptance of Christ as Saviour and Lord by each person.



WE CALL upon our churches to achieve this purpose by:

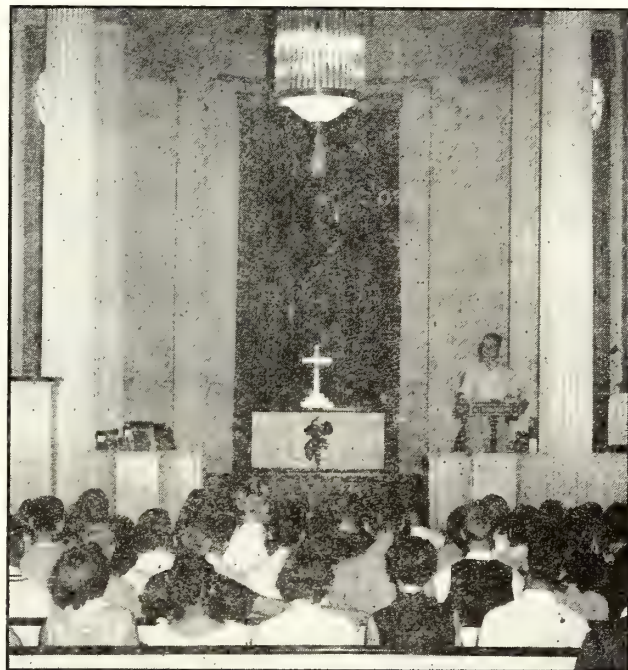
- **Knowledge of the Bible which makes the scriptures come alive for each individual;
- **Daily family devotions;
- **A trained leadership;
- **Increased attendance for both children and adults;
- **A youth organization in each church;
- **Participation in Summer Conferences;
- **Development of worship;

**The entire program of Elon College being directed to Christian commitment;

**A ministry to our Congregational Christian students on every campus within the area of the Convention;

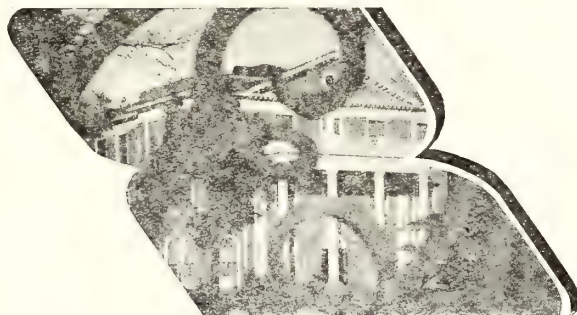
**Adequate equipment.

Each church must appraise its whole educational program as to its objectives in the light of the teachings of Jesus.



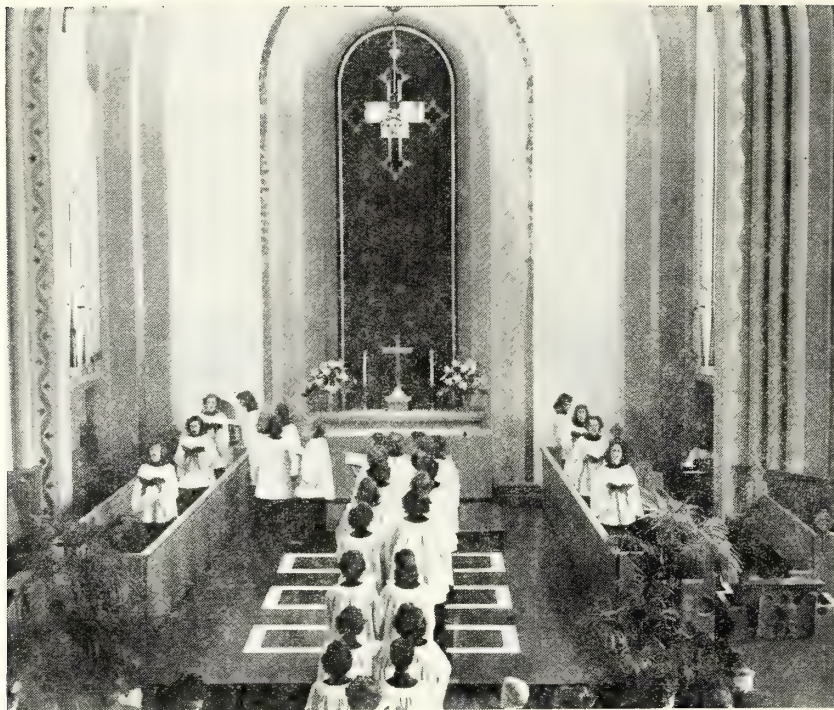
To assist the churches in the fulfillment of the above goals, the Convention offers the leadership and services of its newly appointed Secretary of Christian Education.

A PROGRAM OF ADVANCE THROUGH *Elon College*



WE CALL upon the churches to support the current campaign of Elon College for \$2,500,000, as authorized by the Convention, that leaders for the pulpit and the pew may be trained and that we may bear witness through Christian Higher Education.

WE CALL upon the constituency of the Convention to cooperate with the College authorities in raising these needed funds.



A PROGRAM OF ADVANCE
THROUGH
Women's Work

Theme for 1954-56: "Out of the Heart of the Gospel."

Suggested Goal of Advance:

"A Woman's organization in every church of the Southern Convention; every woman of the church a member of the organization; each organization enlisted in a fellowship of worship, education, service and giving to undergird the general program of the Convention as it serves the cause of Christ within its own bounds and throughout the world."

National Emphases:

- **To deepen our spiritual lives as individuals and families;
- **To further "Our Christian World Mission" by helping to establish and strengthen the Committee on Stewardship and Missionary Education in every local church;
- **To encourage the commitment of our young people to full-time Christian service;
- **To promote the use of visual aids, particularly the current denominational and inter-denominational films.

A PROGRAM OF ADVANCE
THROUGH
The Laymen's Fellowship

"Every man at work in his place in his church" is a worthy objective of the men of the church. No Program of Advance can succeed beyond the commitment of our Laymen. WE CALL upon the men of the Laymen's Fellowship to lend heart, mind and hand to the Program of Advance through:

- **An active Laymen's organization in each church;
- **Participation in the Laymen's Fellowship objectives.
- **The completion of the "Moonelon" project (Convention Assembly Grounds);
- **Laymen's Sunday observed in each church, on the third Sunday of October.

A PROGRAM OF ADVANCE
THROUGH
Christian Social Action

WE CALL upon our people to study the application of the teachings of Jesus to the Social, Political and Economic life of our communities, with special attention given to the implications of the recent ruling of the Supreme Court of the United States upon segregation.



A PROGRAM OF ADVANCE THROUGH

Concern for Others

The very life of every church depends upon its outreach. To live unto itself and for its own means death to any group of church members. The clear and unconditional command of our Lord, "Go ye into all the world," is supported in every phase of his own ministry and must be obeyed by his Church.

A goal no less than every member committed to "Our Christian World Mission" must be affirmed. This mission means the support by prayer, labor and



money every effort beyond the bounds of the local church to bring the message of Christ to the hearts and lives of our people. Our deep concern must be manifest in all the undertakings which no single church can perform, but which all our churches working together may achieve in the name of and by the command of Christ, our Saviour and Lord.

WE CALL upon all our churches:

- **To support all Mission Boards—Home and Foreign;
- **To support the Institutions for whose life and welfare the churches of the Convention have special responsibility—Elon College and the Christian Orphanage;

A PROGRAM OF ADVANCE THROUGH

Church Extension

The time to build churches is now! There are more people unchurched today than at any time in the history of our country. Our nation is experiencing its most rapid growth. New communities are springing up, and existing communities are expanding. Approximately 11,000 babies are being born every day in America. These growing millions need the Church. More than 10,000 new Protestant churches are needed in America. Congregational Christians must assume their share in this responsibility. We are in the midst of an expanding South, and action is demanded of us in the Southern Convention.

WE CALL upon each church to seek to extend its frontiers by sponsoring a new church organization, where needed in its area, either separately or with other churches.

GOAL: Twenty (20) new church organizations in the Southern Convention by December 31, 1956: Valley, 3; Eastern Virginia, 5; Eastern North Carolina, 4; Western North Carolina, 3; North Carolina and Virginia, 5.

A PROGRAM OF ADVANCE THROUGH

The Christian Sun

The Christian Sun, to be the voice of our constituency, must be read by every family of the Southern Convention.

GOAL: The Christian Sun in every home.

-
- **To support "The Christian Sun" and "Advance";
 - **To support our Convention Office, including all paid personnel engaged in service to our churches;
 - **To pay in full all apportionments.

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

What If Christmas Never Came?

Seldom has there been so many appeals for help as we have today. They are pouring in from all sides and from every conceivable source; boards, organizations, fraternities, sororities, clubs, churches, and institutions. No one person will want to give to them all, but all will want to give to some so that in the end all are supported.

The one big question is "To what shall I make my gift?". Make it a rule to know something about the cause or institution that is appealing to you and to know how the gifts are used. If used wisely, contribute, if used unwisely, then refrain from giving or give cautiously or with restriction.

Preceding the Christmas Season, these appeals come in abundance and with increasing persistence. Think a long time before you turn a deaf ear and close your purses to a worthy appeal.

Remember that in the long ago, the world was in great need of a Saviour and man was in great need of a Redeemer. Israel was appealing to God for a Messiah. In great grace and out of great love, God gave his only son that the world might have a Saviour and that man might have a Redeemer. In this supreme gift to the world, God also gave to man a benevolent spirit so that even in this materialistic age there are those who would divide their living that the hungry might be fed, the suffering relieved, and that the saving grace of God might be available to all people.

Christmas brightens our vision, broadens our sympathies, and increases our desire to share what we have for the benefit of others and for the glory of God.

Yes, I believe in Christmas and rejoice in the spirit of giving that it plants in the hearts of most people. It is good to send cards with crisp messages and to exchange gifts with friends of love and affection. What if we had no Christmas, no desire to administer to man in his needs? What if Christ had never been born? If man had never seen God in Christ, the world would still be in gross darkness and man would be groping in that darkness, not knowing the true

paths of life, or where the paths would end, or what would be there when he reached the end of his way; no faith for the present or hope for the future.

Thank God for the priceless gift that grows more precious with every passing day, and for the light that shines brighter and shall continue to shine brighter unto the more perfect day. At this Christmas season, 1954, endeavor to be a blessing to someone. Bring joy to a single heart and hope eternal to a despairing soul.

* * * * *

Apportionment Giving

At Christmas time we think of others: neighbors, friends, and the unfortunate. We also think of our blessings: health, strength, hope and possessions beyond what we deserve. We are reminded of God's gift to us and of our opportunity to give to

others. We do not give with the hope of receiving, but with a desire to share. Conscious of our obligations to individuals who have meant much to us and to institutions that have meant much to the cause of Christ and his kingdom. Elon College has endeavored through the years to lay hands of assistance on the hearts of the young people on her campus and to hold up to them the Christ and God who came that there might be life and hope to a darkened world and a sinful man. Your contributions through Sunday school and church for the college are greatly appreciated. We are short of our goal, but our faith is strong and our friends stronger still. May every reader have a joyous Christmas and a blessed experience in the church of God.

Previously reported	\$12,450.91
Eastern N. C. Conference:	
Fayetteville	\$ 9.00
Piney Plain	30.00
Eastern Va. Conference:	
Rosemont	\$ 51.00
Western N. C. Conference:	
Mt. Pleasant	\$ 10.00
	100.00
Total to date	\$12,550.91

"Christmas and the Good News"

The Last of Three Articles

By W. R. CULLOM

My two former papers on this theme have dealt with the general nature of this good news, and with three specific items in that good news. In this concluding paper I should like to approach the matter of *A Worthy Response to Such News*. What shall we say to this good news? What shall we do about it? These questions surely, are not easy to answer, and it is impossible to answer them in any adequate way. In attempting to deal with it, there are three things that I shall say:

1. It is impossible to make a response that is at all worthy of the challenge that is placed before us. One of the 18th century hymn writers says what I should like to say much better than I can say it:

No mortal can with him compare,
Among the sons of men;
Fairer is he than all the fair
That fill the heavenly train.

To him I owe my life and breath,
And all the joys I have;
He makes me triumph over death,
He saves me from the grave.

Since from his bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give
Lord! They should all be thine!

But to take it out in mere sentiment, however worthy that sentiment, would certainly be a most unworthy response. For, if there is anything that is really and truly down-to-earth and practical, it is the call that comes to us in the Good News that Jesus ushered into the world at his coming.

2. While I was preparing this paper it was my privilege to talk with two dear friends who will be used to bring out what I should like to suggest at this point. And it chances to be that one is a man and the other is a woman, just as I would have it.

The man is as fine a Christian spirit as I have known. Nor is his religion mere sentiment. He has served as deacon and as treasurer of his church; he has taught an important Sunday school class for a long time; he has one of the loveliest homes that I know. And when I use the term "home," I don't mean a mere house, though his house is all right. I mean by the word, "home" in this connection something analogous to what Sir Walter Scott had in mind when he wrote *The Cotta's Sat-*

(Continued on page 11.)

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Christmas Around the World

Boys and girls around the world enjoy Christmas. Here are some of their Merry Christmas greetings:

God Jul, Sweden;
Glaedelig Jul, Denmark;
Buon Natale, Italy;
Felices Pascuas de Navidad,
Spain;
Nadlaig Maith Chugnat, Ireland;
Hans Kojä Juhlia, Finland;
Joyeux Noel, France;
Frolich Weihnachten, Germany.

Many are our customs in America, and because we came from many lands, we have many happy ways of celebrating Christmas. Do you know that using mistletoe came from the Druids who lived in ancient England? From that country came also the plum pudding, the Yule Log and the caroling from door to door.

Germany gave us the Christmas tree, always a fir tree, gaily decorated and lighted. They sing a song about it, "O Tannebaum." They gave us the loveliest Christmas hymn, "Silent Night," and the pleasant idea of having a picture with cut out windows that may be opened for the 24 days before Christmas.

Italy gave us the creche. It was their great saint, Francis, who placed the town folk in simple poses like the first Christmas must have been. And later the wonderful craftsmen carved little figures of the manger scene and they have been used by many countries to remind us of the first Christmas.

France sent us a wonderful song, "Bring a Torch, Jeannette, Isabelle." In this song the children are told to run to the creche and bring a flaming torch (we hope they are careful with the fire!) and see the sleeping Babe and the softly smiling Mother.

The people of Sweden begin their Christmas celebration on December 13, which is the day of St. Lucia. The girls in the family wear white robes and the oldest girl wears a crown of leaves and candles on her head. The girls go from room to room in the household singing and calling the family to keep St. Lucia's Day and all the Christmas days that follow. Each home is swept and

scrubbed and nicely cleaned, and there is much good food for all.

And what did we give the world? At first, the Congregationalists in New England were very strict. They were called "Puritans" and they believed in the religious remembrance of Christmas, but no gifts, fun or feasting. In Virginia's colony, it was quite different—holly and ivy from the custom in England—a yule log to burn on the hearth, and much singing and dancing. Plum puddings gave way to fruit cakes, and other customs changed, too. In modern times our street decorations—lights and ornaments—at homes and in the shopping centers, have become a very American way to mark the holiday season.

Community-Wide Thanksgiving Service Held at Elon College

A Community Wide Thanksgiving Service was held in the Elon College Community Church's Parish House on Thanksgiving Day. The Community Church's choir rendered special music; Rev. Truitt Gannon, pastor of the First Baptist Church of Elon College gave the Thanksgiving sermon. Members of the community, whatever their denominational affiliation, were present for the service and the Parish House was filled. Members of the Adult Sunday School Class of the Community Church (our church) canvassed the entire community for their Thanksgiving Offering for the orphanage. To date \$411 has been received. Also several individuals had given privately to the orphanage. The Elon College Community is anxious to do its share for the orphanage which is located in its midst.

CHRISTMAS AND THE GOOD NEWS.

(Continued from page 10.)

urday Night. But in spite of all this, my friend has been greatly "down in the mouth" as to his acceptance with God.

In case of the other friend, in talking with her I spoke of lecturing in a certain North Carolina town for a

week some years ago on the Gospel of Matthew. She told me then that Matthew was her favorite book of the Bible. "Yes," I said, "it has the Sermon on the Mount in it, and especially the beatitudes of our Lord." But I had not touched the heart of the matter with her. She went on to tell me of an experience in her life that must have been quite similar to that of my friend to whom I have just referred. She said, however, that she knew she had a little faith, and would turn to Matthew 25 and read over and over again, "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me" (v. 40). In that spirit and in that way she has carried on with her Lord and for her Lord. That woman is to me one of the most beautiful characters and lives one of the most beautiful lives that I have ever witnessed.

Our Lord gives us in plain language the response that he would have each of us make in his own way and according to his own temperament, ability, and situation. It is couched in these words, "Whosoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34).

When I was a boy I heard a gospel song that appealed to me strongly. It was written the year after I was born. Many would count it doggerel. Be that as it may: it appealed to me in my early life, and it appeals to me now when I am trying to suggest something approximating a worthy response to the good news brought to all people in the coming of Jesus, the Son of God, into our human flesh. Here are the stanzas that I have in mind:

Hark, the voice of Jesus calling
Who will go and work today?
Fields are white and harvests waiting,
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward he offers free;
Who will answer gladly saying
"Here am I send me, send me!"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight.

Let none hear you idly saying
"There is nothing I can do,"
While souls of men are dying;
And the Master calls for you:
Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I, send me, send me,"

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"Thinking Realistically About Life"

LESSON XIII—DECEMBER 26, 1954.

MEMORY SELECTION: "*This is the end of the matter; all hath been heard; fear God and keep his commandment; for this is the whole duty of man.*" Ecclesiastes 12:13.

BACKGROUND SCRIPTURE: Ecclesiastes 1-5; 12.

DEVOTIONAL READING: Job 28:20-28.

The author of Ecclesiastes is described as a "preacher." If he was, he must have been a dry fellow, hard to listen to. That is, if the book bearing the name of Ecclesiastes is a fair sample of his preaching. Through most of the book his face is glum and sour, and his voice is rasping. Someone has said that "he must have had a bad stomach, or else had been disappointed in love." Most of his book reads that way. The fact is, however, that the word translated "preacher" really means a "member of the assembly." The writer of the book was a Hebrew philosopher, searching for the meaning of life, and putting down, frankly, what he found and what he thought. On the whole it is a pessimistic, gloomy book. But a helpful book for it shows what life is apart from God.

The Man's Problem.

What is the man's problem? It is basically, "What is the meaning of life?" Is life worth while? Is it worth living? Is it worth all the trouble it takes? What profit and what gain is in it? The man has a sense of frustration. Life does not seem to have any meaning. It seems to be a meaningless round of activities, something like a squirrel going around in a cage. Forty times in this book he uses the word "vanity." He is disillusioned, dissatisfied, discouraged.

There are many modern people who share this man's frustration. They do not see any meaning in life. It has no direction, no worthy ends, no ultimate goals. It is a meaningless round of activities. Indeed it seems as if he is the sport of fatalism. Many people commit suicide because life has lost its meaning. This man's problem was the problem of many modern men,

The Man's Efforts to Find a Solution.

In his efforts to find an answer to his problem, the man turns to several areas or activities of life. He tried wisdom or knowledge. "And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven." Wisdom and knowledge have their place in life. Scholarship and study contribute to the satisfaction of the heart and the solution of the problems of life. But mere knowledge, certainly not book knowledge, is not enough. The more the man learned the more he learned how little he did know. He ends up disappointed and disillusioned. Man has a heart as well as a head, and life is not to be explained simply in terms of knowledge. It takes more than wisdom and education to give meaning to life.

The man turns from wisdom to mirth and pleasure. It was not the nightclub type of pleasure, a sensuous kind of pleasure. It was the pleasure which came from building great houses, enjoying ease and luxury, song and wealth. He thought, like many moderns think, that life's satisfactions are to be found in pleasure. There are those who give themselves to a round of pleasures in an effort to find happiness, and the meaning of life. Pleasure is not wrong, unless it is the wrong kind of pleasure. But pleasure does not satisfy the hunger of the human heart, and pleasure is not the end of life. Here as in the case of wisdom, the man declares that all is vanity, emptiness, inadequate.

From pleasure he turns to work. He gave himself to the round of duties that make up life's common cycle. He worked hard, and he laid up some money. But his work did not have any meaning for him. It gave him no satisfaction, it was a meaningless, routine, deadening thing. And even if he did make some money and lay it aside, what good would it be to him after he was gone. Others would inherit it, and they might not spend it wisely at all. He cannot enjoy his money for thinking about this. And with wisdom and pleasure, he puts labor and work as vanity of vanities. Many a modern man shares this man's attitude to-

ward labor. And no wonder. For in many modern industries, men are simply cogs, and sometimes little cogs in a great machine. Take a man who works on an assembly line and spends eight hours a day putting a nut on a bolt in a machine as it passes by. It takes a lot of imagination for such a man to see much meaning in his work except as a means of making some money which will have to be spent for the necessities of life. Many a man finds that his daily toil is vanity, vanity of vanities.

And finally the man turns to money as the secret of his quest. Surely in wealth, with its power to buy things, one will find happiness and meaning. But not even here did the man find the answer to the hunger of his heart. He saw as many modern men do not see, that when one has much, he wants more. That things never satisfy. "He that hath silver will not be satisfied with silver, nor he that loveth abundance, with increase." "The fulness of the rich will not suffer him to sleep." Many a rich man cannot sleep because he is afraid that somebody will get his wealth, or because he is wondering how he can make more money. On the other hand "the sleep of a laboring man is sweet, whether he eat little or much." Many a laboring man, earning meager wages is happier than the man of wealth. Jesus warned against the danger and the delusion of riches and material things. They too are vanity, vanity of vanities.

The Man's Conclusion.

"For this is the end of the matter, all hath been heard: Fear God and keep his commandments, for this is the whole duty of man." Life's satisfactions and life's meaning are not to be found in wisdom, in pleasure, in work, or in wealth, but in love for God and in loyalty to him. As a Methodist bishop once said after getting back from a trip around the world, "After all there is no man who is getting along pretty well, without God and Christ." God has made us for himself and our hearts are restless until we rest in him, as Augustine put it. Furthermore when God is put at the center of life, wisdom and pleasure and work and wealth will have meaning, and life will have a new quality.

Based on "International Sunday School Lessons;" Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

Religion is the best armor but the poorest cloak.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

840 Sunset Avenue, Asheboro, N. C.

Costumes Available

Mrs. Ralph Galt, Route 1, New Market, Virginia, writes that she has been having requests for Indian saris and for Chinese robes to use in connection with several programs in the packets: The ones on India, and "Voices from Africa."

Sometimes she has not been able to fill the request, because it came too late, or because the costumes were in use elsewhere. She suggests that you write her some time in advance to reserve them. Also, she suggests it would make life easier for her if you would send a "sticker" with your name and address on it.

Mrs. Galt also suggests that local gift shops, dime stores, etc., have a lot of articles from India these days, mostly beautiful brass ware. If the proprietor is requested to bring a display of articles to your meeting, you will usually receive a warm acceptance of the request. Incidentally, one group reached out through this method to draw in a woman who until then had had no contact with the local church.

If you live near Miss Pattie Lee Coghill, Route 1, Henderson, or Mrs. Richard L. Jackson, 232 McCauley St., Chapel Hill, it is probable that you could borrow a sari from them. Mrs. Riggs left one for that purpose at the Lester household, 940 Sunset Avenue, Asheboro, when she was here in September.

Let's make use of these costumes, and of displays, and thus make our programs come to life for the members of our societies!

* * * * *

Valley of Virginia Officers

President—Mrs. Cecil Whitlock.

Vice-President—Mrs. Tom Good.

Secretary—Mrs. Austin Kipps.

Treasurer—Mrs. J. E. Bryant.

Superintendents:

Young People—Mrs. E. J. Rohart.

Juniors—Mrs. Shirley White.

Cradle Roll—Mrs. Amy Kibler.

Spiritual Life—Mrs. R. A. Whitten.

Family Life—Mrs. E. Lena Rothgeb.

Literature—Mrs. Ralph Galt.

Life Membership and Memorials—

Mrs. Howard Hensley.

Visual Aids—Mrs. D. H. Dofflemeyer.

Historian—Mrs. B. F. Frank.

Interdenominational Cooperation —
Mrs. A. W. Andes.

* * *

Recommendations of Valley of Virginia

VOTED OCTOBER 8, 1954.

1. That each local church be urged to send representatives to Conferences, Rallies, and School of Missions at Elon, and to invite returned missionaries to speak.
2. Promote in each church the feature film, *The Beginning*.
3. That special emphasis be placed on the Thank Offering project —new Center Church in South Boston.
4. We urge that each Fellowship through Friendly Service send at least one layette, sweaters and quilts to one of the following:
 - A. Thrift Shop in Delmo Community.
 - B. Korea.
 - C. Dr. Teofile Sant's work in Naples, Italy.
 - D. Philippines.
 - E. East Harlem Protestant Parish, New York City.
 - F. Japanese Orphanage.
5. That each Fellowship be urged to give one or more Life Memberships and Memorials, which go to renovate the Chapel at Franklinton Center at Bricks.
6. We recommend that each Fellowship strive to meet its apportionment so that the designated annual goal of \$1,250 00 be met.
7. That we cooperate with the United Council of Church Women in interdenominational work.
8. That a letter of appreciation be sent to Miss Pattie Lee Coghill for her untiring efforts in the interest of our Valley Women's Fellowship.
9. That the Conference go on record advocating that our church members be total ab-

stainers and diligently teach our children this way of life —Abstinence the only preventive.

10. That this conference and its individuals and members use their influence to bring about compliance with the recent decision of the Supreme Court, declaring segregation in the public schools to be unconstitutional, and that furthermore this Conference urge acceptance of people of all races in our Women's Fellowship.

MRS. AUSTIN KIPPS,
Secretary.

* * * * *

Franklin Off to Good Start

The woman's work of the Franklin Congregational Christian Church is headed for obvious success for the current year under the capable leadership of Mrs. Darden W. Jones, who succeeded Mrs. James Irving Beale, Jr., as president. To quote Mrs. Jones: "The organization's most heartening features are Christian-spirited teamwork of the four newly revised circles and the hearty cooperation I am receiving from every member. These things have already been well demonstrated to my delight and satisfaction in the annual Thank Offering service and Fall Festival."

The Thank Offering Service was held at the morning worship hour on Sunday, November 7, with the president in charge of the program. She was assisted by auxiliary co-workers and the sanctuary choir. A splendid congregational response to the service was evidenced in much outspoken praise and the offering of \$80.50 which was received.

The Fall Festival was a fund-raising project for the auxiliary treasury. It proved to be a most successful venture in that it netted \$550. This indeed showed the fine spirit of cooperative fellowship that is prevalent among the group of women. With few exceptions every member supported the event with their creative talents in ways and to the extent that five departments were bountifully filled with desirable articles for sale. This was made possible, of course, by the functioning for months previous of the various committees and individuals.

Besides the booths where household, personal and gift needs were arranged in attractive array, a tea
(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thirty bushels of apples are a lot of apples. In baskets there were Yorks, Delicious and Staymen Winesaps; in bags were Black Twigs and Yorks. They came from orchardists who are members of our Timber Ridge Church, High View, West Virginia, Rev. Cameron D. Hayes, pastor. I was saying my prayers on the night of December 6, and was just ready to retire when longdistance called. A large trailer truck was on the road and would pass through Greensboro in thirty minutes with several baskets and bags of apples for the orphanage. We drove up to the designated crossing at almost the same time. It was midnight and freezing cold. The drivers of the two trucks (Mr. Chas. E. Perkins, of the orphanage; and Mr. Theodore Nail, of Winchester, Virginia) quickly transferred the apples, which were wrapped to keep them from freezing and soon safely stored in the wheat granery.

Now thanks to Mr. Nail for bringing them, thanks to the Rev. Mr. Cameron for sending them, and very, very many thanks to Herbert Kump, Richard Kump, Mrs. Vera Larriek, Fred Oates, Willard Oats, and Vernon Whiteacre for giving them to us. This is a very nice thing to do and I greatly appreciate it. I read of such things in the leaflets I receive from other orphanages. Now I am so glad it has happened to us. Timber Ridge, thank you; and may God bless you!

One of the joys across the years in going to Holy Neck Church in Eastern Virginia was seeing and conversing with a good friend, the late Jobie Saunders. He was a good neighbor, a good friend and faithful and loyal to his church. He left the orphanage two bonds worth \$840.00. This money will help homeless children through the years to come. It is most gratefully received.

Thanks for the good report.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 8, 1954.

Commodities for the Week.

Coupons:

Mrs. B. G. Snow, Dyke, Va.
A friend, Colonial Heights, Va.
Mrs. C. W. Tatum, Norfolk, Va.
Mrs. Jack Flinchum, Belevs Creek, N. C.
Mrs. J. M. Whitley, Suffolk, Va.

Toys:
Mission Belles, Grace Congregational Christian Church, Two Rivers, Wisconsin.
Women's Society, Tryon, N. C.

Clothing:
Mr. and Mrs. Adolph Melberg, Elon College, N. C.

Mrs. J. E. Harrell, Jr., Suffolk, Va.

Clothing and toys:
Woman's Missionary Society, Belevs Creek Church.

Sweaters:
Harvey L. Sawyer, Portsmouth, Va.

Apples:
Herbert Kump, High View, W. Va.
Richard Kump, High View, W. Va.
Mrs. Vera Larriek, High View, W. Va.
Fred Oats, High View, W. Va.
Willard Oates, High View, W. Va.
Vernon Whiteacer, High View, W. Va.

Sunday School Monthly Offerings.

Amount brought forward \$14,128.42
Eastern N. C. Conference:
Fayetteville\$ 5.00
Henderson 264.00
Mt. Auburn, S. S. 10.14
Piney Plain 20.40

Eastern Va. Conference:
Berea (Nans.), Thanks-giving\$ 24.10
Bethlehem (Nans.) S. S. 53.12
Burton's Grove 10.00
Holy Neck S. S. 140.00
Mt. Carmel S. S. 18.36
Suffolk, Thanksgiving .. 100.00
Union (So.) 82.00
Windsor, Thanksgiving .. 61.04
Windsor 10.00

N. C. and Virginia Conference:
Durham S. S.\$ 27.06
Greensboro, First, Thanks-giving 174.50
Greensboro, First 60.47
New Lebanon, Thanks-giving 100.00
Union (Va.) S. S. 5.00
Hendersonville 12.00
South Boston 5.00

Western N. C. Conference:
Randleman\$ 26.00

Virginia Valley Conference:
Linville S. S.\$ 14.66
Winchester S. S. 10.00

Total \$ 1,232.85

Grand total \$15,361.27

Special Offerings.

Amount brought forward -31,672.01
Chester H. Roth Co., Inc.
(interest)\$ 30.00
Hank's Chapel Missionary Society 3.50
Estate of J. P. Saunders . 840.00
D. M. McLelland & Family, Elon College, N. C. 10.00
Beginners' Dept., Suffolk Christian Church, Christmas Offering 5.00
Mary Sue Brittle S. S. Class, Bethlehem (N.) Church 5.00
Wachovia Bank & Trust Co. (interest) 36.00
Shelton Mem. Woman's Guild, Christmas Offering 10.00
In Memory of Gov. Wm. B. Umstead 5.00
In Memory of W. H. May, Sr. 5.00
In Memory of Lesley Moreland 5.00
Special Gifts 329.78

1,284.28

Thanksgiving Offerings.

A friend, Winston-Salem, N. C.\$ 5.00
Joppa Cong. Christian Cr. 5.00
Union (Surry) Church .. 53.40
Union (Surry) S. S. ... 48.40
V. Lee Hanbury, Norfolk, Va. 25.00
Julius C. Helmer, Newport News, Va. 25.00
Burlington Rotary Club .. 90.50
West Mem. Bible Class, Suffolk Christian Ch. .. 25.00
Mr. & Mrs. Hallie Routh, Liberty, N. C. 5.00
Doreas Circle, Albemarle Cong. Christian Church 13.45

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

Youth at Work in the Church

THOMAS W. MADREN, Box 103, Elon College, N. C.

Pleasant Union Youth Group
At Work

Since the autumn of 1947, the year that the Pleasant Union young people organized into a Friendly Workers group, many interesting and well-attended meetings have been held, such as the one at the home of Mr. and Mrs. George Yates on August 6 of this year.

At this meeting, all of our senior members were present. After the business meeting, games were arranged, and to finish off the program, a beautiful serving of ice cream and cake was enjoyed by all, thanks to James Yates, a senior member, and Nell Yates, a junior member, and their parents.

Several accomplishments have been brought to a finish, such as helping build Sunday school rooms, presenting plays, having charge of devotionals, organizing a boys' quartet, working on a play as we are at present, and keeping our three-year project going, which is our Church Building and Loan Fund. We are now contributing to the building fund of our church.

From the beginning, great enthusiasm has been shown in our regular meetings, and our committee which was appointed to see that our church is represented at the fifth Sunday Rallys, urging a large delegation for each one.

A well organized Junior group of approximately 15 is finding very interesting the task of taking turns in teaching the class. They are now making plans for a program to be given at Christmas.

We, the Senior and Junior Young People of Pleasant Union, are looking forward to a successful future.

JUDY YATES.
* * * * *

1954 Virginia Christian Youth
Conference

The 1954 Virginia Christian Youth Conference was held December 3-5 at the Second Baptist Church, Richmond, Virginia. This is an interdenominational and interracial meeting representing the United Christian Youth Movement in the State of Virginia. The 1954 meeting was the largest yet, with over three hundred

young people present, and more than fifteen different denominations represented.

The theme for 1955 Youth Week, "One Fellowship in Christ," was evident in the singing, the games, the discussions, and the speeches. Bill Simpson, a student at the Evangelical and Reformed seminary at Lancaster, Penn., welded the group together through recreation and singing.

Key addresses were made by Rev. G. W. Jones, pastor of High Street Methodist Church, Petersburg; Rev. James P. Lincoln, director of Youth Work for the Episcopal Diocese of Virginia and Rev. John S. Wood, associate secretary of UCYM from Chicago. Mr. Wood with his enthusiasm and knowledge of ecumenical youth work together with Rev. Clarence Brown of the Virginia Council of Churches kept spirits high throughout the sessions.

Our Congregational Christian fellowship was represented by three people from the Valley: Rev. H. V. Harman, Miss Martha Rohart, and Miss Tillie Strickler.

HANK HARMAN.

LAYMEN'S FELLOWSHIP.

(Continued from page 3.)

day, that we may grow strong, useful, understanding, happy and loving, serving the purposes of God, helping our brothers to find the way. Jesus makes it pretty plain: "Seek first the Kingdom." The Christian life is our vocation. This I Believe.

—Charley Hayden.

Questions for Discussion.

1. How can men find God?
2. When does God reveal himself to man?
3. Why do some church people fail to discover God?
4. What are life's real choices?
5. Where and what is the Kingdom of God?

Special Note.

Charley Hayden, of Creston, Iowa was the author of this meditation. Mr. Hayden has long been active in church work and especially the Laymen's Fellowship in his local church at Creston, his association and the Iowa State Conference; he is a mu-

sician by profession, teaching piano and directing the Creston, Iowa, City band.

.CHURCH WOMEN AT WORK.

(Continued from page 13.)

room was improvised by enclosing a section of the fellowship hall with a white picket fence, entwined with ivy. The tea room was operated all day from 10:00 a. m. to 10:00 p. m., with approximately 300 lunches and dinners served. The menus were planned and served graciously by a staff of women who worked tirelessly for the success of that department.

As members of this organization, we shall continue our humble services in Christ's name with whatever privileges and opportunities he gives us, great or small. To this end we are whole-heartedly dedicated.

MRS. B. V. HARGRAVE.

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Misses Birdie & Sallie Wilson, Virgilina, Va. . .	6.00
Mr. & Mrs. M. W. McPherson, Burlington, N. C.	15.00
Christian Light S. S. . . .	25.00
M. L. Holt, Elon College, N. C.	16.00
Rev. J. A. Henderson, Henderson, N. C.	15.00
Clarence Hooper, Burlington, N. C.	25.00
R. L. Morgan Lumber Co., Glen Raven, N. C. . . .	5.00
Holt Hosiery Mills, Inc., Glen Raven, N. C. . . .	100.00
L. D. Tucker, Burlington, N. C.	15.00
Ben G. Johnston, Hillsboro, N. C.	25.00
Mrs. June K. Henderson, Graham, N. C.	5.00
Mr. & Mrs. George B. Vick, Courtland, Va. . .	10.00
Burlington Drug Co., Inc., Burlington, N. C. . . .	100.00
W. H. Morgan, Boone, N. C.	5.00
Mrs. Mary G. Curling, Norfolk, Va.	25.00
Happy Sharer's Club, Greensboro, N. C. . . .	20.00
Mr. & Mrs. Clyde R. Buckner, Burlington, N. C. .	10.00
Union Ridge Christian Ch. .	100.00
Mr. & Mrs. Jesse H. Jones, Halifax, Va.	5.00
Mrs. E. H. Morris, Ashboro, N. C.	5.00
Hines Chapel Christian Ch. .	121.75
Miss Antonette Darden, Suffolk, Va.	5.00
	954.50
Total	\$ 2,238.78
Grand total	\$33,910.79
Total for the week	\$ 3,471.63
Total for the year	\$49,272.06

Centenial Program of Advance

1954-56 Biennium

OF THE

Southern Convention of Congregational Christian Churches

1856-1956

THE CALL TO ADVANCE

In 1956 the Southern Convention will observe its Centennial. These one hundred years of service in the name of Jesus Christ, our Saviour, Lord and Master, present an occasion of joy for our heritage and a challenge for the future.

From January 1, 1955, through December 31, 1956, the churches of the Southern Convention are called to A PROGRAM OF ADVANCE. This PROGRAM OF ADVANCE is a "Call" to discovery—through Study, Fellowship, Worship, Prayer, and Service. It is a "Call" to Commitment, to Witnessing and to Giving. It is a "Call" to go forward!

A CALL TO PRAYER AND COMMITMENT

WE CALL upon all the churches of the Convention to designate Sunday, January 2, 1955, as A DAY OF PRAYER AND COMMITMENT, when the objectives and methods suggested for the 1954-56 Biennium will be presented.

WE CALL upon each church to hold a service on that Sunday, and to make this possible the Laymen's Fellowship offers to provide a speaker where desired or where regular services are not scheduled for that Sunday.

WE CALL upon each church and pastor on Sunday, January 2, 1954, to put themselves at the disposal of the Holy Spirit, that we of the Southern Convention may meet the challenge of our day as a church and as members of the Body of Christ. To that end let each of us be rededicated to regular attendance of public worship of the church; to observe daily personal and family devotions; to dedicate a proportionate share of our time, talents and money that the Christian witness may be made in power; and to devote ourselves to all the objectives of the Centennial Program of Advance.

WE CALL upon each church to hold both Sunday and mid-week services that our people may become more fully aware of the rich heritage and mission of our church.

The CHRISTIAN SUN

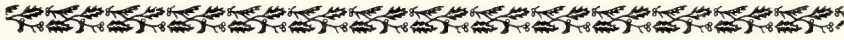
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials Unity — In Non-Essentials, Liberty, — In All Things, Charity

VOLUME CVI

RICHMOND, VA., THURSDAY, DECEMBER 23, 1954

NUMBER 50



The Christmas Spirit

I am the Christmas Spirit!

I enter the home of poverty, causing palefaced children
to open their eyes wide, in pleased wonder.

I cause the miser's clutched hand to relax, and thus paint
a bright spot on his soul.

I cause the aged to renew their youth and to laugh in
the old, glad way.

I keep romance alive in the heart of childhood, and bright-
en sleep with dreams woven of magic.

I cause eager feet to climb dark stairways with filled
baskets, leaving behind hearts amazed at the goodness of the
world.

I cause the prodigal to pause a moment on his wild and
wasteful way, and send to anxious love some little token that
releases glad tears—tears which wash away the hard lines of
sorrow.

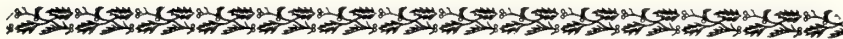
I enter dark prison cells, reminding scarred manhood of
what might have been, and pointing forward to good days
yet to be.

I come softly into the still, white home of pain, and lips
that are too weak to speak just tremble in silent, eloquent grati-
tude.

In a thousand ways I cause the world to look up into the
face of God, and for a little moment forget the things that are
small and wretched.

I am the Christmas Spirit!

—E. C. Baird.



News Flashes

Do not forget the Christmas Offering for Veterans of the Cross.

Supt. Wm. T. Scott was with Dr. Ross Sanderson for three days recently, at the Franklin Center, now at Bricks, North Carolina.

Congratulations to United Church, Chapel Hill, North Carolina, in going over the top in their recent drive for building and improvement funds. Dick Jackson and his members deserve great credit for the job done.

There will be no paper issued the week of January 26. Meanwhile the printing staff of THE CHRISTIAN SUN wishes for each of its readers a very, very happy Christmas, and a New Year brimming full of good things.

"Ready for a Great Revival"

The United States "is ready for a great spiritual awakening and revival."

In these words from a message to the nation's churches the National Council of Churches—the nation's largest religious organization—concluded its six-day Third General Assembly in Boston, Mass., last Friday.

Some 2,500 persons—including 650 voting representatives of 30 Protestant, Anglican and Eastern Orthodox communions with a membership of more than 35,500,000—met in 65 different sessions and sub-sessions to plan together the future of cooperative church work in this nation.

The 1,700-word text, the summary document of the Assembly, defined the present time as one in which "fear and doubt are rampant." It is a time, the church leaders said, when "there is apparent in America a spiritual seeking and hunger." This condition presents to the churches "a wider opportunity to preach the gospel of Jesus Christ" than ever before. In times such as these "the need is for a more understanding ministry in order that the gospel may become more effective in daily life."

How the churches can work together to meet this "wider opportunity" for service through the scores of National Council programs occupied the attention of delegates and visitors in

plenary sessions, Divisional assemblies and other meetings throughout the week. Some of the assembly highlights were:

Election of Dr. Eugene Carson Blake, of Phila., Pa., Stated Clerk of the Presbyterian Church, U. S. A., as the Council's third president, and of 16 vice-presidents, and 125 members of the ad-interim policy-making General Board. As the first significant task of his presidency, Dr. Blake left on Sunday December 5, for a three-weeks flying trip, visiting the Far East to carry Christmas greetings to G. I.'s and chaplains and a message to the churches of the Pacific.

Announcement of a two-months globe-girdling airplane journey by an international team of Protestant women headed by Mrs. James D. Wyker, of Mt. Vernon, as a means of building "greater unity in fellowship and prayer" and to extend an invitation to women church leaders in the score of countries on five different continents to be visited to participate in the seventh biennial assembly of United Church Women, at Cleveland, Ohio, November 7-10, 1955.

(Continued on page 11.)

Christmas Pageant Will Feature Manger Figures

A manger scene constructed at the Portlock School, South Norfolk, Virginia, will be the feature of a Christmas pageant to be presented at the Rosemont Congregational Christian Church during the Christmas holidays.

Miss Laurine Halstead, a teacher, supervised the making of the papier-mache figures at the school. Thirty pupils took part in making the 15-inch figures and stable. They constructed the figures of Mary, Joseph and the Baby, and made the animals and the seven-foot long and 30-inch high stable.

Mrs. H. R. Morrison will be in charge of the program; the Maude Hedley Bible Class will be in charge of refreshments.

The music will be furnished by the primary and junior choirs under the direction of Miss Ruth Dunn. Ed Drinkard will be the soloist, and Mrs. Frank Gaforth is organist.

Angels will be Carol Richardson, Lois Godwin, Anne Richardson, Patsy Trotman, Jackie Small and Shirley Brooks.

(Continued on page 7.)

A Christmas Prayer

By RICHARD K. MORTON

O God of the ages, we praise Thee for Thy perfect revelation within the bounds of time! O God of the infinite, we thank Thee that Thou hast made Thyself known amidst the finite!

As Thou hast for our sakes taken the form of man and dwelt for a redeeming purpose among men, be born this day in our own hearts, we beseech Thee!

Help us, O Lord, to see the Star shining in these our times, and attune our ears to the songs of angelic hosts! Through the beauty of this wonderful story of old, revive our jaded spirits and lift up our hearts and minds to that which is eternal and abiding.

As Thou hast come unto us in Bethlehem's Babe and in a manger, come unto us wherever we may be, in whatever humble condition or at whatever humble work.

Grant that our lives may be Spirit-filled and made beautiful and meaningful because of the spirit of the Christ Child that guides within.

As Thou hast come into the world, grant that we may receive Thee and recognize Thee and find a place for Thee within the inns of our hospitable hearts! Amen.

Laymen and the Church . . .

J. E. Danieley, Editor, Box 515, Elon College, N. C.

Laymen of Pleasant Ridge Observe Special Occasions

Laymen's Sunday was observed the last Sunday in October at the Pleasant Ridge Congregational Christian Church, near Ramseur, North Carolina, with J. C. Newell, the president, presiding.

The theme was, "A Time for Decision." Larry Cox played the prelude, J. C. Newell gave the call to worship, and H. V. Cox led the responsive reading. The scripture lesson was read by Earl Lowdermilk and Victor Reed. Mr. Lowdermilk read Joshua 24:14-28, and Psalm 84. Mr. Reed read Matthew 6:19-24. A poem was read by Page Craven.

The following Junior Laymen took the offering: Frank Brown, William Brown, Milton Grove and William Beane.

Announcements were read by Harris Rumley.

The following short addresses were given:

"A Time for Personal Decision," by O. W. Allen of the Pilgrim Holiness Church of Ramseur; "Time for Work-a-Day Decision," by Theodore Cox; "Time for National Decision," by Hilton Beane; "Time for World Decision," by O. C. Brown. And Harry Stewart closed with a timely talk on "Starting with Ourselves."

J. C. Newell closed the service with benediction.

The Laymen were also in charge of the annual Harvest Day Festival held on Thanksgiving Day. Rev. Max Vestal was the speaker for the service, and before his most interesting address, offerings were brought to the altar by the different classes.

These classes participated in The Lord's Acre Project all the year, and the proceeds were given to the church at the Festival.

Following is a list of classes and their projects:

Cradle Roll, pennies; Beginners, Scripture text napkins; Primary, quarters; Juniors, extra money; Intermediates, paring knives; Seniors, home-made ice cream and woody woodpeckers; Young People, dimes; Young Adults, dimes; Men's Bible Class, birthday offering; Women's Bible Class, birthday offering and a

table of handmade articles that were auctioned off in the recreation room, James Cates being the very able auctioneer. Cakes, pies, farm produce, hand made articles, were auctioned off.

Over \$700.00 was realized from the Festival, and this was given to the church.

New officers were recently elected by the Laymen's Fellowship, and they were initiated into office on December 13, at the church. Those elected were the following:

Theodore Cox, president; Charlie Joyce, vice-president; Earl Lowdermilk, secretary; Page Craven, treasurer, and J. C. Newell, reporter.

Michigan Bans Liquor Drinking Over TV

Elimination of the dramatization of beer and wine drinking on TV commercials was unanimously approved at the annual convention of the Michigan Association of Radio and Television Broadcasters held recently. Any network program showing such acts will be cut, it was declared. So far as is known, Michigan TV stations are the first to make this move. Since there was unanimous agreement on the matter, no formal penalty provisions for non-compliance were established. However, it was the impression given that any member not complying might be expelled from the association. What state will be next to take this wholesome step?

The Christian Sun

Established 1844 by Rev. Daniel W Kerr

A Religious Weekly for the Home, devoted to the interest of the Kingdom as represented by the Congregational Christian Churches.

Our Principles

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and church membership.

5. The right of private judgment and liberty of conscience is a privilege that should be accorded to and exercised by all.

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The Christian Sun Subscription Blank

Subscription Price: 1 year, \$3.00; 2 years, \$5.00

Date....., 1954

Dr. Wm. T. Scott, Supt.,
Elon College, N. C.

Enclosed find \$....., for which please send The Christian Sun

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To Church

Address

() Renew, () Enter my own subscription, () 1 year, () 2 years.

My Name Church

Address

What God Has Given Us

(EDITORIAL)

God has given us such infinite riches that our gratitude should never end. At this season surely it should surpass expression: we should borrow the refrain of the angels and cry, "Glory to God in the highest!"

"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering and come into his courts."

God has given us the mercies we regard as normal conditions.

God has given us the delicate and powerful balance of the universe, which holds the world for the radiance of the Star of Christ's Birth. God has given us the beauty and abundance of the world, in which we are sojourners as our fathers were. God has given us the power to sense and to study the mysteries of our earthly home, to employ them for the good of all nations.

"In his hand are the deep places of the earth: the strength of the hills is his also."

God has given us the power to distribute mercy in human accomplishments, wisdom in human associations, against the blankness of distance in space and time. God has given us the power to defend ourselves, our neighbors, our children, against heat and cold, against pestilence and famine, against the tyranny of ignorant fear.

"The Lord gave the word: great was the company of those that published it."

God has given us a sense of awe, a longing for justice; he has set eternity in our hearts. God has given us the history of his works among men. God has given us the history of his servants, of the leaders he has raised up for his people, of his unerring judgments to vindicate the righteous and to sustain the faithful.

"The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him."

God has given us the certain knowledge that salvation is not of our making, that through his mercy it is within our grasp.

God has given us the revelation of himself, of his infinite love for us; God has given us the most wonderful gift in his power, his only begotten Son, Jesus Christ, to redeem us from ourselves, to restore us to himself.

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only Begotten of the Father,) full of grace and truth."

God has given us the power, by the example of his Son, by the presence of his Holy Spirit, at this season and forever to give ourselves to him, that we may be born again into his joy and peace, as his Son was born into our sorrow and suffering.

"O Light Invisible, we praise Thee! Too bright for mortal vision."

"Glory to God in the highest, and on earth peace, good will toward men."

"The Everlasting Light"

A CHRISTMAS SERMON

By THE REV. GEORGE ALLEY

Pastor of the Suffolk Christian Church

O little town of Bethlehem,
how still we see thee lie.
Above thy deep and dreamless sleep,
the silent stars go by.
Yet, in thy dark streets shineth
the everlasting light.
The hopes and fears of all the years
are met in thee tonight.

—Phillips Brooks, 1868.

Have you ever let your mind wander over the years to single out some of the things that have happened to the Everlasting Light since first it shone in the dark streets of Bethlehem on the eve of the first Christmas? It has had a strange and fascinating journey, marked at every turn by eternal conflict between the Light, which was God's, and all manner of darkness, which has been the work of men. From the very beginning, men have done their best (and their worst), to extinguish the Light which was in Jesus Christ, once and for all.

Do you remember the panic of Herod, procurator of Judea at the time of Jesus' birth? So afraid was he that this newborn Prince of Peace would someday overthrow the tyranny and oppression upon which his power rested, that he ordered all the baby boys put to death, just to make sure that the One who threatened his security would be destroyed. Of course, Joseph, being warned of this in a dream, took the young child and his mother and fled into Egypt, and Herod's evil plot was foiled.

But scarcely a generation passed before the Light became a threat to other men of power. This time the plot was more successful, and the One who bore the Light was betrayed, condemned to death, and was hung upon a cross between two thieves. Another Joseph, this one from Arimathea, begged for the body of Jesus, and laid it to rest in his own tomb.

Do you remember the uncertainty of Pilate? For fear that Jesus' disciples might steal the body from the tomb, then claim that he had risen from the dead, Pilate set a guard to stand before the door of the tomb, and he said to them, "Ye have a watch. Go your way. Make it as sure as you can!" It has been thus in every age where men have brought

opposition to the Light. Someone has always had to say, "Make it as sure as you can!" But, still, no one has ever really been sure, even for a moment, that the Light would be put out.

Man's opposition has taken many forms. Time after time it has been that of open hostility. Yet the antagonists have often been blinded by the Light itself, so that when they regained their sight, it was to follow after it and persecute it no more. Such was the one named Saul, a tent-maker, out of Tarsus. Brilliant he was; schooled in the best traditions of his faith at the feet of Gamaliel, great teacher of priests and rabbis. The story has it that one day while on the road to Damascus he even held the cloak of one who was stoning a man who bore the Light within his own soul. But on that road, Saul, the tent-maker, was blinded by the Light, so much so that he became a new creature: Paul the apostle, missionary to the gentiles, debtor to the

Greeks and Barbarians, who said, "It is not I who lives, but rather Christ who liveth in me!"

The opposition has been that of indifference, too. In each new generation there have been those, usually among the vast majority of the people, who have simply said, "The Christian faith may have something, but I don't see it! It may be all right for some people, but count me out! If others want to spend their time in the churches, trying to change human nature, attempting to re-make society, so what?" All of these folks have not been outside the church, either. Many a church member has been just as indifferent to the demands of his faith as those outside the church. "Just leave me alone," he says, "I'll go along, so long as it doesn't cost me anything very much. Let's keep things the way they are. They were good enough for father and mother, this way, so they're good enough for me!" Once in a while the Light has gotten through in spite of everything, but not very often, and seldom is such proportions as to set the world on fire; just enough to keep things going until a new generation has been raised up to replace the old.

Couple the opposition of indifference with that of complacency and self-satisfaction, and you wonder how

(Continued from page 13.)

Our Christmas Carols

When we recall the wars of yesterday
And face the fears of lethal bombs tomorrow,
How can our Christmas carols chase away
The stormy clouds that threaten world-wide sorrow?
But when the Child whose birth we celebrate
Was born in Bethlehem long years ago,
His home was threatened by King Herod's hate,
For Roman rule had filled the land with woe.

The founders of the Church in those dark days
Obeyed their Lord's commands with fearless gladness;
Where Nero ruled they sang their psalms of praise.
The Kremlin must not mar our faith with sadness:
Our Christmas carols herald joy and cheer,
Exulting that the Lord of all is here.

C. REXFORD RAYMOND.

Christmas, 1954.

Congregational Christian Educators Sail for India, Ceylon and Southern Rhodesia

Two Congregational Christian educators, one an experienced missionary and the other a new recruit, sailed Thursday, December 9, from New York on the *SS America* bound for India and Ceylon under the American Board of Foreign Missions, Boston, Mass.

They are Miss Miriam Dalton

Brown of Lancaster, Mass., (Boston University, American International College and Hartford Theological Seminary) returning to India; and Miss Bouneva Frence Farlow of Sophia, North Carolina, (Women's College of the University of North Carolina, Class of 1954) going to Ceylon for the first time.

Miss Brown is returning after furlough to her post as Director of the Lucy Perry Noble Institute in Madura, India, a Christian school

and community center for reclaiming girls and women from poverty-stricken villages. The Institute is called "Rachanyapuram" which means "Place of Salvation."

Miss Farlow, 22, daughter of Mr. and Mrs. Colon C. Farlow of Sophia, North Carolina, and born in Randleman, goes to join the faculty of the Uduvil Girls' School in Uduvil, Ceylon, the oldest girls' boarding school in Asia founded by the American Board in 1824. The school lays definite emphasis on Christian training and on the best in Eastern and Western cultures.

The Southern Convention of Congregational Christian Churches with headquarters at Elon College, N. C., is especially interested in Miss Farlow and her work.

Miss Louise Fleming Torrence, Congregational Christian educator from Montana, sailed Wednesday, December 15, on the *SS Queen Elizabeth* from New York on her way back to her post in Mt. Silinda, Southern Rhodesia, Africa.

Miss Torrence has been a teacher for over 25 years among the Vandau people, specializing in domestic science at Mt. Silinda Institute, a fine Christian school for Vandau teenagers established in 1918 by the American Board of Foreign Missions under which she serves.

"There is an increasing desire for education among African youth and hundreds have to be turned away from the mission school because there is not room enough nor staff enough to take care of them. African Christians must be trained in sufficient numbers to take over and meet the need—and fast," says Miss Torrence who enlisted for service under the American Board in 1927.

Miss Torrence is the special representative in Africa of the First Congregational Church in Hardin, Montana; the First Congregational Church in Billings, Montana; and the Congregational Church in Deerfield, New Hampshire.

Dr. C. Rexford Raymond, has contributed a Christmas sonnet to our pages for several years past. We hope that there will be many more. Dr. Raymon, who served in our area for many years, retired in 1950, but has not forgotten his many friends in the churches which he served. For those who may wish to write him, his temporary address is the home of daughter and son-in-law, Rev. Orville D. Ullom, 27 Golden Street, Haverhill, Massachusetts.

A Gift for the Saviour

By RICHARD K. MORTON

THE GUIDING STAR shines in our own sky today, and even our tumult-dulled ears can catch the song of heavenly hosts, if he will.

Wise Men of old, when they saw the Star, as they followed something not truly your own?

You have sought gifts for friends and loved ones, and you have wondered what would be best and most appreciated, in each case. You wanted to give the right gift.

Are you willing to give the gift the Saviour wants? Have you the gift for which he gave his life?

O friend, get that most important Christmas gift, and offer it today! There is nothing in your hands that you can give, but there is something in your heart! There is nothing you control, nothing you have won, that will make the gift. There is only the gift of love, the unmeasured giving of the self!

Followed the behest of Herod, were guided by it to where the young Child lay. "And when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh. There must be a gift for so great an occasion!

O modern son of man, you can see a Star, and you have heard the announcement of the good tidings of great joy. You know that "unto you is born this day in the city of David a Saviour, which is Christ the Lord." What gift can you bring? What gift will you bring? Does your soul cry out, in the words found in Micah 6: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old?" Do you feel, with Jeremiah, the moving of a divine power within: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people?"

Is there upon your lips the song of the Psalmist (116: 12-13)? "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord."

What offering can you bring? Is it without blemish? Is it large enough? Is it yours, and not something you have borrowed, or, worse,

News of Elon College

PRESIDENT L. E. SMITH, Elon College, N. C.

The Trustees of Elon College Give the "Go" Sign

The Trustees of Elon College have had a number of meetings concerning the proposed government loan for the college. There has been opposition to securing the loan. This opposition has been expressed earnestly and sincerely. Those who favored the loan out-numbered the objectors. The final meeting, clearing the way for the loan was held on December 14, in the afternoon at the college in the president's office. There were 14 present in person and eight by proxy.

The loan agreement prepared and presented by the United States Government was read and considered seriatim. The Board was in accord on every item. The following resolutions were voted unanimously:

Resolved:

First, that the President and Secretary of the Board of Trustees of Elon College be and are hereby authorized to execute contracts and sign all documents necessary for the securing of the \$675,000.00 from the Government of the United States through its Housing and Home Finance Agency to Elon College, Inc., for the purpose of erecting two (2) dormitories, one for men and one for women, a dining hall, and remodeling West Dormitory, on the campus of Elon College.

Second, That the President and Secretary of the Board of Trustees of Elon College be and they are hereby authorized to select a Bond Attorney to prepare 675 coupon bonds in the denomination of \$1,000.00 each and pass on their validity for issuance and sale.

The President and the Secretary of the Board of Trustees of Elon College are authorized to select a printer and contract with same for the printing of these bonds. They shall have authority to make such surveys as may be required to meet the conditions of the deed of trust.

In compliance with these injunctions, the President of the College and the Secretary of the Board of Trustees have executed the necessary

papers that the Government officials had signed, and forwarded the same to the proper officials in the Regional Office in Philadelphia, Pennsylvania.

The next step is to get the plans, drawings and specifications for the buildings ready for the Government's approval, and the Board of Trustees' acceptance, and to submit the same to contractors for bids.

The architect, Mr. William Henley Deitrick, of Raleigh, North Carolina, was present and assured the Trustees of the College that everything possible was being done to complete the plans at an early date, but stated that work of this kind, if done right-ly, would take time and that it would probably be March 15, 1955, before they would be ready to offer for bids. In that event, it would probably be September 1, 1956, before all buildings could be completed, furnished, and ready for occupancy.

We would certainly like to have these buildings ready for you earlier, but it all sounds almost too good to be true that we are this near these new buildings and equipment needed so long.

Have you made a pledge to this great undertaking—the Two and One Half Million Dollar Fund? If not, now is a good time to make one. Have you made a pledge, and have you made your payments regularly to date? If you are behind with payments, now is a good time to catch up, before the old year, 1954, is gone.

* * * * *

Apportionment Giving

The Eastern Virginia Conference broke the record and still holds it. Every church in the entire conference paid its apportionment to Elon College in full. Wonderful! A record unheard of here before.

A number of churches in all four other conferences failed to raise the apportionment for the college. How about your church? If your church failed, can't you do something about it before January first? Won't you please make an effort? Should you make an effort in earnest, I am sure that good results will follow.

Here are some things that your college does for your church:

1. Provides four offices, furnished, heated, and janitored, for Con-

vention officials, without cost to the Convention.

2. Pays from six to nine hundred dollars annually toward the expenses of printing THE CHRISTIAN SUN.
3. The college has contributed between three and four thousand dollars annually in scholarships to ministerial students and full-time church workers enrolled at Elon College.
4. The college gladly offers its facilities to any organization or group within the church for a nominal cost for meals.

Elon College, our college, is glad to make these contributions and offer these facilities to the church in the hope of being of profitable service to our entire constituency. We are grateful for every contribution received from our Sunday schools and churches on apportionment.

Previously reported	\$12,550.91
Eastern N. C. Conference:	
Morrisville	\$ 2.00
Eastern Va. Conference	
Rosemont	\$ 84.00
Windsor	150.00
N. C. and Va. Conference:	
Lynchburg	\$ 6.00
Virginia Valley Conference:	
Mt. Lebanon S. S.	\$ 23.00
	265.00
Total to date	\$12,815.91

PAGEANT WILL FEATURE MANGER FIGURES

(Continued from page 2,)

Miss Halstead and Mrs. Royal Gallup will be in charge of the worship service for the evening, and the Rev. Melvin Dollar, the pastor, will speak briefly in dedicating the Christmas cheer baskets which will be distributed to the less fortunate families of the community.

A Correction

In the December 16 issue, it was in error stated that Rev. G. Julius Rice is the pastor at Hines Chapel. The pastor of Hines Chapel is Rev. John P. Littiken. Mr. Littiken is presently serving Hines Chapel and Monticello. Hines Chapel is becoming a "full time" church under Mr. Littiken's leadership. Mr. Rice was formerly pastor of this parish, but is now serving Shallow Well Church, which recently became a "full time" work. Congratulations to Mr. Littiken, Mr. Rice, and their churches.

W. T. S.

Interesting Letter from Dr. Riggs About His Work in India

Bangalore 1, So. India,
December 1, 1954.

Dear Friends:

After two and a half busy and interesting months on the move, we are just unpacking our suitcases and settling down to life in one place again. It seems like a suitable time to stop a minute and let you know where we are and what has happened during this time.

The first month was one of visiting in the Eastern states—mostly in North Carolina, but ranging from Miami to Detroit and Boston. The schedule was hectic, but the friendships made and renewed made the experience very much worthwhile. Then came the month of travel to India by ocean, New York to Madura via England. I won't say much about the first five days, crossing the Atlantic. Although we just missed Hurricane Hazel, the water was rough, and the "bouncing" of the boat unpleasant. Because of the dock strike in England we had to land in Le Havre and cross the Channel in a smaller boat, and were unexpectedly separated from our baggage for two days. But the five days in England were very pleasant, with sight-seeing in London and visiting in an English home in Birmingham. Then came the seventeen-day cruise from London to Colombo, skirting by daylight close to the coast of Spain, Gibraltar, Algeria, Sicily, and Crete, going through the Suez Canal, and stopping at Port Said, Aden, and Bombay. Then finally came the train—ferry—train ride through Ceylon and across into India.

I was startled to find how attractive India appeared to our first impressions, even though we had just come from America. The typical Indian shops in the bazaar in Bombay, the full moon over the water off the West Coast of India, the green fields and wild flowers along the railway coming into Madura, where the monsoon rains have just finished, the warm welcome of friends—both missionary and Indian—in Madura. We found that morale was high and the outlook optimistic, even though rains this year were below normal, because of the excellent rain last year, which gave assurance that the long drought was definitely ended. But the sight of a tiny beggar boy in a station along the way, who happily seized a banana peel our children had thrown on the ground, brushed the sand off,

and wolfed it down, reminded us that there is still hunger and need in this country.

When we arrived in Madura we learned that our request for a period of full-time language study had been approved and that we were to go to the Language School in Bangalore. During the few days we stayed in Madura making arrangements and repacking, we only had one thing on our "must" list. While passing through the railway station twenty miles from our Kilanjanai village home, on our way to Madura, we learned that a large delegation from Kilanjanai had waited there in vain

all day the previous day to welcome us (because of my error in reporting our date of arrival), and had to walk that twenty miles back to their village disappointed. So we felt that a visit to Kilanjanai to pay our respects was certainly in order.

One of the missionaries offered to try to get us all the way there and back in his jeep so that the whole family could go along. After a five-hour trip—two and a half hours for the last ten miles—we arrived there successfully, taking the folks there completely by surprise. It was certainly a heart-warming sight. The
(Continued on page 11.)

Christmas Is Christ's Coming

Christmas; it sets forth the very essence of the Christian religion—that God cares for mankind.

The primitive world is ridden with belief in gods of nature—gods of the lightning, gods of the flood, or more benignant gods—whom devotees must fear and may even adore, but from whom concern for humanity is not to be expected. The civilized non-Christian world has its more sophisticated gods. Of the gods of Hinduism, looking upon our experiences as illusion, it cannot be said that they so loved the world that they gave their best to it. Allah, the god of Islam, had his mighty prophet Mohammed, but his worshippers do not believe that he came into the world himself in the person of an only son.

The unspeakably precious insight of Christians is that God, the all-powerful and only God, *does* love the world, that he *did* give his Son to suffer with suffering men, and that he is ready to enter any humble heart which will accept him *now*.

So, the All-Great were the All-Loving, too—
So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!"

To make this disclosure Christ came into the world.
This is the meaning of Christmas.

---Douglas Horton.

Church Women at Work

With Emphasis on Missions

MRS. F. C. LESTER, Editor

840 Sunset Avenue, Asheboro, N. C.

Greetings From Angie Crew

Many readers of this page know Miss Angie Crew, for many years a missionary to Japan, who worked in the Southern Convention during the second war. In a letter accompanying her printed Christmas poem she says she is dreaming of a "trip home" next summer by air—says it will probably be only a dream "but it's fun to dream!"

And here is her annual yearly "report expressed in the meter of "Hiawatha":

On the Hill Okadayama,
On our Kobe College Campus,
We Old-Timers still continue
In our task of teaching students,
Helping them unravel mysteries
Not only in the English language,
But in Life which brings great problems;
Though alone we cannot solve them,
We can introduce our Master
Who will lead them thru their troubles
In a safe, untroubled haven.
Each year brings its many changes,
Especially in K. C. teachers!
Dozens come and dozens vanish,
Though "Yours truly" stays forever!
Or so it seems to countless students
Whose mothers passed thru K. C.'s portals.

It was in May Miss Otis left us
On her long trip, heading homeward.
But reinforcements came in autumn:
First Miss Turner, then Larsons,
Next Miss Bogard, then Miss Pedde.
But in October Miss Dow left us,
Seeking for a less harsh climate
Where she'll endeavor to train students
In the art of making music.
It was in April our new leader,
Dr. Namba, came to help us;
(In April Mr. Hatanaka left us
To take a church in Honolulu.)
Now at the helm is Dr. Namba
Steering toward a rosey future
Bright with promises for K. C.
May God's blessing rest upon him
As he builds the Christian College.
This past summer brought me pleasure
And an easing of the burden
In helping students with tuitions;
Friends at home came to the rescue,
Now are sponsoring three fine students.
This past summer a vacation
Spent with Will and Mary McKnight
On a nearby college campus
Gave me just the relaxation
And the rest I felt I needed.
Still America's attracting
To her shores our brightest pupils
Rockford College takes one student,
While Ann Arbor has another;
Still another's in Chicago;
All are working hard preparing
For future service here at Kobe.

Not only students, but our teachers
Take time off for further study
In America, the lovely!
Our High School Dean is now avisting
Many High Schools thru the country.
Miss Okada, English teacher,
Now is training on the West Coast,
Miss Hayakawa, our gym teacher,
Is taking courses to prepare her
For guiding girls in camps and classes.
Thus America is helping
Many who have heard the challenge.
May God bless you who are giving
To these friends of ours assistance!

Merry Christmas and best wishes
for a joyful, blessed New Year.

ANGIE CREW.

News From Frances Riggs

Many in our area grew to know and love Ed and Frances Riggs when they were here in September, just previous to sailing back to India. Christmas letters have come from both of them. On this page we will have the one from the feminine half of the family!

Zenana Mission Hospital
Bangalore 1, South India
December 1, 1954

Dear Friends:

We are finally settled again in one place for at least five months (for language study)—at least if the English ladies in this house can stand Americans for that long! I had a hard time over-coming the feeling that I mustn't unpack *too* much for fear that it would all have to be packed again!

It has been fun getting back to something we know, and I hated leaving Madura again for another "new place." It has been even more fun watching the children take in the new sights. When we landed in India, we began to watch Louis to see if he would recognize any of the Indian scenes, but he seemed completely blank. He called the oxen "camels," and wanted to know "why the silly old men wore skirts." We were very much disappointed that he had forgotten India so completely, but didn't tell him so.

After visits in Madura, American College, etc., we took a trip by jeep to Kilanjunat (where they worked before coming home on furlough.) We had quite a time getting in because there were huge irrigation

ditches to be forded. Once all four wheels of the jeep were spinning, so that we had to be pushed out. We finally drove into Kilanjunai about 1 p. m., wiping dust out of our ears, eyes, and hair. We were hopelessly dirty. One of the local men spotted us and went running into the village with his arms waving in excitement, going so fast that he nearly fell flat on his face. Just as we drove up in front of our house in Kilanjunai, Louis let out a happy squeal, tired and dusty as he was. He seemed to really remember Kilanjunai, and immediately accepted the little Tamil boy he used to play with.

After re-packing for the last time we made the final trip from Madura here. We had the usual irritating delays. Every little thing seems to take so much more time. At least this time I know what to expect. Last week I had my first Tamil lesson. It was an awful blow to realize how little I knew. Ed is way ahead of the other students in his class, and I'm way behind. Guess I'll have to give up my family life and study.

This morning Mrs. Thomas, from the London Mission, here, came around to see if Louis and Joy would go to the Nursery School-Kindergarten she is running. So we will all be students now except for Martha. Martha is very unhappy about having someone besides me take care of her while I study. I guess she will readjust, eventually.

We are glad to be here and want very much to learn our Tamil well, so that we can be more useful in the future.

With all the moving and excitement we haven't had time to think about Christmas. It is awfully late now, but we want to wish you all a very Merry Christmas, and a Happy New Year.

FRANCES RIGGS.

* * * * *

Important Notice

Women of the Eastern Virginia Conference: this is to remind you of the meeting on January 12, at 10:30 a.m., in the Suffolk Christian Church, when Dr. Quentin Leisher will give an informative talk on India, Pakistan and Ceylon.

You will be cheating yourselves if you miss hearing him.

Bring your sandwiches, and the ladies of the church will serve a hot drink.

Mark this date in your calendar!

MRS. FRANK H. LEWIS,
Cor. Secretary.

A Page for Our Children

MRS. R. L. HOUSE, Editor, 1045 23d St., Newport News, Va.

Some Ideas for Observing Christmas Day

Dear Boys and Girls:

Some of you are fortunate children who belong to a church school that uses our *Pilgrim Press* literature and have been using "Christmas Here and Christmas There." This little booklet tells of the customs in other lands; and it has poems and songs and a service for Christmas to be used by the family. Many of us are not so fortunate as to have this book, so here is one of our own.

The family gathers around the tree, the Manger Scene, or a worship center of candles and greens.

Father reads the Christmas Story, Luke 2: 1-14.

Family sings, "Away in the Manger."

Mother reads Mattheu 2: 7-11.

Older Child reads, or says a poem such as:

Winds through the olive trees
Softly did blow
Round little Bethlehem
Long, long ago.

Sheep on the hillside lay
Whiter than snow
Shepherds were watching them,
Long, Long ago.

Then from the happy sky
Angels bent low
Singing their songs of joy
Long, long ago.

For in a manger bed
Cradled we know,
Christ came to Bethlehem
Long, long ago.—Author unknown.

A younger child says the prayer, thanking God for the Star that came to tell of the blessed Christ Child.

The family joins in singing "Silent Night" and off to bed.

* * *

From beginning to end, may your Christmas be blessed and lovely, and bring you great joy. I hope you find your favorite toy under the tree, enjoy sharing it with your friends, that you have many good things to eat, and that your whole family goes to church the day after Christmas.

Merry Christmas and a Peaceful New Year to all my friends, Young and Old!

JUNE JOY HOUSE,

Timmy's Gifts

By LAURA GRAY.

Issued by the National Kindergarten Association.

On Christmas morning Timmy Broughton, accompanied by his nurse, and showing all the eagerness of a normal three-year-old, hurried to the family living room. On the threshold he stood still for a moment, delighted by the glittering tree. Then there began for him the exciting job of opening gifts. Parcel after parcel had its gay wrapping torn off, but the toy each contained was tossed quickly aside to make way for the next sparkling bundle already waiting to be placed in his wee hands.

A huge rocking horse standing by the tree had to be pointed out to the little fellow, who even then did not show much interest, and when he was placed on its back he cried to be taken off. A wonderful electric train did not seem to take his fancy either.

At last the excitement was all over, and the adults, busy with their own presents, forgot the child. By and by he came carrying two boxes and some string. "Nana, please makes holes," he said to his nurse. "I want to tie these boxes together to make a choo-choo train."

"Nonsense!" the mother interrupted. "You have a train! Look at that beautiful one over there! I tell you it isn't every little boy who gets an expensive train like that for Christmas! Come, let's clear away all this litter." She began hurling wrappings, including those the boy had been holding, into the fire.

The child burst into tears, stamping angrily as his boxes blazed up the chimney, and finally throwing himself on the floor in a tantrum. This was too much for the adults. They gathered up their belongings and left the room.

"Hannah, see that Timmy learns to play with his toys!" the mother said as she swept out leaving the frantic youngster to the better understanding of the nurse.

This sad story is a true one—it really happened. Why did that boy want to play with the wrappings rather than with his expensive toys?

Partly because he had been given too many new toys at one time. Besides this, most of his gifts were in advance of his years; but perhaps the strongest reason was that he found more interest in making, in creating, something of his own than in just handling something already made. When he grew older the train no doubt would appeal to him. As to the rocking horse, even horses are not very well known by the little children of today, and this plaything was far too big and frightening for so small a lad.

Back in his own nursery where he could do what he liked, more boxes were found. With Hannah's help several were tied together and drawn across the floor, the child supplying the whirring sound of imaginary wheels. He was happy.

Buying gifts for children is sometimes difficult—that is if we really want to please them and not merely to please ourselves. To buy gifts wisely we must know the recipients—be aware of their interests, and their capabilities. Even then, we may make mistakes. Toys with which the boy or girl can do things are best. But winding up a train and watching it go round and round on a track soon grows tiresome. On the other hand, blocks, even a bundle of planer ends, and some tools that can be used in making things offers days and months of fun.

In stores today are many educational toys grouped for the right age interest. Ask to see them. For a seven or eight-year-old girl an ironing board with an electric iron that really heats up and smooths the doll's clothes will give hours of pleasure. A doll whose clothes are buttoned on so that they can be taken off and replaced at the will of the little mother is much more desirable than the doll whose clothes are sewn on.

An array of too many gifts at the same time is bewildering and tiring to young children. To give one or two at a time is a better plan. If many arrive together some can be but away and brought out later; then they will be appreciated.

An inexpensive gift—a simple picture-puzzle, or a bubble pipe—often pleases a young child more than an expensive one does. Little boys and girls have not yet learned to value gifts by what they cost. A child who is able to turn boxes into a train is having real fun and is learning much. Let him do it.

"READY FOR A REVIVAL."

(Continued from page 2.)

Assembly acceptance, after a short debate, of a report of a special subcommittee recommending New York as the site of National Council headquarters—with Chicago, Ill., as the location of a major branch office. In a later action the new General Board voted authorization of a special committee to invest \$600,000 of Council funds toward the construction of a United Church Center in Manhattan and to seek gifts from other sources to help finance the project. The center will house both the National Council headquarters and the headquarters of possibly five of the major Protestant denominations. The Rev. Dr. Roy G. Ross, general secretary announced that private assurances had already been received for about half of the \$600,000 sought.

An almost unanimous vote to change the Assembly schedule from a biennial to a triennial basis thus enabling Council staff "to devote a larger proportion of their time to program services in comparison to time spent in preparation for meetings of the Assembly."

A call to Christian churches for greater efforts toward racial integra-

tion in their own membership and in society, recommendations from three assemblies of Council divisions held concurrently during the week, were unanimously adopted by the plenary session.

A message from the Rev. Dr. Roland H. Bainton, Yale Divinity School professor, deploring the current excesses in resisting Communism. Delegates stood, applauded and cheered when Dr. Bainton declared, "If worst comes to worst, better that we go down under the heel of a foreign tyrant than be the agents of our own destruction by our own betrayal of freedom."

Interruption of a regular plenary business session Thursday afternoon to offer a prayer for Pope Pius XII as delegates learned of his critical illness. The resolution presented by Dr. Blake expressed sympathy with our "Roman Catholic friends in their anxiety over the illness of their spiritual leader."

A vote to hold the next meeting of the General Assembly in St. Louis, in 1957.

The Assembly concluded Friday afternoon with the installation of Dr. Blake as Council president in a solemn service of worship and dedica-

tion in Boston's historic Old South Church. In his inaugural sermon, Dr. Blake speaking of the response of the churches when "faced with human need and an expectant world," declared, "Do we not need more than anything else to enter into the posture of prayer as the only way in which the power of God can transform a council of churches from embarrassment in the face of the world's needs into a renewed discipleship?"

—*The Religious Newsweekly.*

LETTER FROM DR. RIGGS.

(Continued from page 8.)

doctor who had replaced me there left last April, and the "compounder" and nurse were carrying on alone, doing their best to diagnose and treat what came in. They had no help except notes asking for advice on the more difficult cases which they would send by runner to the Mission doctor in Ramnad. They wanted us to stay as badly as we wanted to settle down, then and there. But we still couldn't talk with them, except the few who knew English. So we all realized that language must come first.

Now, at last, we are here in Bangalore, twenty-four hours by train from Madura. We are renting a room in the Nurses Bungalow at Anglican Hospital which is conveniently near the Language School. The term is just ending at the school, and regular classes don't start again till January. But another new couple for the Madura Mission and we are getting special tutoring during this period and have already started classes. The two of us men, who have less in the way of family responsibilities than our wives, hope to cram through a year's course by the end of April so that we can take the first set of Tamil exams in May. If successful we will be ready for assignment to work in June.

Meanwhile the whole idea of studying way off here is to get away from all possible Mission responsibilities and calls for help, so that we can get uninterrupted time for study. So we are expected to go into seclusion like a hermit, and forget everything else during this period, so that we can concentrate on this job of learning Tamil. You may be sure, however, that we will not lose interest in what is going on around us here and in our Madura area. So we still should have something to write about whenever we can find time for letters.

Best regards to all,

ED RIGGS.

The Unreturning Years

Each day the tide flows out and in,
Each day the gray ships leave,
Each night the mute-lipped stars appear,
Each night the waters grieve;
But from their distant harbor home
Toward which our hearts are yearning,
No more with laden ships of dreams
We see the years returning.

Each year that passed the silent bar,
Went out beyond forever;
Though on the heights we watch and wait,
The ships are sighted never;
But in our hearts old memories
Come to the heart's discerning,
And comfort us, if nevermore
We find the years returning.

—*A. W. Peach.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

"The Bible, the Source of Christian Teaching"

LESSON I—JANUARY 2, 1955.

MEMORY SELECTION: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." John 20: 31.

BACKGROUND SCRIPTURE: John 20: 31; Acts 8: 26-38; Romans 15: 4; II Timothy 3: 14-17; Hebrews 4: 12; II Peter 1: 16-21.

DEVOTIONAL READING: Psalm 119: 89-96.

A Preview.

We begin today a series of lessons on *Christian Teaching* or *Doctrine*. They will deal with many of the basic truths in our Christian religion. They will afford us an opportunity to become familiar with those things most surely believed among us. And the topic for today's lesson sets the pattern for the whole series: *The Bible, The Source of Christian Teaching*. The central truths of the Christian faith are derived from the Bible. It is the textbook of Christianity. Its words are written for our instruction, and they are able to make us wise unto the salvation that is in Christ Jesus. This series of lessons may well help us to know what we believe and whom we believe. May God open our eyes that we may behold wondrous things out of his word.

The Why of the Scriptures.

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John gives his reasons for writing what he did: that his readers might believe that Jesus was the Christ, the one whom God had promised, the Messiah, the Saviour of the world, that they might believe that he was the Son of God, the Word made flesh. But more: that believing thus, men might have life through his name. Faith in Jesus Christ as the Son of God was a means to an end, life, life more abundant, life eternal. What things did he write in order to help men to believe these things—that Jesus was the Christ, the Son of God? He wrote three things in his gospel:

The Things Jesus Said, the Things Jesus Did, the Thing Jesus Was. Do you want to believe? Would you like to know whether Jesus is the Christ, the Son of God? Well read the gospel of John, listen to what he says, look at what he does, and above all see what he is like. Truly this Man was the Son of God.

Paul puts it in another way. He says that whatsoever things were written aforetime, were written for our learning, for our instruction, for our education in spiritual things. They were a source of Christian teaching. And through them we have hope. Romans 15: 4. Or again, writing to his beloved Timothy he says that the Scriptures have been inspired by God, and that they are profitable for doctrine, (teaching) for reproof—the Bible does not always give us a pat on the back, it reproves and rebukes, and condemns; for correction—it is the standard by which words and actions and motives are weighed or measured; and for instruction in righteousness. And why all this? That the man of God may be perfect, thoroughly furnished unto all good works. Like John, Paul says that believing ought to find expression in action.

The How of the Scriptures.

How come these Scriptures? How did we get them? Peter gives us one answer in today's lesson. They are not cunningly devised fables or stories, made up by the imagination of men. Men did not make them up. They came from the mind and heart of God. Holy men of God spake as they were moved by the Holy Spirit. Here is the doctrine of the Inspiration of the Scriptures. This does not mean that these men were automata, mechanical figures, marionettes. It does mean that the Spirit of the Living God moved upon their minds and hearts, and that they wrote as they were moved by this Holy Spirit. God did not violate their faculties; he used them while at their highest and best. The Bible is the inspired Word of God. It was written by men, but by men who were under the influence of the Holy Spirit. As one great man once said, he did not have any difficulty in believing that the Bible was inspired because it in-

spired him. Make no mistake about it, the Bible is the Word of God.

The What of the Scriptures.

Space will make it necessary to give only a scant outline of the contents of this Book of Books. It is a whole library in itself—there are sixty-six books in it. History, law, prophecy, poetry, stories, parables, proverbs, songs, drama, biography, autobiography, and many other kinds of literature are to be found within its covers. It runs the whole gamut of human life and human nature. It deals realistically with the life which now is, and it speaks assuringly of the life which is to come. There is an infinite variety in it, but a definite unity underlying all this variety. It is so simple that a child can understand some of it and so profound that a scholar can never fathom all its depths.

One word in conclusion. The writer of Hebrews gives an insight into its pervasive and penetrating power. It is sharper than a two-edged sword, piercing even to the dividing asunder of soul and is a discernor of the thoughts and intents of the heart. After a woman, recently come into the Christian faith had read her New Testament, she exclaimed in amazement "This Book knows all about me." It searches and stabs the inner heart of man and reveals his thoughts and even his motives. It tells us all that we ever did, all that we are, all that we will ever become.

But what good is this book unless we read it, unless we teach it, unless we apply its precepts and principles to our everyday lives!

* * * * *

"The Living God"

LESSON II—JANUARY 9, 1955.

MEMORY SELECTION: "God is spirit, and they that worship him, must worship him in spirit and in truth." John 4: 24.

BACKGROUND SCRIPTURE: Exodus 3: 13-16; Psalm 103: 8-13; Isaiah 40: 18-31; Matthew 6: 9; John 4: 23-24; 10: 30; Acts 17: 22-31.

DEVOTIONAL READING: Psalm 42.

Where He Is.

Is there a God? The fool says, in his heart, there is no God. Others say that there is no God except as created by the mind of man—the idea of God is a kind of wishful thinking, a handy and comforting concept, but with no reality. And if asked to prove that there is a God,

(Continued on page 15.)

"THE EVERLASTING LIGHT."

(Continued from page 5.)

the Church, originally dedicated to spreading the Light into all the dark places of the earth, has ever survived at all. Men (and women, too) have done everything imaginable to kill it, without ever really intending to at all. That the Church lives today may be just as much in spite of what we have done as *because* of what we have done. To me, the major proof that the Church is a divine institution rests not in its origins, nor even within the things it has tried to teach and do for the welfare and happiness of mankind, but in the fact that it is still here (and with some semblance of strength), after man's indifference toward it and satisfaction with what he has done to it for nearly 2,000 years!

As though open hostility, indifference, and complacency were not, in themselves, enough to extinguish the everlasting Light long ago, we try other things as well. Think of the ways in which well-intentioned Christian folk have done their best to imprison the Light, to contain it in some special form; usually just for themselves and for those who happen to agree with them. Too bad, about the rest, but let the devil take the hindmost! From the early centuries of Christendom, down to and including the present day, men have tried to bottle up the Light in a particular set of words. This they have called a Creed. We have the Nicene Creed, the Apostles' Creed, the Westminster Confession, and our own Kansas City Statement of Faith, to mention but a few. That any one of these is capable of containing the Light of God which is in Jesus Christ our Lord is doubtful; that they all do is posterous!

Think, too, of all the busy-ness over the years about revelation. Most people who are trying to be Christians will agree that the supreme revelation of God was in Jesus, born there in the stable at Bethlehem more than 1900 years ago. But beyond that point, we ride off in all directions! Some will say that the Light is contained only in the Scriptures, and in just the first four books of the New Testament at that. Others say that the Bible contains no inspiration and no revelation, just history, a pretty garbled history, too. Still others would insist that God has been making himself known to men in devious and wonderful ways in every place and in every age, and that those who

really follow the Light which was in Jesus are most apt to see him. Again, it is impossible that all of these can be right. The wonder is that any of us ever see the Light at all, so sure are we that we have the one true faith. To top it all off, when we get together, we can only agree to disagree, peaceably, and then off we go, each in our own direction, all over again.

Finally, we have tried to say that the Light is in the sacraments; here, again, in some special way. The Lord of Light was baptized in the River Jordan. If we are to be really baptized, then our baptism, too, must be in a river, or the closest thing to it we can manage to install indoors. Yet others will insist that the form is not important, that just a little water will do, so long as it is really water. The other sacrament held in common among us is that of the Lord's Supper, or Holy Communion. Many will say, "You can't share in this with us, because you were not baptized as we were baptized." Others will say, "You're all wrong, because Christians are supposed to observe Communion on every Sabbath, and you only do it once each month." The once-a-month folks will frown upon the once-a-quarter folks, and vice-versa. Do you think, for a moment, that the true Light, the Everlasting Light, is really in all this business, or that it could possibly remain there while we argue about it? No! As one of the soldiers at the tomb has been made to say, "It has been let loose in the world, where not all the legions of Caesar, nor all the thoughts of men will ever stop it!"

It is a very interesting thing to me, that when this Everlasting Light was let loose in the world, it did not come, first, to either a prince or a ruler. It did not come to anyone of wealth or fame. Jesus could have been born in a palace; the angels could have announced his birth to Caesar or to Herod. But instead, he was born in a stable, and the announcement came, first, to a group of shepherds, abiding in the field, keeping watch over their flocks by night. So it has really been through all of the succeeding years; the Light has been revealed in simple ways, to simple folk. There has been no great need for lavish surroundings, nor beautiful cathedrals, nor even a soul-consuming faith. When the spirit of a man has been rightly prepared, no matter who he may have been, nor what he may have been doing, nor where, the Light has come.

May God grant that in the hustle

of preparation for the coming Christmas 1954, you will not be too anxious nor concerned to make some spiritual preparation for his coming in your own life, in your own mind and heart. As you go about the sometimes tedious chore of buying and wrapping, mailing and giving gifts, may you take the time to remember whose birthday Christmas really is. And may all your preparations be such that this Light which man has never been able to put out, may be born in you, anew and afresh, in this Christmas time. Amen.

Is There A Santa Clause?

(Woman's Page Material.)

Mrs. Effie Chilton of Reidsville, Family Life chairman for North Carolina, has recently attended the Family Life Institute in Asheville and promises articles about the meeting soon. In the meantime, she sends an interesting article from the *Grade Teacher Magazine*, entitled "What About Santa Clause?"

Space does not permit printing the entire article, but here are some ideas from it:

"Christmas should mean giving, not getting alone. The traditional Santa Clause stands for giving. Since children usually do not readily understand the abstract, this idea of giving must be put into some concrete form. Santa Clause is that concrete form. Before children reach the questioning stage, this symbol should be explained to them by their parents. . . .

"The spirit of giving will always exist among right-minded people, especially at Christmas time. So it can honestly and truthfully be said,

'Yes, there is a Santa Claus!' . . .

"Sometimes it is better to admit to the children that no one has ever seen the real Santa Clause. But men who like to entertain the children at Christmas dress up the way they think Santa Claus should look. Everyone can play at being Santa Claus. . . .

"Pretending that the crude Santa, the man on the street corner, is really Santa Clause; and the using of Santa Claus as a threat or a bribe for children's behavior, creates situations that are far from the meaning of Christmas. This is not being honest or forthright with children. . . .

"Yes, Santa Claus, the North Pole and the sleigh drawn through the air

(Continued on page 15.)

The Orphanage

J. G. TRUITT, *Superintendent*

Dear Friends:

Thank you. We have gone above \$53,000.00 on our goal of \$72,000.00. In round numbers we need \$72,000.00. It will take that much to balance our books with all our creditors. Your check of \$5.00, or \$50.00 will help us greatly. We have heard from only 42 churches with Thanksgiving offerings up to the present writing. There are more than 150 churches to hear from. Something may be in the mails. We anxiously await each mail to see if your church is reporting either with a special or a regular gift through the Convention office. We are working and have worked hard to make the in-gathering during November and December enough to make ends meet.

If you have followed these contributions carefully you have seen that many business firms and people outside our fold have been, and are being generous to us. In this report is a good example of that, namely, the \$100.00 contribution of Zimmerman Lumber Co. Mr. M. R. Zimmerman, owner of the company, is a member of the board of trustees of the big Methodist orphanage in Raleigh. His local church is paying on a large building fund to which he contributes liberally, and he contributes also to the large budget of his church. He knows what orphanages are doing, and most encouragingly responded to my visit to his office with a check in the amount of \$100.00. A few blocks from him a good Presbyterian who is contributing liberally toward budget and building fund of the Burlington First Presbyterian Church gave me a check in the amount of \$200.00. See it listed in this report as Rotary Club" through which he gave it.

To be sure there are gifts from our own people who give as much, but it is doubly encouraging when friends who are supporting their own orphanages and churches thus remember ours. Every day I pray that I may humbly and energetically serve, along with each worker here and every member of our board of trustees—yes, and our church as a whole—to make this institution worthy of all that it stands for and a real credit to our church. For all your help I am most grateful.

JOHN G. TRUITT,
Superintendent.

REPORT FOR DECEMBER 15, 1954.

Commodities for the Week.

Coupons:

Beginners' Dept., Suffolk Christian Church.
Mrs. Louella Ritchie, Harrisonburg, Va.
Mrs. Elizabeth Hutcherson, Cottonwood, Arizona.

Coupons, clothing and gifts:

Mr. and Mrs. Floyd Turner, Suffolk, Va.
Clothing and quilts:
Woman's Aux., Greensboro, First Church.
Quilt and sweaters:
Happy Sharers' Club, Greensboro, N. C.
Socks.
Renfro Hosiery Mills, Mt. Airy, N. C.
Blouses, sweaters, and pajamas:
Mr. and Mrs. Wm. J. Cobb, Asheville, N. C.
Clothing:
G. C. Talbert, Halifax, Va.
Miss Emma Hart, Sanford, N. C.
Mrs. Wade Robbins, Randleman, N. C.
John Craddock, Gibsonville, N. C.

Quilt:

Liberty (Vance) Christian Church.

Twin beds:

Dallas Bright, Greensboro, N. C.

Show tickets:

Levin Brothers, Inc., Burlington, N. C.
Graham Underwriters Agency, Inc., Graham, N. C.

Lilien and Lee, Inc., Burlington, N. C.

Candy:

W. H. Weatherly, Elizabeth City, N. C.

Sunday School Monthly Offerings.

Amount brought forward \$15,361.27

Eastern N. C. Conference:

Auburn S. S. \$ 22.51
Wake Chapel, Special ..1,600.00
Fayetteville 7.00

1,629.51

Eastern Virginia Conference:

Centerville\$ 16.00
Christian Temple 20.00
Rosemont 83.00

119.00

N. C. and Va. Conference:

Bethel S. S.\$ 6.56
Bethlehem 100.00
Burlington, First S. S. ... 89.12
Elk Spur, Thanksgiving . 5.00
Elon College 418.21
Mebane 52.00

670.89

Western N. C. Conference:

Mt. Pleasant\$ 10.00
Pleasant Cross S. S. 11.01
Pleasant Union 20.22

41.23

Virginia Valley Conference:

Winchester\$128.00

128.00

Total \$ 2,588.63

Grand total \$17,949.90

Special Offerings.

Amount brought forward \$33,910.79

W. P. Robinson, Chicago, Ill.\$ 2.00

Woman's Miss. Soc. of Pope's Chapel 5.00

Vanceville S. S., Tifton, Ga. 3.00

In Memory of E. Pelham Trotman 5.00

In Memory of Wm. S. Beaman 5.00

In Memory of C. B. Godwin, Jr. 5.00

In Memory of Walter R. Sellars 10.00

Special Gifts 153.00

188.00

Christmas Offerings.

Sunshine & Wicker Bible Classes, Palm Street

Christian Ch., Greensboro, N. C. 30.10

Rev. R. L. Hendrickson, Lincoln, Kansas 50.00

80.10

Thanksgiving Offerings.

Mrs. Laurin Leete, Norlina, N. C.\$ 20.00

Zimmerman Lumber Co., Burlington, N. C. 100.00

Burlington Rotary Club . 200.00

Pleasant Union Church, Lillington, N. C. 100.00

Dr. E. Budge Kent, Danville, Va. 5.00

Alamance Motors, Inc., Burlington, N. C. 25.00

Mr. & Mrs. J. D. McClenney, Suffolk, Va. 35.00

Miss Novie Hardee, High Point, N. C. 5.00

(Continued on page 15.)

MEMORIAL GIFTS

"Instead of Flowers"

Dr. John G. Truitt
Christian Orphanage
Elon College, N. C.

Dear Dr. Truitt:

Please acknowledge the enclosed \$ as a memorial gift sent to the Christian Orphanage in lieu of flowers in memory of:

(Name of Deceased)

(City)

(Date of Death)

(Survivor to be Written)

(Address)

Name.....

Address.....

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

we would find it difficult, if not impossible, to prove it as one proves a mathematical formula. But central in the Christian faith—and we are studying this quarter the Bible as a source of Christian Teaching—is the assertion that there is a Living God. God is not an abstraction or a creation of the mind of man; he is a Living Reality, he is a Fact, *He is*. The words *God Is* represent what is perhaps the boldest statement ever made by the lips of man. To assert that God exists, that God is, marks man's highest achievement in the mental and moral and spiritual realm of life.

There are arguments for the existence of God. But ultimately, the assertion that God is, is an act of faith. Without faith it is impossible to please God, for when we come to him, we must believe that he is, and that he is a rewarder of those who diligently seek him. The Christian faith insists that God made himself known to man, that he gave a knowledge of himself by revelation. Man did not imagine God, create God out of his own mind—God made himself known to man through revelation. It was an experience of God, and not arguments about God that convinced men that God is, and that he is a rewarder of those who diligently seek him. Nowhere in the teachings of Jesus is there any argument about God—Jesus takes God for granted and begins there. God for him was so real that there was no reason for argument. It is the Christian faith that there is a God, that God is, that God exists.

What He Is.

If God is, what is he like? There are many folks who accept God as a fact, but they do not think it is a good fact. They believe that God is either good, and not powerful, or else powerful and not good. If there really is a good God why does he allow so many things that are bad in the world? Cancer, suffering, hurricanes, war, social evils and their ilk—why doesn't God do something about these things? If he is good, he must be weak, perhaps he cannot do anything about them. Or if he is strong enough to do something about them, he is bad for he does not do anything about them. Thus goes the reasoning of many modern men.

But the Scriptures uniformly assert that God is, and that he is good. Throughout the book he is presented as the Perfect One, in him there is

no evil. Every virtue finds its complete embodiment in him. He is good, gracious, patient, merciful, longsuffering, kind, forgiving, tender, loving, just, holy, pure, wise, powerful. He is omnipresent—he is everywhere; he is omniscient—he knows everything; he is omnipotent—he can do everything. The heart of the Eternal is most wonderfully kind. The Judge of all the earth can be counted on to do right. And although men can delay his purpose they cannot thwart it. The future belongs to him.

In addition to listing many of his attributes, the Scriptures define him in at least four instances.

God Is Creator. In the beginning God created the earth and all things that therein are. From him all things come and in him all things consist and exist. And that creative force is still operative in the universe. He is continually making things new.

God Is Spirit. He does not have a body like a man, he is not an oversized man. But God is Spirit, he is a personality, he thinks and feels and loves and wills. An analogy to man is helpful here. Man has a body, but man is a spirit. The body is the instrument of the spirit. God is not to be likened to anything made with human hands. God is Spirit.

God Is Father. It was Jesus who gave this concept of God. The word Father was on his lips more than the word God. In essence the character of God is like unto that of a father raised to the nth power. To quote again, The heart of the Eternal is most wonderfully kind.

God Is Love. His essential nature is love. God is love. He has many qualities and virtues, but essentially he is love. This does not mean that he is soft. This does not mean that he runs the universe with an easy hand. He is a wise and good God, and his love is guided by love, and by his character.

Great is God and greatly to be praised. How marvelous are his works. In wisdom has he created them all. Praise ye the Lord.

Based on "International Sunday School Lessons," Copyrighted 1954 by Division of Christian Education, National Council of the Churches in the U. S. A.

IS THERE A SANTA CLAUS?

(Continued from page 13.)

by reindeer, all are a part of fairy-folk, need fairyland in their lives at least once a year. He is part of that fairyland in which good fairies' chief delight is giving peace and hap-

piness to others. When we teach about him in that way, then we can truthfully say, 'There is a Santa Claus.' "

THE CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Mr. & Mrs. J. E. Branch and Dottie, Garner, N. C.	75.00
Women of Berea (Nans.) Church	10.00
Mrs. C. Lynch Christian, Lynchburg, Va.	25.00
The Ladies Soc. of the Cong. Church, Clinton, Conn.	10.00
Mrs. E. H. Hughes, Richmond, Va.	10.00
Mr. & Mrs. W. G. Sharpe, Reidsville, N. C.	25.00
J. Griffin McClure, Graham, N. C.	10.00
Haw River Christian Ch. Primary Dept., Center Cong. Christian Ch., So. Boston, Va.	2.00
Carolina Steel & Iron Co., Greensboro, N. C.	100.00
D. C. McLennan, Greensboro, N. C.	25.00
Franklin O. Blechman, Newport News, Va.	25.00
Milton T. Elliot, Suffolk, Va.	5.00
T. E. Brickhouse, Norfolk, Va.	50.00
	883.36
Total	\$ 1,151.36
Grand total	\$35,062.15
Total for the week	\$ 3,739.99
Total for the year	\$53,012.05

For CHRISTMAS



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A SAVIOUR IS BORN TO DAY

In the fields with their flocks abiding,
They lay on the dewy ground,
And glimmering under the starlight
The sheep lay white around.
When the light of the Lord streamed o'er
them,

And lo! from the heaven above
An angel leaned from the glory
And sang his song of love;
He sang, that first sweet Christmas,
The song that shall never cease:
"Glory to God in the highest,
On earth good will and peace!"

"To you in the City of David
A Saviour is born today,"
And suddenly a host of the heavenly ones
Flashed forth to join the lay.
O never hath sweeter message
Thrilled home to the souls of men;

And the heavens themselves had ne'er heard
A gladder choir till then;
For they sang that Christmas carol
That ne'er on earth shall cease:
"Glory to God in the highest,
On earth good will and peace!"

And the shepherds came to the manger
And gazed on the Holy Child;
And calmly o'er that rude cradle
The virgin mother smiled.
And the sky, in the starlit silence,
Seemed full of the angel lay:
"To you in the City of David
A Saviour is born today."

O, they sang, and I ween that never
The carol on earth shall cease:
"Glory to God in the highest,
On earth good will and peace!"

—Edwin Waugh.

CHRISTMAS MORNING

Come all ye weary wanderers,
Beneath the wintry sky;
This day forget your worldly cares
And lay your sorrows by.
Awake and sing,
The church bells ring,
For this is Christmas morning!

With grateful hearts salute the morn,
And swell the streams of song,
That laden with great joy are borne
The willing air along;
The tidings thrill
With right good will,
For this is Christmas morning!

We'll twine the fresh green holly wreath,
And make the Yule log glow,
And gather gaily underneath
The glistening mistletoe;
All blithe and bright,
By the glad firelight,
For this is Christmas morning!

Come, sing the carols old and true,
That mind us of good cheer;
And, like a heavenly fall of dew,
Revive the drooping year.
And fill us up
A wassail-cup;
For this is Christmas morning!

To all poor souls we'll strew the feast
With kindly heart and free;
One Father owns us, and at least
Today we'll brothers be.
Away with pride,
This holy tide,
For this is Christmas morning!

So now, God bless us, one and all,
With hearts and hearthstones warm;
And may he prosper great and small,
And keep us out of harm.
And teach us still
His sweet good will
This merry Christmas morning!

—Edwin Waugh.

